INDEX TO SWEDENBORG'S ARCANA CŒLESTIA, OR HEAVENLY...

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INDEX

OF

WORDS, NAMES, AND SUBJECTS

CONTAINED IN THE

ARCANA CŒLESTIA.

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INDEX

TO

SWEDENBORG'S

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OR

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CONTAINED IN THE

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AAR

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11. *The ministry of Aaron.* By the ministry of Aaron is signified the all of doctrine and worship, for which reason there were bells in the border of his robe, 9921, 9924, 9925. See Bells.

12. *The idolatry of Aaron.* Where the character of the Jews is briefly alluded to as a nation surrounded by evil spirits, it is added that Aaron was of the same character; like them, prone to idolatry, as proved by the golden calf which he made (Ex. xxxii. 2—5, 35), 4311. Moses and Aaron, in the opposite sense, represented the religious principle of the people whose chiefs and leaders they were, *ill.* by the strife at Meribah, etc., 8588, 10,401. Moses being absent, Aaron represented the external of the Word, of the church, and of worship, separate from the internal, *ill.* 10,397, 10,401, 10,480, 10,512; passages cited 10,692. For particulars in full as to the character of Aaron

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and the posterity of Jacob, see JEW (5, 6). For particulars concerning the idolatrous worship of the golden calf, see MOSES (24).

13. *The house of Aaron* (Ps. CXV. 12), denotes those who worship the Lord from the good of love; the house of Israel *(ibid.)*, those who worship from the good of faith, 2826.

14. *The seed of Aaron.* By the seed of Aaron is signified the goods of love and truths of faith by which man is regenerated, 10,249. See SEED.

15. *The death of Aaron.* By the death of Aaron (penally, as predicted should he neglect the exact performance of his office) is signified the cessation of the representation, and thereby of conjunction with heaven, 9928.

ABADDON, signifies perdition, 7643.

ABDEEL, OR ADBEEL. See ISHMAEL.

ABDICATION. The abdication of bodily gratifications, or voluntary poverty and misery, is not the self-denial which the Lord requires, 945, 1947. External delights, however, are only so far good as they involve spiritual ends, 3951.

ABDOMEN. Concerning certain spirits who have influx into the abdominal parts, 5378, 5724.

ABEL [*Habel*], signifies charity, 342, 374, 9263. His death, the extinction of charity by Solafidianism, 369. See CAIN.

ABHORRENCE. See AVERSION.

ABIB. This month denotes the beginning of a new state, 8053, 9291, 10,659.

ABIDAH. See MIDIAN.

ABIDE, *to* [*commorari, seu morari*]. See *to* INHABIT, *to* DWELL, *to* TARRY.

ABIHU. See NADAB.

ABILITY [*potentia*]. See POWER.

ABIMAEL. A ritual of that branch of the ancient church derived from Eber, 1245—1247.

ABIMELECH [*Abimelechus*], the king of Gerar, or the king of the Philistines, signifies the doctrine of faith as to things rational, 2504, 2505, 2509, 2510, 3365, 3391; the nature of which is described, 3391, 3447. Hence all those are signified by Abimelech who are in the doctrine of faith, and regard spiritual truths or the rational form of truths in knowledges, 3391, 3392. In the supreme sense, the Lord Himself perceived in all doctrine is represented by Abimelech, 3393. Concerning Abimelech, Ahusath, and Phicol, see 3447—and Sarah, 2564, 2569—the well of water and his covenant with Abraham, 2720. See GERAR, PHILISTINES (4, 5, 6).

ABIRAM. See KORAH.

ABOMINATION. The separation of perverted principles from goods, 6052. Hence it signifies infernal filthiness and defilement, 7454. The abomination of desolation is the state of the church when there is no love and no charity, 2454.

ABORTION. See NATIVITY, *to* BRING FORTH.

ABOVE [*supra*]. The interior is expressed by what is above or superior, 2148, 3084, 4598, 5146, 8325. To look above is to regard the good of one's neighbor and country with a view to the Lord's kingdom, and to look beneath is to regard nothing but self and the

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world, 7814—7821. See CHARITY. From superior states the inferior may be seen, but not contrariwise, 8937.

ABRAM, AND ABRAHAM. 1. *Abstractly concerning the signification of Abram.* Abram was an idolater, and knew not Jehovah, 1356, 7194. He worshipped other gods, and the God Schaddai, 1992, 2559, 3667, 7194. Abram signifies the interior or rational man, 1732, 1741. Abram the Hebrew, the interior man serving the internal, 1702, 1703, or the Lord's spiritual principle to which the internal man was conjoined, 1741. Abram signifies the Lord's internal man; the rational being signified by Isaac and the natural by Jacob, 1893, 3245, 6098. The age and state signified by the number of his years when Jehovah appeared, 1988, 1989; and by his journeying, 2501. As Abram represented the Lord, he also represented many things which regard the Lord, as the celestial church, the celestial man, etc., 1965. In heaven they are ignorant of Abram as a person, 1834, 1876, 1989. He was called Abraham, the letter H being inserted by derivation from the divine name Jehovah, that he might represent the divine of the Lord, 1416, 2010, 3251. Abraham represents the human principle of the Lord as to good, Sarah as to truth, 2172, 2198. Abraham also denotes the Lord's divine human, 2833, 2836. If the historicals were the Word from any other sense but the internal sense, many would be regarded as saints and gods, as Abraham, Isaac, and Jacob, for example, whereas, in the other life, there is nothing more in them than in others, 3229. Abraham represents the Lord's divine spiritual, 3236. Concerning Abraham and Keturah, that their sons represent the Lord's spiritual kingdom in the doctrine of good, 3239—3245. Abraham represented the Lord as to the Divine itself, which is compared with the representation of the Lord by Isaac and Jacob, 3245, 3251. He also represented the divine human, which is called the son, but the divine human that was from eternity, 3251. To sit down with Abraham, Isaac, and Jacob, is to be with the Lord, and to come into Abraham's bosom is to be in the Lord, 3305. Jehovah God of Abraham, signifies the divine of the Lord which Abraham represents, 3439. Jehovah the God of thy father Abraham, signifies the Lord, that from him is good, 3703. Abram represents the genuine church as existing with those who have the Word, 3778, 4206, 4207; Terah, his father, having represented the common stock from which that church and also the church of the Gentiles is derived, 3778. The sojourning of Abraham and Isaac when Jacob came to them at Hebron, signifies the Divine Itself with the Divine Rational and the Divine Natural, 4615. By Abraham, Isaac, and Jacob in the representative sense are signified the celestial, the spiritual, and the natural principles in man, as in the supreme sense they signify the divine itself, the divine rational, and the divine natural in the Lord, 6098, 6185. These three in the Lord and in the church make one, 6185. Abraham in the representative sense denotes internal good, and Isaac internal truth, corresponding to the Divine Itself and the Divine Rational; these constitute the Lord's internal human. Jacob is the Lord's divine natural, or external human, 6276. In the representative sense, the three patriarchs signify the Lord's kingdom in heaven and on earth, 6589. Hence the oath sworn to them by Jehovah concerning possession of the land of Canaan, signifies the confirmed purpose of the Lord that the church shall be re-

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stored to its ancient state, 6589. Hence also, by Abraham, Isaac, and Jacob, buried in the land of Canaan, is signified regeneration and resurrection, because the church was anciently there, 6516. When the names of Abraham, Isaac, and Jacob occur in the Word, in heaven, the Lord is understood; and with respect to the Lord, the divine itself, and the divine human, *sh.* 6804. A covenant with Abraham, Isaac, and Jacob, signifies conjunction by the Lord's divine human, 6804. The God of Abraham, Isaac and Jacob, signifies the Lord as to the divine itself and the divine human, 6847. Abraham, Isaac, and Jacob signify the Lord, and the Lord as to the human, before it was made divine, 7193. Abraham, Isaac, and Jacob signify heaven and the church, *ill.* 10,445. Their seed, the goods and truths of heaven and the church, 10,445.

2. *The preliminary history of Abram* (Gen. xi. 27—32). Abram and his family were idolaters who worshipped the god Schaddai and other gods, the name of Jehovah having been forgotten, 1356, 1992, 2559, 3667, 7194. Abram, Nahor, and Haran, represent three universal kinds of idolatry into which the ancient church had at length declined, namely, the love of self, the love of the world, and the love of pleasure, 1355—1358. In illustration of these idolatries it is shewn that they are interior to one another, and that they all close together in a fourth, which is external idolatry, and is signified by Lot the son of Haran, 1363. Haran dying in this state denotes the obliteration of interior worship; and Abram and Nahor then taking to themselves wives, the conjunction of what is evil and false in idolatrous worship, 1366, 1369—1370. Sarai the wife of Abram being barren, denotes that such evils and falses had now ceased to produce or multiply themselves [consequently that the way was preparing for the institution of a new church, which was the Jewish representative church], 1371, 1372. See Sarai.

3. *The family of Abram made representative* (verses 31, 32). On account of the Jewish representative church beginning in Abraham, and being instituted with his posterity, his father Terah, and his brethren Nahor and Haran, became representative of churches, 3778. Terah, as the father, represented the common stock of churches, or the common good out of which they rise; Abram the genuine church such as it is with those who possess the Word; Nahor, the church among the Gentiles who do not possess the Word but live in charity, 3778, 4206, 4207 and citations; particulars in Nahor, Haran and Lot.

4. *The commencement of the representation* (chap. xii. 1). The departure of the family of Abram from Ur of the Chaldees, and the death of Terah, denotes the end of the above-named idolatry, and the beginning of the representative church by instruction, 1373—1375. Such representatives (being representation and true history combined) begin with the twelfth chapter of Genesis; the things preceding concerning Terah, etc., treating of the state before his decendants became representative, 1361. See Man (43), pp. 660—665.

5. *The representation continued to the sojourn in Egypt, as applicable to the Lord's state in his boyhood* (chap. xii). Abram in general represents the Lord, in particular the celestial man; Isaac represents the Lord, and in particular the spiritual man; Jacob represents the Lord, and in particular the natural man; thus the three patriarchs

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represent the life-experience of the Lord, and the successive states of his church and kingdom, but each in his degree, 1409, 1414. In the sense which treats of the Lord, the call of Abram and his departure from Haran (Gen. xii. 1), denote the first animadversion of the Lord in early boyhood concerning the concordance of the internal and external man, and, as a result, his withdrawal from worldly and corporeal things, 1401, 1411—1414. The journeying of Abram after his call (ver. 4, 6), denotes progression predicated of the human essence of the Lord advancing to union with the divine, 1426; see the articles *to* JOURNEY, *to* GO. Lot, at this time, going with Abram (ver. 4), denotes the adjunction hitherto of the sensual and corporeal man; or, the insinuation of sensual truth in early boyhood, 1428, 1434. Abram's wife likewise going with him (ver. 5), denotes that there was also genuine truth with the Lord in his boyhood, 1431—1432; particulars in SARAI. All the substance they had acquired, and all the souls they had gotten going with them (ver. 5), denote all the vessels of the understanding and the will, and the living principles of love, 1435, 1436. The arrival of Abram while he thus journeyed, at Sheckhem, at the oak-grove of Moreh (ver. 6), denotes the Lord's first perception from celestial love, or the first appearance to him of celestial verities, 1439—1443; see SHECKHEM. Jehovah said to appear to Abram at this time (ver. 7), denotes that he appeared to the Lord while the Lord was in his boyhood, 1446. Abram then removing to a mountain eastward of Bethel (ver. 8), denotes the Lord's progression in celestial love while he was yet a boy, 1450. Abram still said to journey southward (ver. 9), denotes the beginning of the Lord's progression in knowledges, thus, his entrance into a lucid state as regards interior things, 1457, 1458, especially at the end; compare 1462—1472; and see QUARTERS. Abram then going into Egypt in consequence of a famine (ver. 10), denotes the Lord's instruction in knowledges from the Word, and by way of the external man, 1459—1464. The story of Abram's sojourn in Egypt, and of his wife passing, in the court of Pharaoh, for his sister (ver. 11—20), denotes the progress of the Lord according to divine order from scientifics to celestial truth, and provision made that the latter should not be violated, 1465—1500; especially 1472, 1480, 1495, 1496. Further particulars in EGYPT (4), PHARAOH (2), SARAI (2).

6. *The representation involved in Abram's departure from Egypt, accompanied by his wife and by Lot* (chap. xii. 20; xiii.). The sojourn of Abram in Egypt (chap. xii.), denotes the progressive state of the Lord from boyhood to adolescence, 1401, 1402, 1479, 1502. Abram's departure from Egypt when Sarai was discovered to be his wife (chap. xii. 20; xiii. 1), denotes emergence from scientifics, and from the state in which truth was received intellectually, its celestial character being now known, 1495, 1499—1502, 1542—1545. The wife of Abram, and all that he had being taken with him when he left Egypt (ver. 1), denotes celestial truth and all that pertains to the celestial state, now enjoyed, inane scientifics having been relinquished, 1543, 1546. Lot also going with Abram (ver. 1), denotes that although the empty scientifics of the intellectual part were relinquished the pleasures of the voluntary part still remained, 1547. The journey of Abram from the south even to Bethel (ver. 3), denotes the state of interior or celestial light into which the Lord returned, because in him the pleasures of the

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will were either in agreement with celestial good, or they were as yet latent, 1548, 1553—1557. See SARAI (2), and *to* JOURNEY.

7. *The representation continued to the separation of Abram from Lot* (verses 5—11). The disagreement between the herdmen of Abram and the herdmen of Lot, after their return from Egypt (ver. 8), denotes the want of concordance between the cupidities of the will and the good of celestial love now become apparent, 1563—1569, 1572, 1573. The words of Abram tending to avert a quarrel between himself and Lot (ver. 8, 9), denotes the process by which such cupidities are removed, rendering the external fit for union with the internal man, 1577—1581. The free choice of the land offered to Lot, who sees the fertility of the plain of Jordan and makes choice of it (verses 9, 10), denotes the state of illumination enjoyed by the external man when in correspondence with the internal, 1584, see LOT. The appearance of Jehovah to Abram, and the land of Canaan promised to his posterity (ver. 14), denotes the life of the Lord's internal man flowing in with celestial light and his perception in the external concerning the future of his church and kingdom, 1601—1618, especially 1616. Abram afterwards dwelling in the oak-grove of Mamre, which is in Hebron (ver. 18), denotes the state of more interior perception now predicated of the Lord; the same passage contains a summary statement of his whole progress to this state, 1616. See HEBRON.

8. *Abram after his separation from Lot, in battle against the confederate kings, representing the Lord's temptations* (chap. xiv.). Hitherto (Gen. xii. and xiii.) the Lord's life in boyhood has been treated of under the history of Abram; in the following chapter, the patriarch is called Abram the Hebrew and under this name he represents the Lord as to the interior or rational man, called also the spiritual adjoined to the internal, 1741. Lot, together with all his possessions, taken captive by Chedorlaomer and the confederate kings (chap. xiv. 12), denotes the state of the external man, occupied by apparent goods and truths, 1697, 1698, 1701, 1707—1718. One that had escaped telling Abram the Hebrew (ver. 13), denotes the perception of this by the Lord from his interior man, 1701, 1707. Abram then arming his trained servants and smiting the enemy in the night (verses 14, 15), denotes the purification and liberation of the external man by such goods as were adjoined to the interior, 1706—1715, 1717. Abram after his victory bringing back all the acquisition, and Lot (now called Abram's brother) and all his acquisition, and the women and people (ver. 16), denotes all things in the external reduced to subserviency by the interior man, 1716—1719. Abram after his victory met by the king of Sodom (ver. 17), denotes the submission of evils and falses, 1721. Melchizedek king of Shalem coming with bread and wine for Abram's refreshment (ver. 18), denotes the fruition of good in the interior man, or the inflowing of celestial love, after temptation-victories, 1724, 1725. Abram in return offering him tithes (ver. 20), denotes the evocation of remains after victory, 1738. His refusal of the gifts offered by the king of Sodom (verses 22—24), denotes that the Lord takes no aid from any; the gifts being transferred to the companions of Abram (ver. 24), denotes that evil spirits are now to be held in subjection by the good, 1739—1755. Further particulars in MELCHIZEDEK, LOT, SODOM; see note at the end of LOT (1), p. 621.

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9. *The representation involved in the promise of a son to Abram after these events* (chap. xv.). The word of Jehovah that now came to Abram in a vision (ver. 1), denotes consolation after temptations, 1779. Abram's discourse with Jehovah (ver. 2), denotes revelation made to the Lord by interior perception, 1786, 1791. His anxiety for a son, lest the son of his steward should be heir to his house (verses 2, 3), denotes the anxiety of the Lord concerning his church lest it should be only external, 1795, 1798, 1799. He is led forth out of doors to behold the stars, and a son is promised to him (ver. 5), denotes perception from externals, affording a full intuition of internal things, 1806—1808; see SARAI (3). Abram then believes in Jehovah (ver. 6), denotes faith in his divine love and confidence of victory after intuition, 1812. The trust of Abram is accounted righteousness in him (ver. 6), denotes that the Lord made himself righteousness when he overcame in the faith of his love for the human race, 1813. The offerings made by Abram and the vision granted to him, for a sign (verses 8—17), denote the state of the church tending to its vastation foreseen, and the temptation and agony it caused, 1781, 1782, 1821—1835, 1858—1862, 1865. The promise that he should nevertheless be gathered to his fathers in peace, and be buried in a good age (ver. 15), denotes the protection of all that is good and true from hurt, and the fruition of all good enjoyed by those who are the Lord's, 1852—1854. A covenant made with Abram after the vision (ver. 18), denotes the conjunction of the Lord's interior man with Jehovah, which is coincident with victory in temptation, or with absolute certainty that the human race would be saved, 1864.

10. *The representation includes Hagar, who becomes the concubine of Abram in consequence of Sarai's barrenness* (chap xvi.). For particulars, see SARAI (4); and for further particulars, HAGAR and ISHMAEL.

11. *A new quality is represented by the change of name from Abram to Abraham, and from Sarai to Sarah* (chap. xvii.). See SARAI (5).

12. *Circumcision is included in the representation* (chap. xvii. 9—14, 23—27). See ISHMAEL (2).

13. *Abraham entertains three angels; the part of Sarah in this representation, and the promise renewed* (chap. xviii.). See SARAI (6).

14. *Abraham intercedes for Sodom* (chap. xviii. 23—33). The visitation of Sodom in this representation (ver. 16, *sq.*) denotes the perception of the Lord concerning the human race so deeply immersed in evils and falses, 2141. The angels who had been entertained by Abraham looking to the faces of Sodom (ver. 16), denote the evil state of man's interiors discovered to the perception of the Lord; immediately followed (ver. 21, and chap. xix. 1) by exploration and judgment, 2219, 2242, 2243, 2317—2323. See SODOM.

15. *The scene of the representation changes to Gerar, and includes the character of Abimelech* (chap. xx.). For particulars, see PHILISTINES (5), SARAI (7).

16. *The representation involved in the birth of Isaac, the son promised to Abraham and Sarah.* For particulars, see SARAI (8), ISAAC (2).

17. *Change in the representation by Hagar and Ishmael when dismissed by Abraham* (chap. xxi. 9—21). See SARAI (9), and for further particulars, see HAGAR and ISHMAEL.

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18. *Meaning of the representation when Abraham prepares to offer up Isaac* (chap. xxii). In the internal sense, this chapter treats of the heaviest and most inward temptations endured by the Lord (verses 1, 3—6, 9—11); of the union thereby effected between the human and divine, or the Lord's glorification (verses 2, 11, 12, 16); of the salvation of the spiritual in virtue of the Lord's divine human (verses 2, 7, 8, 13—19); and of the salvation of those not of the church, who are in good (verses 20—24), 2764, 2765. God speaks to Abraham, and Abraham replies (ver. 1), denotes perception from divine truth exciting to thought and reflection, 2766, 2769, 2770. Commanded to take his son Isaac, and go into the land of Moriah (ver. 2), denotes the rational divine about to undergo temptations, the state of which is indicated, 2772—2775. Commanded to offer him up for a burnt-offering upon a mountain which he would be told of (ver. 2), denotes the rational divine to be sanctified with the divine itself, in a state which is further perceived to be one of divine love, 2776—2778. Abraham then said to rise up early in the morning, and to saddle his ass (ver. 3), denotes a state of peace and innocence, and the natural man now prepared, 2780, 2781. Two boys taken with him by Abraham, as well as his son Isaac (ver. 3), denotes the rational in its former state merely human, together with the rational divine, 2782. Woods cleaved for the burnt-offering (ver. 3), denotes the merit of righteousness, 2784. Abraham then said to arise and go to the place of which God had told him (ver. 3), denotes elevation to a state according to perception, 2785, 2786. The third day when Abraham lifted up his eyes and saw the place afar off (ver. 4), denotes the completion of the state predicated, and the commencement of sanctification, attended by thought and intuition, 2787—2790. Abraham now taking Isaac with him and leaving the boys (ver. 5), denotes separation from the rational merely human, 2792. Taking in his hand fire and a knife (ver. 6), denotes the good of love, and truth of faith, 2799. Abraham and Isaac both going together (ver. 6), denotes unition of the divine and the human as far as could be, 2800. Isaac's discourse with Abraham (ver. 7), denotes the Lord's converse from the love of divine truth with divine good, 2802. The subject of discourse, Where is the lamb [*pecus*] for a burnt-offering (ver. 7), denotes thought concerning those of the human race who could be sanctified, 2805. The reply of Abraham, God will see for himself a lamb, my son (ver. 8), denotes response to that thought, that the divine human will provide those who shall be sanctified, 2807. The repetition after this, that they went both together (ver. 8), denotes unition still growing stronger, 2808. Their arrival at the place, and Abraham there building an altar (ver. 9), denotes the state attained according to perception from divine truth, and the preparation of the divine human, 2810, 2811. Abraham then arranging the woods (ver. 9), denotes the merit of justice adjoined to the divine human, 2812. Abraham then binding his son (ver. 9), denotes the state of the rational divine as to truth, suffering temptation to the utmost, 2813. Abraham then stretching forth his hand, and taking the knife to slay his son (ver. 10), denotes temptation to the utmost degree of the Lord's power to endure as to truth, even to the death of all that was merely human, 2816—2818. The angel of Jehovah then crying to Abraham out of heaven, (ver. 11), denotes consolation from the divine itself, 2821.

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Abraham commanded not to slay Isaac (ver. 12), denotes deliverance from a state of temptation which had been endured to the utmost, 2823—25. Abraham then said to lift up his eyes, and see (ver. 13), denotes thought and intuition from the divine, 2829. Behold a ram, behind him, caught in a thicket by his horns (ver. 13), denotes the state of the spiritual among the human race, entangled as to the truths of faith in natural scientifics, 2830—2832. Abraham taking the ram and offering it for a burnt-offering in place of his son (ver. 13), denotes the liberation of the spiritual in virtue of the Lord's divine human, 2833, 2834. The angel of Jehovah now crying a second time to Abraham, and the words of Jehovah, By myself I have sworn, etc., (ver. 15), denotes still greater consolation from the divine, and irrevocable confirmation, 2841, 2842. The reason alleged, Because Abraham had not withheld his son (ver. 16), denotes because of the unition of the human with the divine by the extreme temptation endured, 2844. The promise given, In blessing I will bless thee, and in multiplying I will multiply thy seed (ver. 17), denotes fructification from the affection of truth, and derivations of truth thence, 2845—2847. The promise that Abraham's seed should inherit the gate of his enemies (ver. 17), denotes charity and faith which should succeed in place of evil and the false, 2851. And in his seed all the nations of the earth should be blessed (ver. 18), denotes the salvation of all who are in good, 2854. The reason given to Abraham, Because thou hast hearkened to my voice (ver. 18), denotes because of the union of the human essence with the divine, 2854. The return of Abraham, after these things to the boys (ver. 19), denotes conjunction resumed with the human rational which had not been admitted into the direful temptations endured, 2856. And they arose and went together, and dwelt at Beersheba (ver. 19), denotes the greater elevation of the rational after temptations, and progression in the doctrine of charity and faith, 2857, 2859.

19. *Reason of introducing the generation of Nahor, Abraham's brother, and Rebekah, here* (chap. xxii. 20—24). Briefly, it relates to the perception which the Lord could now have concerning those without the church who live in fraternity from good, and the rise of the affection of truth from that good, signified by Rebekah, 2860—2869. For particulars, see NAHOR.

20. *Representation of Sarah's death after these circumstances* (chap. xxiii.). Briefly the death of Sarah denotes the expiration of divine truth in the church, and her burial its reception by those who had previously been in an obscure state, 2901, 2902. See SARAI (10), but especially NATIONS (10).

21. *The representation continued in Abraham's old age* (chap. xxiv.). Abraham said to be old and come into days (ver. 1), denotes the state of the Lord's human made divine, 3016. Jehovah blessed Abraham in all things (ver. 1), denotes that the Lord, from the divine itself, had disposed all things in order in the divine human, 3017. Abraham now represented as speaking to his servant (ver. 2), denotes influx into the natural, and orderly arrangement therewith, 3018—3020. Abraham swearing his servant (ver. 2, 3), denotes the holy obligation under which the natural man is then brought, 3021—3023. The subject of the oath and of Abraham's anxiety being Isaac's marriage (ver. 3), denotes the divine providence as to the conjunction of truth with good

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in the rational, 3012, 3024. The command of Abraham that his son should not marry a daughter of the Canaanites (ver. 3), denotes that no discordant truth must be admitted, 3024. The wife of Isaac to be sought in the land of Abraham's nativity (ver. 4), denotes that the affection of truth to be conjoined is of divine origin, 3026-27. The hesitation and fear of Abraham's servant (ver. 5), denotes doubt in the natural whether such an affection could be conjoined, 3030, 3031. Abraham's assurance that an angel would go before him, etc. (ver. 7), denotes the divine providence that such should be the event, 3039. The journey of Abraham's servant and its results (verses 10, 11), denotes the whole process of the initiation and conjunction of truth with good in the rational, 3013, 3047—3192; particulars in ISAAC, LABAN, NAHOR, and REBECCA.

22. *The representation of Abraham and Keturah* (chap. xxv. 1—4). Briefly, Abraham and Sarah represented the Lord as to the divine celestial; Abraham and Keturah, as to the divine spiritual; at this point, therefore, the direct representation of the divine falls upon Isaac, and the death of Abraham is immediately recorded, 3230, 3234—3243; particulars in KETURAH; see also NATIONS (10).

23. *The Death of Abraham* (chap. xxv. 5—10). Abraham gave all that he had to Isaac (ver. 5), denotes, in the supreme sense, the divine wholly in the divine rational, 3244, 3245. Gifts also to the sons of his concubines (ver. 6), denotes the lot of the spiritual adopted by the divine human, 3244. The sons of his concubines sent away by Abraham eastward (ver. 6), denotes the separation of the spiritual from the celestial, and their life in the good of faith, 3244, 3247—3249. Abraham now said to die (ver. 8), and Isaac and Ishmael burying him (ver. 9), denotes the end of the representation by Abraham, and the commencement of a new representation in his sons, 3253—3256, 3259. The blessing of God upon Isaac, and his dwelling in Beerlaha-roi (verse 11), denotes the first state of the representation by Isaac, the rational mind living in divine light, 3260—3261. See ISAAC (2).

24. *Concerning the representation of the Lord by Abraham, as applied to man and the church.* The history of Abraham not only refers to the Lord, but to the instruction and regeneration of man, so that he may become either celestial or spiritual; and not only to man in particular, but to men in common, or the church; also to the instruction of infants in heaven, 1502. In the sense which respects the church, the call of Abraham (as yet Abram) denotes its elevation from the disturbing influences of the external man to the spiritual and celestial state of the Lord's kingdom denoted by Canaan, 1411—1413, 1437. The seed of Abraham, in this sense, denotes all who are principled in love and charity from the Lord, thus, all who are in saving faith, 1025, 1416, 1447, 1608. The story of his journey into Egypt denotes instruction in general science, 1462. His return from Egypt, journeying towards the south, denotes the order in which the regenerate afterwards advance in the light of wisdom, 1553 and following passages, especially 1555, 1616. The fact that Abram was accompanied by Lot, denotes the state of those regenerating, in the meanwhile not yet delivered from the external or sensual man, 1563, *ill.* 1568.* The promise given to Abram

* In the joint narrative Abram represents, first, the internal man, but secondly, the external man likewise, so far as they agree together and make a

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that his seed should be multiplied, denotes the immense and ineffable multiplication of charity and faith, and the felicity which the regenerate thence derive; also, the immense increase of souls in the Lord's kingdom, 1610. The battles that were fought in the valley of Siddim, denote temptations caused by the assaults of evil spirits, 1659, *sh.* 1664, 1668. Abram in these combats, called for a particular reason "Abram the Hebrew," denotes the interior man in the state of adjunction to the internal or divine, and consequently serving the divine, 1700—1703, 1713; compare 1732, 1741; *ill.* by the order of influx 1707, 1725. Melchizedek after these combats refreshing Abram with bread and wine, denotes peace and recreation flowing in from the internal man after victory achieved in temptations, 1724, 1725—1735. Abram giving tithes to Melchizedek, denotes the reception of Remains and thus of new life, 1738.—Note: these references may be extended further through the whole history of Abraham, but the same information is contained in other articles of the Index.

ABRECH. [A word of command, signifying *bend the knee* or *bow down.*] See KNEES.

ABSALOM. See DAVID.

ABSENCE [*absentia*]. When a man is absent from himself, he is in a state of receiving the divine, 3994. The absence of the Lord is proportionate to the absence of the good of faith and of love, 10,146.

ABSTRACTION. The natural mind cannot by any mere abstraction of thought perceive that which is celestial, 5110. The natural principle of itself perceives nothing, but its faculty of perception is from a principle prior to itself, 6040. In spiritual speech the ideas of the thought are abstracted from persons, and are determined to the truths and good in man, 6040. To think specifically of persons, is to withdraw the mind from a universal idea, consequently from wisdom, 6653. He who cannot think abstractedly from things material, cannot comprehend anything of the spiritual sense of the Word, 9407, 9828.

ABUSE [*abusus*]. Good divine is abused when that which appears like it exists in ultimates, but from a contrary origin, 8480, 8870, 5700. Magic and sorcery consist in abuses of correspondences which are of divine order, 7296.

ABYSS, DEEP [*abyssus, profunditas*]. The faces of the abyss signify lusts, and falses thence derived, 18. They signify temptations, also hell, 756, 844, 8278. The deep lying beneath, signifies scientifics which are in the natural principle, 6431. Abysses denote stores of waters, consequently either truths of faith or falses from lusts in abundance, and thence the hells, *sh.* 8278. Abysses denote hells as to falses, and depths denote hells as to evils, 8279. See DEEP.

ACCAD [*Akkad*]. A variety of the worship signified by Babel and the land of Shinar, 1182, 1183. See BABEL.

ACCEPT. See *to* RECEIVE.

ACCOMMODATION. Truth accommodated to the angels is for the most part incomprehensible to men, 7381. Unless divine good were accommodated to reception in heaven, heaven could not exist, for no angel can sustain the flame proceeding from divine love, 8644, 8922, 9956. All things are reduced to order, that is accommodated, when

one; Lot, so much in the external man as disagrees with the internal, and needs to be separated, 1576, 1577, particularly 1581, 1594, 1603.

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mediate truths are subordinate to truth immediately from the divine, 8731. The Lord as to the divine itself which is called the Father and as to the divine human, which is called the Son, is the divine love itself, thus the divine good itself; but the Lord as heaven, which is beneath the Lord as a sun, is the divine truth; but this divine truth contains divine good accommodated to the reception of angels and spirits, 10,196.

ACHAN, The deed of, and its signification, 5135. See Vessel.

ACHOR, Valley of [*vallis Achoris*]. See Sharon.

ACKNOWLEDGE, *to* [*agnoscere*]. It is one thing to know, another thing to acknowledge, and yet another to have faith, 896, 4319, 5664. The acknowledgment and true worship of the Lord is to obey and do his commandments, 10,143, 10,153, 10,578, 10,645, 10,289.

ACQUISITION. External knowledges and affections are so called, 1435, 1717, or truths acquired sensually, which form the scientific principle from which man thinks, 1435. Also celestial and spiritual good after temptations, 1851. Acquisition is predicated of truths, and substance of good, 4105. Goods and truths in common are so called, 4391. It signifies the good of truth, and purchase denotes truth, 4487. Goods and truths procured are called acquisitions, 6017. Also truths producing good, 6049.

ACT, *to* [*agere*]. Reaction derives its force from the active cause which it reciprocates, 6262. The conjunction of good and truth illustrated by action and reaction, 10,729. See Regeneration. The essential principle of activity is all the good of love and charity, 1561.

ACTION. See *to* Act. Actions are all qualified by the ruling thought and intention of the mind, 3796, 5130, 5949.

ACTIVITY [*activum*]. See *to* Act.

ADAH. See Mahalath.

ADAH and ZILLAH, signify the beginning of a new church, 405, 409, 413, 421.

ADAM [*Adam*]. See Man *(homo)*. Adam's nakedness signifies the purity of the internal man, or the state of innocence of the celestial church, 9960. See Nakedness.

ADAMANT or DIAMOND [*adamas*]. See Precious Stones.

ADBEEL, or ABDEEL. See Ishmael.

ADD, *to* [*addere*]. Joseph being named from a word signifying to collect and to add, denotes the spiritual kingdom saved by the Lord's advent, and made into one fold with the celestial; hence, fructification and multiplication, 3969. The common signification of increase is denoted by the verb *to add*, 4692.

ADHERE, *to* [*adhærere*]. In the supreme sense, it signifies love and mercy; in the internal sense, charity; in the external sense, conjunction, *ex.* 3875. It also signifies celestial love, and conjugial love; but in this case it is expressed by a different word in the original, 3875.

ADJOIN, *to* [*adjungere*]. Spiritual good cannot be conjoined to those who have been from infancy in the mere externals of the church, but only adjoined, 8981. See Conjunction.

ADMAH and ZEBOIM, signify the falses and evils in which all knowledges respecting external worship, separated from internal, terminate, 1212, 1666.

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ADORATION. Adoration consists in humiliation before the Lord; and humiliation, in the acknowledgment of Him as all in all, *sh.* 1153. It does not exist without charity, 1150. To fall upon the face, was a mode of adoration with the ancients, because the face signifies the interiors of the mind; and to fall upon the face, humiliation, 1999. To adore is predicated of the good of love; and to sacrifice, of the truth of faith, 10,424. See *to* Bow Down.

ADORNMENT. See Ornament.

ADULLA, being in the border of the inheritance of Judah, signifies the truth which is from good; and, in the opposite sense, the false which is from evil, 4816. See also 4886.

ADULTERY [*adulterium*]. Adulterers approaching towards heaven are rejected, 539. It is impossible for them to enter into heaven, 827, 2733, 2747, 2748. Adulterers are distinguished also for their cruelty, 824. Concerning the hells of adulterers, etc., see Hell. Adulteries are destructive of society and of the human race, in like manner every variety of self-love, 2044. There are adulterations of good, and falsifications of truth, 2466, 2729. Adulterers cannot approach towards heaven, because adulteries are contrary to conjugial love, contrary to the laws of both kingdoms, and contrary to Divine order, 2733. Every one may know how wicked it is to commit adultery, if he would think concerning it in the case of his own wife being led astray, 2733. Concerning a certain spirit, who by adulteries and whoredoms had extinguished all desire of marriage, and of procreating children; his punishment, 2746. Concerning the unmercifulness of adulterers, and the tenets they substitute for religion, 2747. Adulterers fear neither divine nor human laws, but being beaten, 2748. Their ideas are filthy, 2747, 2748. Angelic blessedness and happiness communicated to adulterers, become nauseous, painful, and stinking, 2749. When any one commits adultery on earth, heaven is closed against him, and of what quality he becomes afterwards, 2750. Concerning a globe of adulterers who sent forth emissaries, inveighing and insinuating scandals against conjugial love, against good and truth, and against the Lord, 2751. Adulterers beyond other evil spirits are desirous to obsess man, 2752. They insinuate themselves into societies by the alluring arts they have acquired, but are rejected and fined, and at length associated with their like in the hells, 2753. The most deceitful adulterers appear above the head; these are they who ensnare the young and beautiful by affecting innocence and mercy; their hell is the most grievous, 2754. The hells of adulterers are manifold—their inhabitants delight in filth and excrements, 2755. The lascivious, who have not extinguished the desire of procreating children, still retain a heat, 2757. Adulteries are perversions of good and truth, 3399. The hell of cruel adulterers is under the right foot, where are those of the Jewish nation, 5057. Adulterers infuse a pain into the loins and members of generation, 5059, 5060. Adulterers who correspond to the testicles, are they who ensnare by affecting conjugial love and chaste friendship, 5060. Adulterers are in the excrementitious hells, 5394. When they apply themselves, they inflict pain in the periosteum of various parts, and in the teeth and belly, 5714. The most filthy of them induce a weariness of life, 5723. By the prohibited degrees of marriage, are signified various kinds of profanations, 6348. The hell of those of the church who have lived in

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faith separate from charity, and in a life of evil, is under the hell of adulterers, the reason, 8137. To commit adultery, whoredom, and scortation, in the spiritual sense, is to pervert the goods and truths of faith, consequently to apply the Word to confirm evils and falses, 8904. Whoredoms signify perversions of truth, and witchcrafts, the falses thence derived, 9188. Marriages are most holy, but adulteries most profane, 9961, 10,174. The delights of marriage flow in from heaven, the pleasures of adultery ascend from hell, 10,174. Those who take delight in adulteries, no longer believe those things which appertain to heaven and the church, because the love of adultery is derived from the marriage of the evil and false, which is infernal, 10,175. See HARLOT.

ADULTS. Their state in regard to spiritual things compared with the state of infants and boys, 1453. Those who die in infancy and boyhood attain to the stature of adults in the other life, 2304.

ADVENT [*adventum*]. Every coming of the Lord is a beginning to those who are regenerated, and the ending of those who are vastated, 728. The last judgment with every one is when the Lord cometh, as well in general as in particular, 900. The first advent of the Lord was not to save the celestial, but the spiritual. When the celestial church began to decay, a prediction was made concerning the Lord's coming into the world, because the Lord foresaw that the celestial church would entirely perish from off the earth, 2661. When the end of the old church, and the beginning of the new, is at hand, then is the last judgment, and also the coming of the Son of Man, 4230, 4333, 4535, 6895, 9807. At the time immediately preceeding the Lord's coming, the infernal crew raged almost without control, infesting and attempting to subdue all, 8289.

ADVERSARIES [*inimici*]. See ENEMY.

AFAR [*longinquum*]. To see from afar, signifies to perceive remotely, 4723. To stand afar off, signifies removal from things internal, thus from good and truth, *sh.* 8918. To bow down, or worship afar off, denotes humiliation and adoration from the heart, and in such case the influx of the Lord, 9377. Afar off is predicated of truth, 9666. See NIGH, *to* APPROACH.

AFFECTATION. See SIMULATION. How the affectation of elegance in speech and learning obscures the things treated of, 6924; compare 3348, 6621. See ELOQUENCE.

AFFECTION. See LOVE, CHARITY. There is the affection of good and the affection of truth. What the distinction is between them, 1904, 1997. All affections have gestures corresponding to them, 2153. The celestial angels perceive the Word as it is in the internal sense according to affection; but the spiritual angels according to thing, 2157, 2275. The quality of those who are in the affection of good, and the quality of those who are in the affection of truth, 2425, 2429. The celestial angels, from the affections involved in the interior sense of the Word, form to themselves so many lights of affection and perception rather than ideas, 2157, 2275. Affections are what excite truths and falses, 2487. Celestial freedom is of the affection of truth and good, and infernal freedom of the affection of false and evil, 2870, 2873. See LIBERTY. The conjunction of truth with good is effected by affection, 3024. The first affection of truth in the natural man is not the affection of genuine truth, but the affection of truth comes afterwards, and is

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gradually substituted for the former, 3040. Truth, without affection, does not enter, still less inhere in the memory, 3066, 3336. Affections are signified by *infants*, *damsels*, *young women*, and *daughters*, but with a difference, 3067. See INFANT, etc. Every affection comprises things innumerable, for it involves within itself the whole life of a man from his very infancy to the time of its acquisition, 3078, 3189. In every affection there are many subordinate affections, and those in an incomprehensible form, 3189. Affection always adjoins itself to the things which are ingrafted in the memory, and is reproduced along with them, 3336. The affection of good is adjoined to truth in the natural man, by the Lord, and by the affection of good truths are reproduced; and thus falses and evils are removed, 3336. The quality of a man's affections may be known from his end in entertaining them, 3796. All affections are bonds, either external or internal, 3835. Truths are nothing unless attended with some affection, *ill.* 3849. Celestial affections are altogether incomprehensible and ineffable, 3839, 3857. Affections become milder when they ascend towards interior things, or towards heaven, 3909. Affection is the continuity of love, according to its varied manifestations in different cases, 3938 at the end. All affections have their delights, *ill.* 3938. See DELIGHT. All conjunction is wrought by affections, 3939—as the implantation and conjunction of the love of good and truth, 4018. The stronger the affection, the stronger the conjunction, 4018. Affection is insinuated by refusal, 4366, 4368. The affection of truth appears to be from truth, but it is from good, 4373. The genuine affection of truth consists in the willing and desiring to know the verimost truths of faith for the sake of good; the spurious affection of truth in desiring their acquisition for the sake of reputation, or gain, etc., 8993. . Those who are in truth without affection are signified by the men-servants of the Israelites; and those who are in the affection of truth, but not genuine, by maid-servants; the difference explained, 8994. There is an extension of the thoughts and affections into heaven and hell, according as they are good or evil. This extension or nexus, however, is by influx from the societies and not to them, 6600. To counterfeit affections resembling celestial from the proprium is infernal, 10,309. See ABUSE, SIMULATION.

AFFINITY [*affinitas*]. The societies of heaven are circumstanced comparatively as consanguinities and affinities upon earth, 685; but they are those of love and faith, 917. In all things appertaining to man there are consanguinities and affinities, 2508, 2524, 2556; and they are derived from the celestial marriage, or from celestial love, 2508, 2739. Those who know what good is may know innumerable things concerning the proximities and affinities of good and truth, such as they are in heaven, 3612. All consanguinity in heaven is from good, 3815. All consanguinities and relationships in the other life take place according to good, 4121. To contract affinities denotes union, 4450. Love makes consanguinity, and things which are more remote affinity. At the ultimate boundaries affinities expire, 5530.

AFFIRMATIVE [*affirmativum*]. There must be the affirmative of truth before the influx of good from the Lord can be received, 2568, 3913. A state affirmative of good and truth is first in the order of man's regeneration, but it takes the last place in the regenerate man, 3923. What it is to think from affirmative and from negative prin-

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ciples, 2588. They who consult scientifics concerning things divine, if they are in the affirmative principle, confirm them; if they are in the negative principle, they invalidate them, and at length believe nothing, 4760, 2588. The learned more than the simple do thus, and have less belief, because they consult scientifics from a negative principle, and thus deprive themselves of interior sight, 4760.

AFFLICTION. A day of affliction denotes man's miserable state in the other life, 34. Affliction signifies temptation, 1846. To afflict the soul is to compel one's self to do good, 1937, 1947. Affliction is a state leading to good, 3864. It denotes a state of the church as to truth, 4060. The land of my affliction signifies where temptation is, 5356. Affliction signifies infestation, 6663, 6851. To afflict, signifies to infest by falses of doctrine, and to oppress signifies to infest by evils of life, 9196.

AFFLUX [*affluxus*]. Those who are in a state of damnation cannot interiorly receive any influx of truth and good, but exteriorly, which is afflux, 7955. It is the afflux from hell which holds man in evils and falses, and thus in captivity, 7990. How the afflux of good and truth torments infernal spirits, 8137.

AFRICANS, THE, are principled in obedience, and receive goods and truths more easily than other Gentiles, 2604.

AFTER THEE [*post te*]. Thy seed after thee, signifies those who are in faith, 2019. See also BACK. To walk after them and to go after them, denotes to follow and consociate with them, 9251. Jehovah going after the Israelites signifies protection lest the false of evil should flow into the will, 8194. After denotes near to, 5216.

AGAG [*Agagus*]. See AMALEKITES.

AGATE [*achates*]. See PRECIOUS STONES.

AGE [*ætas*]. Times signify states, as times of the age of man, 3183, 3254. Concerning the successive states of man according to ages; that the first state is from birth to the fifth year, or the state of ignorance and of innocence in ignorance, which is called infancy; the second state, from that period to the twentieth year, is the state of instruction and of science, and is called childhood; the third state is to the sixtieth year, and is the state of intelligence, and is called youth and manhood; the fourth state, which is the last, is from the age of sixty to the end of life, and is the state of wisdom and of innocence in wisdom, 10,225. The progress of man's regeneration in those successive states according to ages, 3603.

AGE, PERIOD OF TIME [*sæculum*]. When it relates to the church it denotes duration to the end, when to heaven and to the Lord, what is eternal; it is predicated in general of every church, specifically of the celestial church. It denotes, also, the world and life there, likewise life after it, *sh.* 10,248. See GENERATION. An age in the Word is ten years, 433.

AHIMELECH. See HETH.

AHOLA [*Ohola*]. The spiritual church, which is also called Samaria, 1368.

AHOLIAB [*Aholiabus*], signifies those who are in the truth and good of faith, among whom the church will be established, 10,329, 10,335.

AHOLIBAMAH [*Oholibamah*]. The affection of apparent truth, 4643.

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AHUSATH [*Achusath*]. Those who are in doctrine from the literal sense of the Word, 3447. See ABIMELECH.

AI. Bethel and Ai signify knowledges respectively celestial and worldly, 1453, 1557.

AID, OR HELP [*auxilium*], when predicated of the Lord, denotes his mercy and presence, 8652.

ALABASTER. See PRECIOUS STONES (*onyx*).

ALIENS, signify falses destructive of truths, 10,287.

ALIVE, OR LIVING [*vivit, vivere, vivificatio*]. Denotes spiritual life, 5679. See LIFE, 5890, 6032, 6574.

ALLON BACCUTH. See *to* WEEP.

ALMODAD. A ritual of the church called Eber, 1245, 1247.

ALMONDS [*amygdalæ*]. An almond tree signifies the perception of interior truth, which is from good; its flowers, the interior truth which is from good; and its fruits, the good of life thence derived, or the goods of life corresponding with the interior truths of natural good, 5622. Bowls made like unto almonds *(Scyphi Amygdalati)*, signify scientifics derived from good, 9557.

ALOES [*aloë*]. By anointing with myrrh and aloes was signified the preservation of all truths and goods with man, 10,252.

ALONE [*solus*]. To be alone, or to dwell alone, denotes to be led by the Lord, so as not to be infested by evil spirits, 139. The ancients dwelt alone, or distinguished only into houses, families, and nations, for the sake of preserving distinct, from generation to generation, the differences of love and faith and thus of perception, 471. Israel to dwell in safety alone (Deut. xxiii. 28) denotes secure from infestation by evils and falses, 3580.

ALPHA AND OMEGA. The highest and the lowest, or the first and the last, signify all and everything, or the whole with its parts, 10,044, 6044.

ALTAR. The altar was the principal representative of the Lord, 921. The altar and the temple were the principal representatives of the Lord, 2777, 2811. They primarily signified the Lord's divine human, in like manner as the Holy Supper, by which they were superseded, 2811. Anciently they made heaps, and afterwards built altars, 4192. Everything appertaining to the altar and to worship thereby, represented and signified somewhat, 4489. The altar signifies the holy principle of worship, 4541. To build an altar, in the supreme sense, denotes sanctification, 4558. An altar also denotes what is built for a witness and memorial, *sh.* 8623. An altar of earth is a principal representative of the worship of the Lord from good, but an altar of stone from truth, 8935, 8940. The altar of Jehovah is a principal representative of the worship of the Lord, as above; they who acted from deceit or hypocrisy were to be taken from the altar and slain, 9014 at the end. Altar denotes a representative of the Lord as to divine good, but statue as to divine truth, 9388, 9389, 9714. Hence the altar signifies essential worship as to divine good, 9714. The ashes of the altar denote such things as are to be removed after use, 9723. The grate of net-work, which surrounded the altar, signifies the sensual principle, *ill.* 9726. To enter into the tent of the congregation is to represent the Lord as to divine truth, 9963; and to come near the altar is to represent the Lord as to divine good, both in relation to

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worship, 9964. The foundation of the altar denotes the sensual principle, 10,028. Altar denotes heaven and the church as to the reception of good from the Lord, *ill.* and *sh.* 10,123, 10,151. Altar of incense, the hearing and grateful reception of worship grounded in love or charity, 10,177. See INCENSE. The altar and the tent were polluted by the sins of the people, *ill.* and *sh.* 10,208. To enter into the tent of the congregation denotes to represent all things of worship from spiritual good. To come near to the altar, denotes to represent all things of worship from celestial good, 10,242, 10,245. The altar was the principal representative of the Lord and of his worship from good, 10,642. By the altars of the nations is meant idolatrous worship, 10,642. The vessels of the altar denote scientific truths administering to good, 9724, 9725, 10,344.

AMALEKITES [*Amalekita*]. This nation signifies the falses by which truths are assaulted, 1679. The false grounded in interior evil, *sh.* 8593. The genius or nature of the evil spirits so called, *sh.* 8622, 8625. What is signified by Samuel's slaying Agag, the king of the Amalekites, 8593.

AMAZEMENT, TO BE AMAZED [*stupor, stupescere*]. Denotes a state of perception, or acknowledgment and expectation, 3100, also a sudden change of state, 5705.

AMBASSADOR. See MESSENGER.

AMETHYST [*amethystus*]. See PRECIOUS STONES.

AMMON. The sons of Ammon are those in whom truths are falsified; Moab, those in whom goods are adulterated, who nevertheless have been principled in natural good, 2468. See MOAB.

AMORITE [*Emorræus*]. The Amorite signifies evil in general, because all Canaan is called the land of the Amorites, 1857, 6306; also evils and falses in particular, because all the inhabitants of the land of Canaan were called Amorites, 1857. Amorites, Jebusites, Arkites, etc., various kinds of idol-falsities and lusts, 1205. The Amorite and the Perizzite, evil arising from the love of self and the world, and the false thence derived, 6859.

AMRAPHEL, ARIOCH, ETC. [*Amraphelis, Arjochi*]. So many kinds of apparent goods and truths, with the Lord's external man, 1660, 1661.

ANAKIM. See NEPHILIM, PERSUASION.

ANAMIM, ETC., denote rituals merely scientific, 1193.

ANATOMY [*anatomica scientia*]. The author, when reflecting on anatomical subjects, was led to his conclusions by angels; the latter, however, did not reflect on anatomical things, but on their spiritual correspondences, 2992. Compare 3347, 3626. All the viscera and organs are disposed in series and in series of series, analogically as goods and truths, and the arrangement of heaven in societies, 10,303, 10,030. Concerning this correspondence with the Grand Man of heaven, see 3624—3649, 3741—3750, 4218—4228. Concerning the correspondence of the heart and lungs, 3383—3396; of the cerebrum and cerebellum, 4039—4055; of the senses in general, 4318—4331; of the eye, 4403—4421, 4523—4534; of the nose, 4622—4634; of the ears, 4652—4660; of the tongue, 4791—4806; of the face, ibid.; of the arms, hands, feet, and loins, 4931—4953; of the loins and members of generation, 5050—5062; and of the interior viscera, 5171—5190, 5377—5396. The most secret structure of man and his rela-

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tion with the universe are known to the angels, 3626. See CORRESPONDENCE, MAN.

ANCIENTS. See CHURCH.

ANCIENT OF DAYS [*antiquus dierum*]. The Lord as to celestial good, 9470.

AND [*et*]. This conjunction supplies the place of a distinctive punctuation in the original, 5578.

ANER, ESCHOL [*Eschkol*], AND MAMRE. Names by which the angels who were with the Lord during the spiritual combats of his early boyhood are signified, 1705, 1752. They are not the names of angels, but they represent them, and signify the goods and truths which form angels, 1754.

ANGEL [*angelus*]. See also HEAVEN. Every man is governed by spirits and angels from the Lord, 50, 227, 697, 968. The author's communication with spirits and angels, and that man was so created that he might speak with them, 5, 67—70, 1880. See SPEECH. Heaven and earth from first creation were united, 1880. When man is raised up, the celestial angels hold the province of the heart, and two sit at the head, 168—181. These are succeeded by spiritual angels, 182—189. The angels do not forsake the raised soul, but the latter is desirous to depart from them, 182, 314—316. The celestial angels perceive all things of love from love, and hence also, but with a difference which they themselves know, the things which are of faith. Their speech also is derived from love and differs from that of the spiritual angels, 202. The latter speak from faith, or conscience, vivified by the Lord, and formed into a perception resembling the celestial, 203. The discourse of the celestial angels is more ineffable therefore, 880. It is more copious, for the celestial angels are in the fount and origin of thought and language, 1647. The difference between the speech of spirits, of angelic spirits, and of angels, 1642. That of angelic spirits is described, 1643. Angels discourse from ends and uses as ideas, 1645. Angelic speech represented like a vibration of light, 1646. Seriatim remarks concerning the speech of spirits and of angels, 1634—1650, and 1757—1764. See SPEECH, TONGUE. The state of the angels when they do not speak from themselves, but from the Lord, 1745. Temptation and pain of conscience is from the combat of spirits and angels, 227. Angels perceive exquisitely what enters into man, 228. The angels attendant on man attend to nothing but ends and uses, 1645. The life of the angels consists in the goods of charity and in use, 454, 456, 696, 997. There are three heavens of spirits, of angelic spirits, and of angels; in each of which there are both celestial and spiritual, 459. The angels of the three heavens are subordinate to each other, but not under the ordination of authority, 1752, 1802. The angels are nearer to the Lord, and more remote from him, or interior and exterior, 1802. The man of the most ancient church discoursed with angels; those who discoursed afterwards did so in another manner, 784. It is dangerous to man to have heaven opened to him, and to discourse with spirits and angels, unless he is principled in faith and charity, 784. The angels appear clothed, 165. They moderate punishments in the other life, but cannot take them away, 967. The angels know no other than that evil is separated from them, but it is only quiescent; they are withheld from evil and held in good by the Lord, 1581. The Lord

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appears as a sun to the celestial angels, and as a moon to the spiritual, 1053, 1521, 1529—1531. Angels were attendant on the Lord when he was in combat, 1705, 1752. On such occasions the angels had all their power from the Lord, 1752. Angels are named from their quality as to good, 1705, 1754. Angels have dominion over evil genii and spirits, 1755. All spirits and angels have been men, 1880. They see nothing which is in the solar world, 1521, 1880. They saw, however, through the author's eyes, which appeared a miracle to them, 1880. Spirits and angels have every sense except taste in more exquisite perfection than man, 322, 1630, 1880—1883. The evil cannot endure the presence of an angel, 1271, 1398. Spirits and angels are organical substances, 1533. The LORD Himself is meant by angels in the Word, but what of the Lord appears from the series, 1925, 2821. Why the one Lord is signified by many, 3035. The two angels seen by Lot, signify the divine human and the holy proceeding of the Lord, 2320. When the Lord speaks by angels, they know no other than that they are the Lord, 1925; the reason, 1745. The angels, inasmuch as they are in celestial and spiritual love, are in wisdom and intelligence, and see all things which are beneath, 2572. Spirits and angels perceive the interior things of the thoughts of man, 1931. Angels dwell with those who are in the goods of faith, 2268. Men who are in love and charity, have angelic wisdom in themselves, but they can only perceive it obscurely so long as they live in the body, 2494. The internal sense of the Word is for the angels; and things therein are precious to them which appear trifling to man, 2540, 2541, 2545, 2551, 2574. Many things, in the internal sense of the Word, fall into the understanding of angels, because they are in the light of heaven, which do not fall into the apprehension of man, because he is in the light of the world, 2618, 2619, 2629. The speech of the celestial angels is much more copious than that of spiritual angels, because from the affections involved in the interior sense of the Word they form to themselves lights of affection and perception rather than ideas, while the spiritual are determined by the significations of things, 2157, 2275. With what charity and joy they who come into heaven are received by the angels, 2131. What angels are successively attendant on infants and boys, 2303. What angels insinuate beautiful dreams, 1977. Concerning the memory of the angels and their state in regard to the past, 2493. Innumerable things are comprehended by the angels which cannot come to the understanding of men, 2786, 2795, 2796, 2802. All changes of state, as to things voluntary, and also as to things intellectual, are rendered perceivable by the Lord to spirits and angels, 2796. Every man is attended both by evil spirits and angels, 2887, 2888. The angels enjoy celestial freedom. See LIBERTY. The angels regard man as a brother, but evil spirits regard him as a vile slave, 2890. Angel of the Lord denotes the divine Providence, 3039. The angels comprehend innumerable things, where man does not comprehend even the most general, an example, 3314. The thoughts and discourses of the angels are as the internal things in the body in respect to external things, 3347. The superiority of the wisdom of angels above that of man, 3404, 3405. Angels dwell in the affections of every one, 3464. Spirits and angels appear as men, because their interiors aspire to the human form, 3633. Angels of God denote divine truth, 3701. Angels are forms of love

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and charity, 3804, 4735, 4985, 9879. Men in the world are in the society of such spirits and angels as agree with their own quality, 4067, 4073, 4077. They who are in evil invite to themselves societies, but to those who are in good societies are adjoined by the Lord, 4073. In those societies the angels see from causes the things appertaining to man, 4073. The Lord had societies of spirits and angels about him, yet he took nothing from them, but through them from the Divine itself, 4075, compare 4077. Spirits are very indignant when they are compelled to recede, 4077. Angels signify somewhat of the Lord, because they do not speak from themselves, and do not attribute good and truth to themselves, 4085. By the angels of God meeting him is denoted illustration, 4235. The angels know that all their intelligence and wisdom are from the Lord, 4295. The Lord admitted into himself temptations from the angels, and these temptations were the inmost of all, 4295. The inhabitants of hell appear to themselves in their own lumen as men, but, viewed by the angels, as devils and monsters, and whence this is, 4533. The deceitful, when viewed by the angels appear as serpents and vipers, 4533. Changes of state among the angels appear in their faces according to the societies into which they come; the evidences seen by the author, 4797. The angels are continually purifying, yet they can never attain absolute perfection, 4803. The angels have ineffable beauty, because they are loves and charities in form, 4985, 9879; thus because they are in the form of heaven, 5199. The angels discourse one amongst another about the most secret arcana of the Word, 5249. The angels, who are likenesses of the Lord, appear in radiance, and in white clothing, similar to the Lord in the transfiguration, 5530. Since the Word, in the supreme sense, treats of the glorification of the Lord, and, in the representative sense, of the regeneration of man, therefore it enters into angelic wisdom and happiness, because they are in the Lord, 5688. Concerning spirits and angels associated with man, 5846—5866, 5976—5993. See MAN. The angels flow into the truths of faith appertaining to man, and thus withhold him from evils and falses, *ill.* 5893. See REGENERATION. Two angels are associated with every man, because the angels are of two kinds, celestial and spiritual, and act distinctly in the will and understanding, 5978. It is in some manner agreeable to the doctrine of most churches, that spirits from hell, and angels from heaven, are attendant on man, 5979. The angels so associated bend evils into goods so far as man permits, 5980. The filthy and defiled things of infernal spirits are rendered milder to the apprehension of angels, 5981. See SUBJECTS. The angels protect man by various methods, inspire things good, and this by a love derived from the Lord, 5992. To give man a capacity of living in his fallen state, angels from heaven and spirits from hell must be adjoined to him, 5993. The influx of the angels is especially into conscience, 6207, 6213. See THOUGHT. The influx of the angels is like a flowing air, like light, and like flame, 6209. The redeeming angel is the divine human of the Lord; the Lord also is called an angel, *sh.* 6280. Thoughts and affections extend themselves far into angelic societies, 6598—6626. Such is the appearance, but the influx is from the societies, not to them, 6600. The wisdom of the angels is continually increasing, and still they cannot arrive far beyond the first degree, 6648. The Lord as to his divine human is called the

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angel of Jehovah, because the human divine before its incarnation appeared as an angel, when Jehovah, or the divine itself, passed through heaven, 6831, 9303. The Sent, as the Lord denominated himself, is the angel of Jehovah, *sh.* 6831. The angels are veiled with a thin and suitable cloud, lest they should be hurt by divine influx, 6849. See FIRE. The sages of antiquity when they thought about God, thought of him as a Divine Man, as do the angels, 6876. Angelic ideas are alive, because they refer natural things to spiritual, and to such as are of man, 7847. The angels are in divine truth proceeding from the Lord, *ill.* 8192. A company of angels is often spoken of as one angel in the Word: such are Michael, Raphael, etc. The names of angels denote angelic functions, 8192. See GOD. The angels know each other as if they had been acquainted from infancy; and the truths and goods appertaining to man conjoin themselves in like manner, and constitute the form of heaven in him, 9079. Angelic wisdom is ineffable, *ill.* and from experience, 9094. The angels comprehend and see innumerable things, whilst man does not even know that such things are, still less what they are, 9176. Every man, angel, and spirit, is such as his own love, *ill.* 10,177. An angel, in the supreme sense, is the Lord as to the divine human, and as to the divine principle in angels and men, very briefly shewn, 10,528. Hence the man who receives the divine principle is also called an angel, *sh.* 10,528. Angels cannot entertain the material idea of persons and things in this world, which are transformed into spiritual ideas on the first threshold of heaven, 10,568.

ANGER [*ira*]. It signifies a receding from charity, 357, 5034. The cause of anger is whatever has a tendency to destroy the delight of any love, but it is called zeal when good chides evil, 2351. See ZEAL. Wrath and anger denote repugnances and also punishments; the former being predicated of what is true and false, and the latter of what is good and evil, 3614. Anger denotes indignation, in which there is nothing of anger, 3909. Zeal has good in it, anger evil, 4164. Anger denotes aversion, the reason, 5034. It denotes aversion and assault, *sh.* 5798. It is attributed to God, but it appertains to man, *sh.* 5798, 8483. It denotes sadness of spirit or of the understanding, 5887, 5888. Anger is predicated of what is evil, wrath of what is false, 6358, 6359. The anger of Jehovah denotes clemency and mercy, 6997; also punishment and damnation, *sh.* 6997; and chiding and admonition, 6997. An inundation of anger denotes temptation, 6997. But read the whole of this passage for the proper signification of the term. Wrath denotes the fury of lusts and the attempt of the evil to do violence, 8284. The Lord's love and mercy appears to the evil as anger when they are punished, and hence it is called anger, *sh.* 8875. Fire denotes anger derived from the affection of evil, *sh.* 9143. Anger is described as a flame in the understanding, bursting forth from the fire of the will, when the love is assaulted, *ill.* 9144. Anger and evil are from man, and not from the Lord, and that still they are attributed to the Lord, quotations adduced, 9306. That to be wroth with anger, when predicated of the Lord, denotes aversion on the part of man, *ill.* 10,431. Long-suffering to anger signifies to sustain evils a long time, and hence divine clemency, 10,618. Anger, when attributed to the Lord, denotes evil in man; for anger is of evil, and there is no evil in the Lord, *ill.* 10,618.

ANIMAL. Animals signify affections of the will and understanding, and this both in a good and an evil sense; those which either walk or creep upon the earth, goods and evils which are of the will; those which fly, including winged insects, truths and falses, which are of the understanding, 9331. See Beast, Bird, Creeping Thing.

ANOINT, *to* [*ungere*]. See Oil (3).

ANOINTED of JEHOVAH [*unctus Jehovæ*]. The Lord as to the divine human, *sh.* 9954.

ANSWER, *to* [*respondere*]. When assent is given by a reply, it denotes what is reciprocal, 2919, 4096, 8340; also reception, 2941, 2957, 9384. It signifies knowledge, for that is implied in answering an interrogation, 5255; likewise perception, 5468, 5472. To answer and say, denotes thought, 6943. A divine answer signifies the divine truth from which it is given, 8824. To speak in a cause or dispute signifies judgment in the case of contention concerning truths and goods, 9252, compare 9024. See also 9905, where the answers given by Urim and Thummim are explained. See *to* Say.

ANTEDILUVIANS. See Flood.

ANTELOPE. See Hart, Hind, Roe.

ANTIPATHY [*antipathia*]. Those who have hated others in this world, conceive an antipathy for their spheres, and seek to do them injury in the other life, 5061.

ANTIPODES. The fact that navigation round the globe cannot be comprehended by many, nor how the antipodes stand on their feet, etc., cited in illustration of the phenomena of the other life, 1378, 2196.

ANXIETY [*anxietas*]. Natural temptations are only anxieties arising from the assault of natural loves, 847, 8164. They who are in a capacity of being reformed, are preserved by the Lord in the affection of what is good, and in the thought of what is true, and hence they come into anxiety when they are deprived of such affection and thought, 2689, 4341, 5036, 5650. When evil spirits approach to any heavenly society, they suddenly fall into anxieties and torments, 4555. The Lord continually flows in to man with good, and in good with truth; but when man does not receive, if in such case he feels anxiety, there is yet hope that he may be reformed, but not otherwise, 5470—5472, 5881.

APPARENT TRUTH [*veri apparentia*]. Divine truth is latent under the apparent truths of the Word, 6997. See Appearance.

APOLLYON. Denotes reasoning from falses appearing as from truths, and from things philosophical perversely applied, 7643.

APOSTLES [*Apostoli*]. What is signified by the Apostles judging the twelve tribes of Israel, 2129. The apostles cannot judge even one thing appertaining to man, 2129, 2553. The disciples of the Lord represented all who are of the church, 3354. The apostles believed that they were to become great in heaven, 3417. The twelve apostles plainly signified all things of faith, as well its good as its truth, 3488. *sh.* 3858. See Numbers *(twelve)*. They had no other opinion at first, concerning the Lord, than the Jews at that time had, and at this day have, concerning the Messiah whom they expect, 3857, and also concerning the celestial kingdom and what is celestial, than as of a terrestrial kingdom, 3857. It is said of the tribes and of the apostles that they are to judge, but the truths are denoted which are signified

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by them, 6397. Disciple denotes truths of life, but prophet truth of doctrine, 10,683.

APPEAR *to* [*apparere*]. By Jehovah appearing to him, is signified thought from the Divine, 3367, 3438.

APPEARANCE [*apparentia*]. See FALLACIES. Concerning appearances of truth which are adopted as if they were truths, 1832. In the Word of the Lord many things are expressed according to appearances, 589, 626, 735, 926, 1838, 1874. The truths apprehended by man are appearances, 2196, 2203, 2209, 2242. The doctrine of faith must be clothed with such appearances as are of human thought and affection, 2719, 2720. Pure truths are not given with man, nor indeed with angels, but only in the Lord, 3207. The appearances of truth, appertaining to angels and men who are in good, are received by the Lord as truths, 3207. Examples of such appearances, 3207. Appearances, or angelic and human truths, are of three degrees, 3357, 3360, 3362. Truths divine flow in through the appearances appertaining to angels and men; otherwise they could not, in any wise, be apprehended, 3362. Thus they are in those appearances, 3364; and by being within them effect the conjunction of man with the Lord, 3365. Doctrinals are appearances of truth, or celestial and spiritual vessels containing divine truths, 3364, 3365. Rational truths and appearances of truth are the same, 3368. They exist by the influx of truth divine from the Lord, into the rational principle, and thence into things natural, where they are presented as an image of many things together in a mirror; those things which are in heaven, appertaining to the angels, are presented in the world of spirits, hence by representations, 3368. Appearances are the truths which appertain to man; an example from space or place, 3387. Appearances are acknowledged for truths, because they are of such a nature as that the divine can be in them, 3387. Concerning the appearances of a superior degree, in which are the angels, exemplified by their conception of eternity from state, 3404. Even the Lord himself was in appearances of truth when in the maternal humanity, and that he put them off, 3405. The appearances of truth of a higher degree, immensely exceed those of a lower in perfection and abundance, 3405. Appearances of truth, in a lower degree, exemplified by the case of being said to be made great in heaven, 3417. Representations in the other life are appearances, but alive, thus real, being from the light of heaven, which is wisdom and life from the Lord; while the things which are in the light of the world are only so far real as they are conjoined with these, 3485. As to the appearances represented by Joseph's coat, see 4666, 4677, 4741, 4742, 4767—4786.

APPERCEPTION. Apperception is predicated of the natural principle and is derived from the rational, 3525. Three degrees of apperception described, 5141. The apperception of truth is given by the Lord who is in good, 5355. The apperception of truth and good derives its quality from temptations, 5356. The difference between apperception and perception, 3549. See PERCEPTION. Whence apperception is, 6200.

APPETITE [*appetitus*], corresponds to the desire of knowing, 4792. See FOOD.

APPLICATION. Concerning the reciprocal affection of truth, or its application to conjunction with good, 4096. Interior truths in

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the natural are the applications of celestial and spiritual truths to use, and interior goods are the uses, 4973, 8439. Concerning the application and obedience of the natural man, 5368. The application of truths must be subordinate to good, 5704, 5709. How application precedes conjunction, 8662. The order further described, 8666. Reception of good and truth is nothing without their application to use, 8439. The state of application to purification and reception represented, 10,021.

APPOINT, *to*. See PLACE (15).

APPROACH, *to* [*appropinquare*]. To approach towards Egypt signifies to begin to learn, 1466. To approach the time of death, to draw near regeneration, 6176. Approach signifies influx and communication, 8159, 8198; and hence the conjunction and presence of the Lord, 9378, 9379; also, of divine truth with divine good in the Lord's humanity, 9806, 10,001. Likewise a state of application in order to the reception of good and truth, 10,021. See *to* COME NEAR.

APPROPRIATION. See INFLUX.

AR. See MOAB.

ARABIA. See KEDAR.

ARAD. See THRESHING FLOOR.

ARAM. Aram or Syria, whence Laban and Bethuel are called Aramæans, signifies the knowledge of good and truth, 3249, 3676. See SHEM, UZ, LABAN, SYRIA.

ARARAT. The mountains of Ararat signify the lumen of the regenerate, 854, 855.

ARCHER [*Jaculator arcus, seu Sagittarius*]. The man of the spiritual church was anciently called an archer, because he defended himself by truths, reasoning or disputing about them, etc., 2709. See Bow.

ARCHITECTURE. The stupendous architecture of the other life described, 1627—1629. The sylvan architecture of one of the earths in the starry heavens, 10,514.

ARIOCH [*Arjochi*]. See AMRAPHEL.

ARISE, *to* [*surgere*]. That it signifies elevation of state, 2401, 2785, 2912, 2927, 4103. To arise signifies elevation, and man is said to be elevated or raised nearer to the Lord by spiritual and celestial things, 3171, 4103. To arise in the morning early denotes a state of illustration, 3458, 3723. To arise denotes elevation into a state of light, or from a state of obscurity into a state of intelligence, 4881, 6010; hence it signifies elucidation, 6010. To arise in the morning, when predicated of the evil, denotes elevation to attention, 7435; also excitation by the love of self; whence, likewise, it signifies in the opposite sense to be depressed to hell, 10, 413. See MORNING, *to be* ELEVATED, *to* ASCEND.

ARISTOTLE [*Aristoteles*]. Concerning the scholastic and metaphysical philosophers, with several things concerning Aristotle, and his thoughts concerning the Supreme Being, concerning the Lord, and concerning the spirit of man. Also of a woman seen by him, 4658.

ARK [*Arca*]. The Noatic church, or the man of that church, is signified by the ark, 639. By the ark resting is signified regeneration, 850, 851. The ark as a place of secresy, signifies concealment; exemplified by the concealment of the internal church in the representatives of the ancient church, and of the law in the ark of the testimony,

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6596. The coffer or little ark of Moses, something vile but still derived from truth, and capable of being an enclosure and protection, 6723, 6732. Moses in this ark represented the divine law, and the Lord as to the divine law, 6723. See MOSES. The tent and the ark represented heaven, where the Lord is, 9457, 9481. The ark signifies the inmost heaven where the Lord is, 9485, 10,269.

ARKITES [*Arki*]. See AMORITE.

ARM [*brachium*]. That it denotes power, 878, 1085, 3091, 4932, 4933. A naked arm sometimes seen in the other life, of how great power, 878 at the end, 4934, 4935. A stretched-out arm signifies divine power, 7205. In the greatness of his arm denotes from Omnipotence, 8319. The arm of Jehovah, divine power, 9937.

ARMLET. See BRACELETS.

ARMS. Arms of war signify those things which are of spiritual combat, 2686. See BOW, SWORD.

ARMY [*exercitus*]. By armies are signified truths, and, in the opposite sense, falses, because by them combat is waged, *sh.* 3448. Jehovah Zebaoth, or of armies, is so called from divine truths, and because he alone fights for man, 3448. According to their armies, signifies according to the genera and species of good in truths, 7236. The sons of Israel were distinguished into armies, that they might represent the Lord's kingdom as to goods and truths, 7236. The armies of Jehovah denote goods and truths, *sh.* 7988. Angels are called the armies of Jehovah, and so also are the sun, the moon, and the stars; on this account the Lord is called Jehovah of armies or hosts, *sh.* 7988. Israel was divided into armies because those whom they represented were to be distinguished as to the quality of good derived from truth, 8019. The armies of Pharaoh denote falses derived from evils, thus they who are in faith separate from charity, and in the life of evil, 8138. The horses of Pharaoh and of the Egyptians, denote scientifics grounded in a perverse intellectual principle; the horsemen reasonings thence derived; the chariots, the doctrinals of what is false; the armies, the falses themselves, 8146, 8148. See EGYPT, HORSE, CHARIOT, BOW, WAR, SWORD, SHIELD, ENEMY.

AROMATICS, OR SPICES [*aromata*]. The aromatics, gum and stacte, denote interior natural truths, 4748. Aromatic wax denotes the truth of interior natural good, 5621. Inasmuch as aromatics signify the truth of good, they were applied to a holy use, as frankincense in perfumes, and in the oil of anointing, 5621. Aromatics denote interior truths, whence the oil of anointing was made aromatic; this and the signification of perfumes, *sh.* 9474. See INCENSE, FRANKINCENSE. The aroma of the oil of anointing signifies the gratefulness of internal truth, and the aroma of incense the gratefulness of external truth, 9474 at the end. Aromatics denote interior truths, which are grateful, *ill.* and *sh.* 10,199. The aromatics, from which the oil of anointing was composed, belong to the celestial class, and signify celestial perceptions and affections, 10,254, 10,256. An ointment of ointment, or aromatic of aromatic, comprehends in its signification all and everything signified by the several ointments and aromatics, 10,264. The work of a maker of ointment or of aromatics, when it relates to the Lord, denotes the influx and operation of the divine itself, 10,265. The aromatics of incense denote the affections of truth derived from

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good in worship, 10,291, and they belong to the spiritual class, 10,295. See also 10,254.

ARPHAXAD [*Arphachschad*]. A nation so called, 1334; it signifies science, 1230, 1339, 1341. See SHEM, SALAH.

ARRANGE. See *to* NUMBER.

ARRANGEMENT. See DISPOSITION.

ARROW [*sagitta*]. See BOW.

ARSENALS [*armentaria*]. Arsenals denote truth combating against falses, and, in the opposite sense, the false combating against truth, 6661.

ART. Concerning the arts of magicians unknown in this world, 831. See MAGIC.

ARTIFICER [*artifex*], denotes one who is wise, intelligent, knowing, 424. See BEZALEEL.

ARVADITES. See AMORITES.

ASCEND, *to*, or GO UP [*ascendere*]. To ascend, spiritually, is to emerge from inferior to superior things, 1543; or from what is exterior to what is interior, 3084, 4969. It is predicated of progress towards things interior, 4539. Thus of elevation to spiritual good, 5817, 6007. The Lord elevated his Natural even to the Divine, according to order, ascending by degrees from external truth to internal good, 3761. It signifies also to recede and to depart, 5964. To ascend is also to be conjoined, because the presence and conjunction of the Lord with man is effected by the elevation of the latter to superior states, 8760, 9373. To ascend in general is to go towards things interior, and to descend is to go towards things exterior, 5406. See *to* ARISE.

ASHAMED, *to be* [*erubescere*]. Not to blush or be ashamed signifies to be in innocence, 163, 165. Those are affected with shame [*pudor*] who are not in innocence, but in natural good, 216, 217, 224, compare 213.

ASHER [*Ascher*]. In the supreme sense Asher signifies eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affections, 3936—3939.

ASHES OR CINDERS [*cinis, seu favilla*]. The ashes of a furnace signify the falses of lusts, 7519, 7520; or the false principle derived from the evil of lusts, 7520. Ashes of the altar denote things which are to be removed after use, lest they should oppose other uses, *sh.* 9723. See DUST.

ASHUR, OR ASSYRIA, denotes the rational mind, or the rational principle, 119, 6047; also reason and ratiocination, 1186, 3391, 5044; also perverse reasoning, 5897. See SHEM.

ASIDE, *to go, and see* [*secedere et videre*], denotes to reflect, 6836.

ASHKENAS. A doctrinal of external worship, 1154. See GOMER.

ASKING, *to* ASK [*interrogatio, interrogare*]. Signifies searching into or examination, 3385. Also, perception of the thought of another, 5597, 5800. Men are interrogated by the Lord in the letter of the Word, when yet he knows all things, because they are not aware that their thoughts and affections are known, 2693, and *sh.* 6132. Such interrogations signify the Lord's infinite perceptions, 2693. To ask Jehovah, when it relates to the Lord, denotes a state of communication, 3291. Interrogations, in the sense of the letter, denote acknowledgment in the supreme sense, 4358; also acknowledgment from perception,

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6250. To ask Jehovah denotes to be instructed in the truths and goods of the church and of worship, 10,548.

ASP [*aspis*]. An asp in the pathway signifies reasonings concerning truth from sensual things, 3923. See SERPENT.

ASS, HE AND SHE [*asinus et asina*]. They signify scientifics and the affection of science, 1486. Truth natural is a he-ass, and truth rational is a mule, *sh.* 2781. A she-ass, the affection of natural good and truth, 2781. The son of a she-ass denotes truth rational, 2781. In ancient times judges rode on a she-ass, their sons on young asses, a king on a she-mule, his sons on mules; the reason, 2781. The Lord's riding on a she-ass and a colt signified the subordination of the natural and the rational, 2781. A he-ass denotes what is scientific, thus servitude, 5492. He-asses, when they serve for riding on, signify rational truth, because it is a badge of judgment and of royalty; but he-asses serving to carry burdens, denote scientifics, 5741. He-asses denote scientifics, and their servitude as regards truth, 5958; she-asses the same as regards good, 5959. A bony ass denotes the lowest kind of servitude, 6389. To ride upon a he-ass denotes an interior state of intelligence, 7024. The first-born of an ass denotes the merely natural mind, or the natural principle, 8078. Explained, how the Lord's riding upon a she-ass was a badge of the supreme judgment and kingship, 9212. To plough with an ox and an ass together is to confound states of good and truth, 10,669. See BEAST.

ASS, WILD [*onager*]. The rational man who is not at the same time in the good of charity; hence Ishmael is called a wild-ass man, 1948—1951, 2702. See ISHMAEL.

ASSA. See AZZAH.

ASSEMBLED, *to be* [*congregari*], denotes to be arranged or reduced into order, 6338, 10,397.

ASSEMBLY, TENT OF [*tentorium conventus*]. See TENT.

ASSHURIM. See SHEBA.

ASSOCIATION OF IDEAS. Every truth entering into the memory is adjoined to some affection, and whenever that affection returns, the truth also recurs to mind, together with a series of others which have been received from a like affection, 3336. See IDEA, AFFECTION.

ASSYRIA. See ASHUR.

ASYLUM [*azylum*]. Those who hurt any one as to spiritual life by falses of religion, which they had believed to be true, were represented by the slayer for whom an asylum was provided, *sh.* 9011.

ATAD. Atad, and the threshing-floor of Atad, signify initiation and the first state of the Church, 6537, 6541.

ATHEISTS [*athei*] are the subjects of infernal spirits, 1308.

ATMOSPHERES [*atmosphæræ*]. The sons of the most ancient church have delightful atmospheres, 1116. Adamantine auras of precious stones, of pearls, of flowers, of infants, 1621. Most beautiful atmospheres encompass infants in the other life, 2297. See SPHERE. There are forces acting from within and from without, into all forms and substances; the forces acting from within are alive, and the forces from without not alive, but they correspond to each other, 3628.

ATOMS. It is a fallacy of the natural senses to suppose that there are simple substances, such as monads and atoms, 5084.

ATONEMENT. See PROPITIATION, INTERCESSION, REDEMPTION.

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ATTENTION. He who attends to the speech of another, does not attend to the expressions or words of the speech, but to the thought of him who speaks; and he who is wise attends to the end, for the sake of which the person spake from thought, that is, what he intends and what he loves, 9407.

ATTRACTION. The life which flows in from the Lord is attractive, and draws man towards its source, *ill.* and *sh.* 8604. All love is attractive, 8604. A kind of attraction experienced by the author when he read the Lord's prayer, which opened a communication with some societies of heaven, 6476.

AURA. See ATMOSPHERE.

AURORA. See DAY-DAWN.

AUTHORITY [*auctoritas*]. The sphere of authority of a certain one born in dignity, described, 1507. The sphere of authority is tempered with goodness with those who have lived in faith and charity, and honor is shewn to such, 1508.

AVARICE [*avarita*]. Concerning the sordidly avaricious, and their hells, that they are infested with mice, 938, 954. They are made sensible of a vapor as from excoriated hogs, 939. Concerning the Jews and the robbers in the wilderness, 940. Avarice is a lust in the lowest degree terrestrial, *ill.* 1327. It corresponds with the life of swine, 1742. Those who are in filthy avarice are principled in the love of self more than others, although they do not outwardly appear so; and hence they are against all good whatsoever, 4751. The avaricious infuse anxieties in the higher part of the stomach, 6202.

AVEL MITZRAIM. The mourning of the Egyptians, 6543.

AVEN, HIGH PLACES OF, signifies self-love, 273.

AVERSION arises from denial, 3427. Humiliation and aversion from self brings man into a state of receiving the divine, 3994. Aversion is signified by anger, 5034. Evils consists in disjunction and aversion, 5841, 7589, 9346. It leads to nausea and abomination, 5702. Unless the internal man rules the external, aversion arises for all heavenly things, 5785, 6315. In this state of aversion all truth is either rejected or falsified, 7327. The respective states in which spiritual things are said to be rejected, extinguished, and falsified, described, 7492. After good and truth have been rejected, the least breath of them causes pain and thence aversion, 7768. Those who live in evils are averse to truths, and do not really believe them, whether they know it or not, 7951. When falses and evils enter, the aversion of the internal occasions it to contract and close, illustrated by the case of the Jewish nation, 10,492. See HATRED, LOATHING, COUNTENANCE.

AVERT, *to* [*avertere*]. See TURN.

AWAKE *to* [*expergisi*], signifies to be illustrated, 3715, 5208, 5218. Thus a state of conjunction with the internal man, 4283. Immersion in the proprium being signified by sleep, 147.

AWL [*subula*]. An awl denotes affixion or adjunction, and in the spiritual sense the being addicted to somewhat; the like signified by a peg or a nail, 8990.

AXE [*malleus*]. See BATTLE-AXE.

AXE, OR CHISEL [*cælum*]. A faculty of the intellectual proprium, or self-derived intelligence, 8942. What is signified by sculpturing or forming with a chisel, 10,406.

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AXIS. The sphere of Divine Good is like an axis in the midst, from which proceeds the sphere of Divine Truth, 10,190. See SPHERE.

AZAZEL, THE SCAPE GOAT. See HAND (3).

AZURE STONE [*Cyaneus*]. See PRECIOUS STONES.

AZZAH, OR GAZA [*Assa*], signifies things revealed concerning charity, 1207, 1210, 1211.

B.

BAAL. The worship of this idol and others was to be extirpated, because the Lord was not worshiped under those representatives, but gods who were once men, which worship is infernal, 10,642. The spirit in which the Jews worshiped Jehovah was no better than that in which the Canaanites worshiped Baal, 1094.

BAAL-PEOR. To go whoring after Baal-peor is to profane worship, 5044.

BABEL, OR BABYLON, denotes worship which is internally profaned, but holy in appearance, 1182, 5120, 9755, 9960, 10,412. Thus the falsification and adulteration of internal worship, 1283. However holy it may appear, it is not the worship of the Lord, but the worship of self, 1295, 1304, 1306—1308, 1321, especially 1326. How unbounded and aspiring it is, 7375, 10,412. Hence the discord and hatred which prevails amongst those who are denoted by Babel, 1322. Babel commenced in the second period of the ancient church, 1327. It denotes those who deprive others of all knowledge and acknowledgment of the truth; hence, also, the vastation of the truth of faith, 1327, 3542, 4744. Babel signifies worship of which the interiors are evils; Chaldea that which is interiorly nothing but falses, 1368, 2466. See also 9755. Those are called Babel who are exteriorly like angels of light, but interiorly devils, 2973, 5120; these rush headlong into hell when their exteriors are removed, 2973. The evils denoted by Babel are the evils of life derived from false doctrines, which doctrines originate from the love of self; those who are of this quality are void of all conscience, 4818. Why the state of Babel is called adultery and whoredom, 4868, 8904. There are two religious systems derived from self-intelligence, one of which is Babel, 8941. Its internal profanity arises from regarding self and the world as an end, 9960, to which it applies all the goods and truths of the church, 10,227, 10,412. The sons of Babel denote falses derived from cupidities, 1186; also worship profaned as to good, 2466; the daughter of Babylon, the church, or what resembles the church, which is holy in appearance, but interiorly profane, 9960. The difference between the daughter of Babylon and the daughter of the Chaldeans, 4335. Some predictions concerning Babylon explained, 6385, 9755.

BACK [*retro.*] Man is said to look downward or backward when he regards corporeal and terrestrial things, 248. To look back is also to regard doctrinal truths and not the good of life, 2454. Returning back to take a garment, signifies to turn from the good of truth, in which is truth, to the doctrinal of truth, 3652. To look back is to look from good, in which is a celestial principle, to the doctrinals of faith; and thus to relinquish good, 5895 at the end, 5897 near the end, 7857, 7923. An explication of what is meant by looking from

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good to truth, and what from truth to good; that in the latter case the order is inverted, and that to look from good is according to the order of heaven, and that in this case the Lord and man have rest, 8505, 8506, 8510. He who is led of the Lord by good, lives according to divine order, thus in the Lord, 8512. Man ought not to turn away from good to truth, *ill.* 8516, 10,184. To go backwards is to be in evil, *sh.* 10,584.

BACK [*tergum, seu post*]. To look back or turn himself away [*respicere*], denotes the privation of apperception, 7650. To go after them, when predicated of the Divine Being, is to defend the will-principle, lest it should be infested by those who are from the back, 8194. It signifies the will-principle of man, from correspondence with the Grand Man or heaven, 8194, 8195. See AFTER. To see the back parts of Jehovah is to see the external and not the internal, 10,550.

BADGERS' SKINS [*pelles melium*]. The skins of rams and badgers denote external truths and goods, 9462. Badgers denote goods, and their skins covered holier things than the skins of rams, 9471.

BAKE, *to* [*coquere*], being effected by fire, denotes preparation for the conjunction of good, 8496. Hence the baking of the unleavened bread denotes purification, 2342.

BAKER [*pistor*], signifies the external sensual subject to the will part of the internal man, 5078, 5082. See BUTLER.

BALANCE [*trutina*]. See EXPLORATION.

BALAAM [*Bileam*]. Balaam was of Syria, whence the Hebrew nation took its origin, and he knew Jehovah, 1343. Evidence from his prophetic enunciation that divine prophecy was known amongst various nations, 2895.

BALDNESS [*calvities*]. Baldness denotes that there is no truth, *sh.* 3301, 9656. See HAIR. It signifies deprivation of the intelligence of truth, and of the wisdom of good, *sh.* 9960, 10,199.

BALSAM [*balsamum*], signifies the truth of good in the exterior natural principle, 5620.

BAPTISM [*baptismus*]. See INUNDATION. A representation of baptism for the instruction of infants in the other life, 2299. Baptism is a symbol of regeneration by the goods and truths of faith, 2702. Baptism signifies initiation into the church, and into those things which are of the church; thus into regeneration, and into those things which are of regeneration, 4255. Baptism signifies regeneration; and since this is effected by spiritual combats, it also signifies temptation, 5120. Water signifies the truth of doctrine, and spirit the good of life, 5342 at the end. The words of the Lord concerning baptism (Mark xvi. 16), explained, viz., that baptism denotes regeneration from the Lord by truths derived from the Word, 9032, 10,392. Washings formerly, and baptism at this day, signify regeneration by the truths of faith, because waters denote the truths of faith, 9088. Washing denotes purification; but the washing of the whole body, which is called baptizing, denotes regeneration, *sh.* 10,239. Baptism with the Holy Spirit and with fire denotes regeneration by the good of love, 9229. The baptizing of the Lord was a representative of the Lord's glorification by temptation, 10,239. The Lord's washing the feet of the disciples (John xiii. 5—18), explained, 10,243. General doctrine of baptism,

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10,386—10,392. It is a sign that the person baptized belongs to the church, a memorial that he is to be regenerated by the truths of faith, and by a life according to them, 10,386—10,388. The waters of baptism signify temptations, 10,389. Since baptism is for a sign and a memorial, man may be baptized when an infant, or when an adult, 10,390. Baptism does not give faith nor salvation, but it testifies concerning them, if any one be regenerating, 10,391.

BAPTIST, JOHN THE, was the last of the prophets, 3301. Why called the Elias who was to come, 3540, 6752. See ELIAS, JOHN. What his clothing and food signify, 5620, 7643. His preparing the way of the Lord, *ill.* 8028. How he represented the Lord as to the Word, or doctrine, 9372, where also the Lord's words concerning him are explained.

BARAK. See DEBORAH.

BARED. See BERED.

BARLEY [*hordeum*]. Wheat and barley signify the goods of love and charity, 3941. Barley the good of the natural or external man, 7602. The barley in the ear which perished, explained, 7604. See FITCHES, FLAX, HARVEST, BARN, WHEAT.

BARN [*horreum*]. Wheat, barley, and seed in the barn denote celestial things internal and external, 9552.

BARREN [*sterilis*]. Barrenness signifies the non-reception of interior truths, 3857. The barren called themselves dead, because they had not truths and goods, which are sons and daughters, 3908. Barren denotes no life from truth and good, *sh.* 9325. The barren also denotes the nations who are not in good, because not in truths, and still desire truths that they may be in good, *sh.* 9325. Barren, in a spiritual sense, denotes not to enjoy spiritual life, which is the life of truth from good, 9325. That therefore the wives who did not bear children called themselves dead, 3908.

BARS, OR STAVES [*vectes*]. Walls, gates, and bars signify doctrinals, 402; also the power which is of truth derived from good, *ill.* and *sh.* 9496, 9541, 9662, 10,191—10,193. The staves not to be removed from the ark denotes the sustaining power of heaven perpetual and immutable, 9502. The staves of the altar have a similar signification, 9732—9736.

BASEMATH, OR BASHEMATH. See MAHALATH.

BASHAN [*Baschan*], denotes the good of the natural principle, 3923. The rams of the sons of Bashan, celestial spiritual things, 2830, which are defined, 1824. To feed in Carmel and Bashan is to be instructed in the good of faith and charity, 5201.

BASILISK [*regulus*]. See COCATRICE.

BASKET [*corbis*]. The voluntary part of the natural or the receptacle of natural goods, 5144. Hence the external sensual, 9996, 10,107. A basket of unleavened bread, things purified, 10,080, 10,107.

BASKET [*canistrum*], denotes the voluntary part of man as containing the goods signified by bread, cakes, oil, wafers, flour, wheat, etc., 5144. Perforated baskets, the things of the will without termination or distinction of degree, 5145. Basket [*corbis seu canistrum*] denotes sensual delight as the ultimate of the will, and is predicated of good; and cup, the sensual scientific principle, which is the ultimate of the understanding, and is predicated of truths, 9996.

BASKET [*calathus*]. The new will formed in the intellectual part or understanding, 5144.

BASIS. The bases of the ten lavers placed about Solomon's temple signify the receptacles of truth by which man is purified and regenerated, 8215. Their signification is analogous to that of the feet and more generally of the bones of a man, 9643. They denote support by the truth of faith derived from good, 9643. The bases or foundations of the church are truths in ultimates, 9433. Bases signify powers, 9677. The basis of the brazen sea denotes the ultimate natural or sensual, 10,236, or the sensual sustaining and ministering, 10,275; why it was supported by twelve oxen in the place of bases, 10,235. How the Word in ultimates serves for the basis and foundation of heaven, 10,126. How one heaven is the receptacle and basis of another, and the human race of the whole, 4618.

BASON [*pelvis*]. The good of the natural principle, 7920, and the natural itself, 7922. Water in a bason for washing, signifies the truths of faith in the natural, 10,243. The expression, "Moab is my wash-pot," explained, 2468. A bason [*basin*] properly signifies the external sensual, 10,236. Why the bason of purifications, or brazen sea, was supported by animals looking to all the quarters of the world, 10,235.

BASON [*crater*—a bowl or dish to contain food]. Vessels of basons denote holy celestial things, 3704, or scientific truths from a celestial stock, 9394. Basons are things of the memory; vessels, scientifics; and basons before the altar, scientific goods, 9394. See Vessels, Bowl, Cup, Basket.

BAT [*vespertilis*]. See Moles.

BATHSHEBA [*Bathscheba*]. See Heth.

BATTLE AXE [*malleus*]. The omnipotence of the Lord by divine truth, 2547, 8281.

BDELLIUM, signifies the truth of love such as appertains to the celestial man, 110. [The learned are divided as to the meaning of this word; some supposing it to denote a species of gum or myrrh, and others a precious stone. See Precious Stones *(carbuncle)*. The author in one of his posthumous works has adopted the former opinion, and described it as a gum of a yellowish color, in pieces of an oval form, for the most part like pearls.—*Adv.*, 7157, 7160. See also Pearls].

BE, *to* [*esse*]. Nothing *is* but what is eternal, 1096, 10,409. To be is predicated of the Lord, 2572. In God we move, and live, and are, denotes the external, the internal, and the inmost of life, 5605. To be in the Lord is to be in the good which proceeds from him and makes heaven, 2974, 3637. To be in God, signifies the Lord's presence and influx in truth, 10,154. God with any one, when predicated of the Lord, signifies the divine continuum tending to the perfect union of the human essence with the divine, 3733; compare 3451, and see the difference between *in* and *with*, 5041. To be in a house, signifies initiation into good, 4973. To be in the way with any one when he walks, when predicated of the Lord, signifies his Divine Providence, 4549. To be with any one, signifies conjunction, 5002. When man is in externals, he is in temptations, their labor and combat; when in internals, he is in heaven with the Lord, 9278. That which really is,

is from Jehovah, 10,409; and nothing can be predicated of the Infinite except that it *is*, 10,619. See Esse.

BEAM [*trabes*]. The shadow of the beam or roof signifies a state of obscurity as to the perception of good and truth, 2367.

BEANS and LENTILES [*fabæ et lentes*], signify the less noble species of good, 3332, 3931, the species of which are defined, 3332. See Fitches.

BEAR *to* [*parere*]. See *to* Bring forth.

BEARD [*barba*]. Before the flood they believed that the Lord would come, but old and bearded; hence the religious reverence for the beard, 1124. The beard and the hair of the head represent natural truth exterior and interior, 3301. The beard and the teeth signify lowest natural things, 5387. Beards cut off signify no good and truth in exteriors, 9656. The beard denotes sensual scientifics which are ultimate truths, 9960. Compare 9806.

BEAST [*bestia*]. Beasts denote lusts, and also affections; evil with the evil, and good with the good, 45, 46, 142, 143, 246, 719, 774, 776, 987. Man in himself, without the life of faith and charity, is nothing but a beast, 714, 715, see 5114. The difference between beasts [*bestia*] and wild beasts [*feræ*], and why the latter have the higher signification as well as the lower, 774, 908, 1006. Wild beasts of the earth and wild beasts of the field are predicated according to the subject treated, 1030. In the sacrifices celestial and spiritual things were signified by beasts, 1823. Brute animals live according to order, but not man, 637. Evil beasts signify evil affections, 719. That the author was fully informed concerning influx into the lives of beasts, 1633. [Concerning the souls or lives of animals, see *Apoc. Explic.*, 1201, 1202.] Beasts in the Word and in rituals, denote the goods and truths appertaining to man, and whence this is, 2179. That they signify goods, 2180. There are beasts which signify voluntary principles, and which signify also the intellectual principles of man, what they are, 2781. Beasts of various kinds are represented, when there is discourse amongst the angels concerning affections; beautiful, tame, and useful animals, when concerning good affections; hideous, fierce, and useless animals, when concerning evil affections, 3218, 5198. Tame and useful beasts signify the celestial things which are of good, and the spiritual things which are of truth, *sh.* 3518, especially in sacrifices, 3519. There is an influx out of the spiritual world, even into the souls of brutes and their bodies, but it is diversely received, 3646. Concerning certain spirits, who, like beasts, had little of life, and that life was inspired into them by the angels, 3647. Wild beasts denote evils and evil spirits, 4171. Man has a more immediate and closer connection with the Lord than the beasts have, and hence he cannot die, 4525, 9231. The suggestion that an evil beast had destroyed Joseph denotes a lie grounded in the life of lusts, 4729, 4776. The recipient forms of the life of animals are dissipated by their death, 5114. That beasts denote affections, is from representatives in the spiritual world, 5198. Because beasts are in the order of their nature, there is a common influx into them from the spiritual world, 5850. Among the serviceable beasts, camels, horses, mules, and asses signify such things as have relation to truths, 6049. All scientifics are in loves, illustrated from the case of beasts, 6323. Inasmuch as man is more excellent than the

beasts, therefore man and beast, when they are named together, denote interior and exterior cupidity, interior and exterior good or evil, *sh.* 7523. From man even to beast denotes evil lusts interior and exterior, 7872. That beasts signify such things as are of affection and inclination, illustrated by representatives in heaven, 9090. A beast of burden denotes what is foolish and little conscious, thus affections merely corporeal, 9140. The distinction between beasts and man, that man has an internal principle or internal man which is capable of being elevated to the Lord, of seeing external things in itself, of thinking concerning things divine, and of being conjoined with the Lord, and thus of living for ever, 9231. Beasts were used in sacrifices because they signified affections and inclinations, such as man has in common with them, *sh.* and *ill.* 9280. See SACRIFICE, FLOCK, HERD, CATTLE.

BEAST OF BURDEN [*jumentum*]. See BEAST.

BEAT, *to*, or *to* POUND [*tundere*]. See *to* BRUISE, *to* GRIND.

BEAT, *to* [*pulsare*]. See BREASTS.

BEAT DOWN, *to* [*ferire*]. See *to* STRIKE.

BEAUTY [*pulchritudo*]. All beauty is from good in which is innocence, 553, 3080, 4985, 5199. By beautiful in form is signified the good of life, and by beautiful in aspect, the truth of faith, 4985, 5199. The beauty of the angels is ineffable, because they are recipient of truth, originating in good from the Lord, 4985; or because they are forms of love and charity, which are brightly typified in their faces, 3804, 4735, 4797, 5199, 5530, 9879, 10,177; thus, because they are forms of heaven, 5199. But what this form of heaven is, 4040—4043, 6607, 9877. Old women who have lived well, on entering heaven, return to the flower of their youth, and become beauties, 553. When mention is made in the Word of beautiful in form, and beautiful in aspect, form has reference to the esse of a thing, thus to good; aspect to the existere thence derived, thus to truth, 3821, 4985, 5199. Charity is the uniting medium by which truths are disposed in order and made visible in angelic beauty, 5133.

BED [*lectus*]. It signifies the natural principle, which is serviceable to the spiritual, *sh.* 6188. The head of the bed, the interior natural principle, 6188. See COUCH. To sit upon a bed denotes to turn one's self to the natural principle, 6226. Jacob's bed is mentioned in the Word, and when Jacob is thought of, there appears a bed with a man in it in the world of spirits, because a bed denotes the natural principle, and so does Jacob, 6463. When a sleeping apartment signifies the interiors of the mind, a bed denotes what is inmost, 7354. Beds of ivory denote the pleasures of the lowest natural principle, or luxurious living, 6188. A bed signifies doctrine, and by any one lying in a bed is signified the doctrine in which he is, 10,360 at the end.

BED CHAMBER [*cubiculum*]. Man is signified by a house, and his interiors by a bed chamber, 5694. To enter into his chamber and shut the door, is to look interiorly, 5694. Truth which enters the will and there becomes good, is compared to a bed chamber, 10,110. See HOUSE, *to* BUILD.

BEE [*apis*]. The intelligence of bees and other animals is occasioned by influx into their loves, 4776. The bee in the land of Assyria is the false perverting the reasonings of the mind, 9331, 10,582. See HONEY, INSECT.

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BEERLAHAIROI [*Beerlachai roi*], denotes divine good rational born from the divine truth, 3194; also divine light, 3261.

BEERSHEBA [*Beerscheba*]. The state and quality of doctrine, viz., that it is divine to which human rational things are adjoined, 2614, 2723. Which doctrine is that of charity and faith, 2858, 2859. That it denotes doctrine, 2702, 3436, 3466, 3690. That it denotes charity and faith, 5997. The extension of celestial and spiritual things as to doctrine is signified by the expression, "from Dan to Beersheba," 2723, 3923, 6396.

BEETLE [*scarabæus*]. See Locust.

BEFORE, or in front [*ante*], signifies what is internal, 10,550.

BEGINNING [*principium, initium*]. By the beginning is signified the most ancient time, or the first time during man's regeneration, 16, 1560. See Initiation, Commencement.

BEHIND [*post*]. See Back.

BELA. See Zoar.

BELLS [*tintinnabula*]. Bells, in the Word, signify all things of doctrine and worship passing to those who are of the church, 9921. And that by hearing and perception, 9921. They signify such things as are of scientifics, 9917. The bells of the horses, scientific truths illustrated from intellectual truth, 9394.

BELLY [*venter*]. By the serpent going on the belly, is signified that the sensual principle should no longer look upwards to celestial things, but downwards to worldly and corporeal things, 247, 248. The fruit of the belly signifies the acknowledgment of truth and good in faith and act, 3911. The way towards hell is signified by the belly, 8910. See *to* Bring forth, Womb, Intestines.

BELOVED of JEHOVAH [*dilectus Jehovæ*], denotes truth spiritual from celestial good, hence Benjamin is so called, 4592. See Benjamin.

BELSHAZZAR [*Belschazar*]. The use of the vessels belonging to the temple of Jerusalem at Belshazzar's feast denotes the profanation of the knowledges of good and truth by those who are in falses, 3079. See Chaldea, Vessels.

BELT [*baltheus, seu cingulum*]. See Girdle.

BEND, *to* [*inflectere*]. See *to* Bow. To bend the knee, signifies adoration, 5323.

BENEVOLENCE [*benevolentia*]. The power of willing any good having perished with the spiritual they are introduced into it by truth, which truth is therefore the price of their redemption, 2949, 2950, 2954.

BENJAMIN, denotes the spiritual-celestial man; but Joseph the celestial spiritual, 3969; otherwise Benjamin denotes faith in which is charity, or truth in which is good; Joseph, charity from which is faith, or good from which is truth, 3969. Benjamin is the spiritual of the celestial principle, Joseph the celestial of the spiritual, *sh.* 4592. Benjamin signifies a medium, participating both of the external and the internal, 4511, concerning which, see also 5413, 5443. This medium is interior truth, being between truth from the Divine and truth in the natural, 5600, 5631. It is a spiritual medium, 5639. It originates from the celestial of the spiritual principle as a father, and from the natural as a mother, 5686. As a medium, it is born after all,

as was the case with Benjamin, 5688. It signifies new truth, 5804, 5806, 5809, 5812, 5816, 5830. The reason why it denotes a medium, and interior truth, *sh.* 5843. It is a conjoining medium, and partakes of both the parts which it conjoins, 5822. Benjamin denotes the truth of spiritual good, and of the spiritual church, which is Joseph, 6440. Joseph and Benjamin denote the uniting medium represented by the vail, 9671. Benjamin, in the supreme sense, is the Divine spiritual of the celestial; in the internal sense, the spiritual kingdom; in the external, its good, 4607.

BENONI, in the original tongue, signifies a son of my grief, 4591.

BERA. See SODOM.

BEREAVED [*orbus*]. To be bereaved, when applied to the church, is to be deprived of truths, 5536, 5632.

BERED [*Bared*], signifies scientific truth, 1958.

BERYL [*tharschisch*]. See PRECIOUS STONES.

BETHAVEN. See GIBEAH.

BETHEL, signifies a state of knowledge or light in respect to celestial things, 1450—1453, 1557. According to its signification in the Hebrew, it denotes good in the ultimate of order, 3729, 4539. The God of Bethel denotes the divine in the natural, 4089, 4539. Bethel denotes the knowledges of good and of truth, specifically the natural principle where interior things terminate, 4539. El-Bethel signifies the holy natural; Bethel, the divine natural, 4559, 4560.

BETHLEHEM [*Bethlechem*]. The spiritual of the celestial principle in a new state; Ephratah, in a former state, 4585, 4594; or a state of new affection for truth and good, 6247. Why the Lord was born at Bethlehem, 4592, 4594.

BETHUEL. The good of the nations of the first class, 2865, 3665; or the good of charity with the more upright gentiles, 3111; or the origin of good with the natural man, 3160, called the common good of a collateral stock, 3778. SEE LABAN, NAHOR.

BETROTHED, *to be* [*desponsari*], denotes the agreement of minds [*animi et mentes*], which precedes the conjunction of marriage, 8996.

BEZALEEL, a workman in works of art or cunning, denotes the intellectual principle, 9598. His working at the tabernacle signifies the church about to be established with those who are in the good of love, 10,329, 10,335. How such receive influx and illustration, 10,326—10,335. See HUR.

BILHAH, the handmaid of Rachel, denotes exterior affections serving for mediums, 3849.

BIND, *to* [*alligare*], denotes to be conjoined, 6375, 9895, 9896. To bind [*ligare*] is to induce a state of undergoing extreme temptations, 2813. See BOUND.

BINDING TOGETHER [*colligatio*]. See FASCICLE.

BIRD, FOWL [*volucer, avis*]. Birds (or fowls) denote things rational and intellectual, 40, 745, 776, 991; also phantasies and falses, 778, 866, 988. The birds were not divided in sacrifices, because there is no parallelism and correspondence between things of mere faith and the Lord, 1832. Birds appear when the angels hold discourse concerning knowledges, ideas, and concerning influx, 3219. A vision in which an obscure and deformed bird was seen; also two noble and beautiful

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birds; in consequence of a discourse concerning the influx of thoughts, and of some who were in falses falling down from an angelic society, 3219. Birds denote those things which are of the understanding, as thoughts, ideas, reasonings, thus truths and falses 5149, 7441. The life of truth, 9182. Concerning the noxious flying thing amongst the Egyptians, 7441. See INSECT. Concerning a beautiful bird, which signified the inhabitants of Mars, 7620—7622. See MARS.

BIRSHA [*Birscha*]. See SODOM.

BIRTH [*partus*]. See *to* BRING FORTH, NATIVITY.

BITE, *to* [*mordere*], signifies to cleave to, and thus to injure, 6400.

BITTER HERBS, OR BITTERNESS [*amara, amaror, seu amaritudo*]. Things undelightful, the injucundities of temptations, *sh.* 7854. Bitter waters signify truths which are undelightful, because there is no affection for good, 8349, 8356. The bitterness of the grapes of Sodom explained, 5117; and the reason why the little book ate by John was sweet in his mouth and bitter in his belly, 5620.

BITTERN [*anataria*]. See CORMORANT.

BITUMEN, OR TAR. See PITCH.

BLACK [*nigrum*]. See COLORS.

BLADDER [*vesica*]. Concerning the correspondence of the kidneys, of the ureters, and of the bladder, 5380—5386. See KIDNEYS. The functions of those who constitute the sphincter of the bladder or ureters, 5389.

BLASPHEMY [*blasphemia*]. The lot of those who profane and blaspheme the Word, 1878. The profanation and blasphemy of truth and good signified by taking the Lord's name in vain, 8882. To blaspheme the name of Jehovah is to violate the truths and goods of worship by malevolent falses, 7456. They who in heart deny the Word, blaspheme it, *sh.* 9222. See To CURSE. Blasphemy, which is from the intellectual principle, and that which is from the will principle, 9222. See also 9221, 5700.

BLASTING AND MILDEW [*uredo et rubigo*]. See CURSE.

BLESS, *to* [*benedicere*]. The blessing of God signifies the Lord's presence and grace, 981; or the fruition of all good, 1731. Celestial, spiritual, and natural good are all involved in blessing, 1096, 1420, 1422. The blessed of Jehovah are those of the internal church, 1096, 1422, 3119. To bless denotes also to be made fruitful from the affection of truth, 2846. To be blessed is to be disposed into spiritual and celestial order, 3017. The blessed of Jehovah signifies the divine good; and also the divine truth thence derived, 3141. To bless, when we bid farewell to one who is parting from us, is to wish him all prosperity, 3185; hence it signifies joy, 4216. The ancients were accustomed to invoke God's blessing at the commencement of any work, whence this phrase denotes a beginning, 3260. To be blessed of Jehovah is to be enriched with every good of love, 3406. To bless denotes conjunction, 3504, 3514, 3530, 3565, 3584. He blessed him there, the representative of the church initiated, 4309. Blessing signifies love and charity from the Lord, and hence various things which are consequent, and increments in good and truth, 4981. To bless denotes a wish for conjunction, and the fructification thence derived, 6091, 6099. Blessing denotes prediction concerning vivification, 6230, *sh.* 6254. To bless, foresight and providence, 6298; in the case of Pharaoh, intercession,

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7963. Since the blessed of Jehovah denotes all good from the Lord, it implies love towards him and charity towards the neighbor in man, 8674. Blessing signifies the influx of charity and faith; thus, happiness to eternity, which is not what it is in time, *ill.* 8939. Thus also the reception of divine truth, and by it conjunction with the Lord, 10,495.

BLESSEDNESS [*beatitudo*], from which Asher was named, denotes, in the supreme sense, eternity; in the inmost, the happiness of eternal life; and in the external, the delights of the affections, 3938, 3939, and see 6408, 6410, and 6393.

BLIND [*cæcus aut cæcus*]. Those who have been blind in this world, see as clearly as others after their entrance upon the future state, 994. Blindness is predicated of those who are in falses, and of those who are in ignorance, *sh.* 2383. It signifies the falses themselves, 4720. Blindness denotes a want of faith by reason of a want of knowledges; and in the world, it denotes those who are in ignorance of truth, because out of the church; but who, being instructed, receive faith, 6990. It denotes the not having faith by knowledges, 6990. Concerning blindness in spiritual things, so that the internal of the Word cannot be acknowledged, 10,707.

BLOOD [*sanguis*], signifies what is holy, charity, love, the Lord himself, 1001. Blood crying, signifies guilt, 376. Blood signifies violence offered to charity, and all evil, 374, 1005. Why the word is used in the plural, 374. The eating of blood denotes profanation, 1003. The cruel and the violent in the other life, are delighted to see blood, 954. Blood signifies holy truth proceeding from the Lord, and, in the opposite sense, truth falsified and profaned, *sh.* 4735, 4770, 7317, 7326. Blood being inquired into, signifies internal anxiety on account of evil, or remorse of conscience, 5476. Blood of grapes, signifies divine good from the divine love of the Lord, 6378, and is predicated of what is celestial in respect to the spiritual church, 1071. That blood is predicated of the celestial church, and wine of the spiritual, 5117. See Wine. Blood of the lamb, signifies holy truth which is of the good of innocence, 7846, 7877. Blood denotes divine truth of divine good, which is from the divine human of the Lord; and what is reciprocal on the part of man, 7850. See Supper. To pour out blood is to offer violence to divine truth and good, *sh.* 9127. To purge away bloods is to cleanse from evils, 3147. The blood of man's spiritual life in divine truth, 9127. The plenary rejection of divine truth internal and external is signified by the blood of the Lord poured out with water, 9127. Blood signifies divine truth proceeding from the Lord and received by man; it is called good when it enters into his life or will and passes into act, 9393. It is by this man is purified and saved, not by the passion of the cross, 10,026, 10,033, 10,152. By the blood sprinkled upon the altar round about, and at the foundation of the altar, is signified the conjunction of divine truth with divine good in the Lord, 10,047. By the Lord's redeeming man by his blood, in the external sense, the internal, and the inmost, is meant that he subdued the hells, and reduced all things to order in the heavens, and that man could not otherwise be saved, 10,152, and that this was done by his divine human, *sh.* 10,152. Blood denotes the intellectual proprium, and flesh, the will proprium, 10,283.

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BLUE [*cæruleum, hyacinthinum*]. See COLORS.

BOAR [*aper*]. See SWINE.

BOARDS [*asseres*]. See PLANKS.

BODY [*corpus*]. Man is regenerated that things external may comply with things internal, 911, 913. What is meant by being withdrawn from the body, or by a person being ignorant whether he be in the body or out of the body, 1883. There is a resemblance of the soul and body in all things appertaining to man, 1910. The soul is in the midst and the body invests it, 2973. All things in the human body represent the spiritual things which are in the Lord's kingdom, 2996, 2998. See REPRESENTATION. The thoughts and discourses of the angels, are comparatively as the interior things in the body, in respect to its outward form, 3342 and following numbers. Concerning the spirits who appear corporeal, that they are such as always regarded their own interest in everything, 4220. The corporeal principle viewed in itself is a receptacle of sensations, in connection with which it is a living corporeal principle, but not otherwise, 5077. Man does not rise again with his body, but he rises again immediately after death, and is then in a body, *ill.* 5078. The state of his body in the other life is described as to its quality, 5079. The things appertaining to man, which pass from the thought to the speech, and from the will into act, thus into the body, flow by general influx according to correspondence with the Grand Man, 5862. The corporeal principle of man appears to spirits as a black mass, but the corporeal of those who are in the good of faith, as woody, from experience, 5865. There are spirits who appear of a gross body, and that they are those who have altogether confirmed themselves against what is divine, and have thus closed their interiors, 5991. The corporeal principles of man are ruled by common influx, 5990, which flows into the actions and speech of the body, 6192. Body signifies the good of love, because it is formed to be a receptacle of good, or of life from the Lord, *ill.* and *sh.* 6135. Worldly thoughts and things of the body, disperse heavenly ideas, from experience, 6309. Concerning corporeal spirits, 6318. There is a correspondence of the gestures of the body with the affections of the mind, 7596. To come in his body [by himself], when it is said of servants, signifies with truth without delight, 8977, 8978, 8984. From the head through the neck into the body, corresponds to the influx of the celestial kingdom into the spiritual kingdom, 9913, 9914. The human body is a proceeding from the esse or soul of the father, 10,269, and is formed to its similitude, 10,076. The soul is the esse of the life of man, the body the existere thence, 10,823.

BOIL, *to* [*coquere*]. To cook, in general, signifies to congest doctrine, 3316. In the opposite sense, violence, 3812. What is boiled in water, signifies what comes forth from the truths of faith, *sh.* 7857. To boil and seethe on the sixth day for the sabbath, denotes preparation for conjunction, 8496; to boil, for the conjunction of good, and to seethe, for the conjunction of truth, *sh.* 8496. To boil flesh, signifies to prepare for use of life, *sh.* 10,105. Pot denotes doctrine, 10,105. See *to* BAKE.

BOLSTERS [*cervicalia, seu capitalia*]. See PILLOWS.

BOND [*vinculum*]. See CONSCIENCE. They are ruled by external bonds who are without conscience, 1077, 1080, 1835. These

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bonds are of no avail in the other life, howsoever a man has lived according to them, 1835. What external bonds are, and that they are taken away in the other life, 1944, 2126. When they are taken away, there are some who rage against innocence, 2126. Bonds of the neck, signify interception of communication and conjunction, 3542. See NECK. All affections are bonds, either external or internal, 3835. Unless the Lord ruled the evil by external bonds, they would all become insane, and the human race would perish, 4217. They who are in external bonds can well perform the more eminent duties, and that they do good from those bonds, 6207. Internal bonds are the affections of truth and good, and external bonds are the loves of self and of the world, 9096.

BONE [*os, ossis*]. The bone of the breast or rib, signifies the proprium, 147—149. See PROPRIUM. Bone of bones and flesh of flesh, signify the proprium of the external man in which is the internal, 157. My bone and my flesh, denotes conjunction as to truths and goods, 3812. Bones signify the intellectual proprium, or the proprium as to truth, and in the proper sense, divine truth, which is the proprium of the Lord, 3812. Concerning those in the Grand Man to whom the bones correspond, 5560—5564. They who constitute the bones, denote the first or lowest principle of the spiritual life, 5560, 5561. They are such as have been evil, but still had remains of good after vastations of several ages, 5561. Those who emerge from vastations, and serve a similar use to the bones, have common thought, almost indeterminate, 5562. Concerning pains in various places of the skull, arising from falses grounded in lusts, 5563. Bones denote the ultimate, thus the representative, of the church, 6592. Not to break a bone of the Paschal Lamb, signifies that scientifics or doctrinals shall be entire, 8005; for scientifics in what is spiritual, are as bones in the body, 8005. The Lord glorified his humanity as to the ultimates, which are called flesh and bones, 10,044.

BOOK [*liber*]. The Book of the Generations or Nativities is an account of those who were of the most ancient church, 470. The interior memory is the book of life, 2474, 9386. The ancient church had historical and prophetical books; the former were called the wars of Jehovah, and the latter, Prophetic Enunciations, cited by Moses, 2686. To write in a book, signifies to remember, *sh.* 8620. The book of life is the interior memory, because on it are inscribed the things of the will, 9386. The book of life denotes what is internal, and the things which are said to be written there, are what are from the Lord, *ill.* and *sh.* 10,505. To be blotted out of the book of life, is to perish as to spiritual life, 10,505, 10,506.

BORDER [*limbus*]. The "border of gold round about," signifies the termination of good, or sphere surrounding heaven, to prevent the good being approached and hurt by the evil, 9492, 10,187, 9914.

BORDER [*terminus*]. In every border, signifies as far as truth which is from good extends itself, 8063; see also 2973, 7351, 7684. To enlarge thy borders, signifies the multiplication and extension of truth derived from good, 10,675. Every degree is a terminus or plane into which good flows, 5145. See EXTREMITY, CIRCUIT. To bring the locust into their border denotes that the false will occupy their extremes, 7643.

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BORDERS OF A GARMENT [*fimbriæ*], signify external truths, 3540. Also, the extremes where the natural principle is; the borders of a robe denoting the extremes of the spiritual, *sh.* 9917.

BORN, *to be* [*nasci*]. See NATIVITY.

BORN IN THE HOUSE [*natus domus*]. The *propria*, or goods and truths capable of conjunction with the internal man, so called, 1708.

BORROW AND LEND, *to* [*mutuum commodato, seu mutuo petere et dare*], denotes to communicate the goods of heaven from the affection of charity; and also the goods of the Word according to the laws of charity, *ill.* and *sh.* 9174. Truths received from another are called borrowed, 9176. To lend denotes instruction, 9209. Rational and scientific truths serving as means of wisdom to those who are in the affirmative principle, are signified by the jewels of gold, etc., which the Israelites borrowed of the Egyptians, 2588 near the end.

BOSOM [*sinus*], signifies love, thus the very self-hood of man, also appropriation and conjunction by love, *sh.* 6960, 10,087. See BREAST, PAPS.

BOTTLE [*lagena*]. A bottle of water signifies the small quantity of truth than can be received at first, 2674. A certain spirit with an earthern bottle from which he wished the author to drink, described, 5567.

BOUGH [*ramus*]. See BRANCH.

BOUND [*vinctus, seu ligatus*]. See PIT, PRISON. By the bound are signified those who are not in freedom as to thoughts and affections by reason of falses, 5037; thus, those who are in a state of extreme temptation, 2813. To be bound in prison, is to undergo temptations, *sh.* 5037. The binding and detention of Joseph's brethren signifies separation from spiritual good, 5452. The bound in a pit denote the spiritual, who, before the coming of the Lord, were detained in the inferior earth, and were afterwards liberated and elevated into heaven, 6854.

BOUNDARY [*terminus*]. See BORDER, EXTREMITY.

BOW [*arcus*]. Bow signifies the doctrine of truth; arrows, darts, weapons, the doctrinals of truth, in the opposite sense, falses, *sh.* 2686, 2709. An archer signifies the man of the spiritual church, 2686, 2709. To teach the bow is to teach the doctrine of love and charity, 4922. To handle the bow is to reason, 1195. A spiritual man is called an archer, and, in the opposite sense, those who assault him, 6422. To be thrust through with darts, is to perish as to spiritual good, 8800.

BOW DOWN, *to* [*incurvare*], is an effect of humiliation, 2153. It signifies to rejoice and be glad, 2927, 2950, 3118. To bend denotes exterior humiliation, and to bow interior humiliation, 5682, 6266, 7068. To bow denotes worship from the good of love, and to serve, worship from the truth of faith, 8873, end. See WORSHIP, ADORATION.

BOW HIMSELF, *to* [*curvare se*], when predicated of a lion, signifies to put himself into ability, 6369.

BOWELS [*visceræ*]. Bowels in the supreme sense signify the Lord's mercy; to come forth from the bowels, is to be born of him, 1803. See NATIVITY, COMPASSION. To come forth from the womb and from the loins is predicated of good, and to be separated from the bowels, is predicated of truth, 3294. Concerning the correspondence of the viscera with the Grand Man, 5171—5189.

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BOWL, OR CUP [*scyphus*]. A bowl or cup in the genuine sense has the same signification as wine, 5120. It signifies the truth of faith, which is from the good of charity, and, in the opposite sense, the false principle productive of evil; and also, the false principle derived from evil, *sh.* 5120. Bowls like unto almonds, denote scientifics grounded in good, 9557. A bowl or cup, denotes the sensual scientific principle, and is predicated of truth, but a basket denotes sensual delight, and is predicated of good, 9996. See CUP, BASON, VESSELS.

BOX TREE [*buxus*]. The fir, the pine, and the box denote celestial natural things, thus such as are of external worship; the glory of Lebanon, or the cedar, celestial spiritual, 2162, 9406. See CEDAR.

BOY [*puer.*] See INFANT, GIRL. A little boy signifies innocence and charity, 430, 3067, of the degree which is called guiltless, *sh.* 5236; see also 9390. In the interior historical sense good spirits are signified by boys, 1752. The natural man is called boy, on account of ministration, 2181; also the man of the spiritual church at the commencement, 2677, and spiritual truth itself, 2682, 2687, 2691. In a larger sense the spiritual church, and the Lord's spiritual kingdom, 2706; or a new church in its infancy, 4672. The education of boys at this day is very bad, from experience concerning boys fighting, to which they are incited by their parents, 2309. Boys, inasmuch as home-born sons as well as the sons of servants and strangers are so called in the Word, signify various things, as the rational principle, 2782; and the divine rational in a certain state, 2793; compare 3308. What is interior is signified by boy, because there is comparatively more innocence in interiors than in exteriors, 5604. The boys which the midwives saved alive, signify truths which are of good, 6680. When boys are contrasted with old men in the Scriptures, they signify the simple as compared with the wise, 7661. Boys and girls also denote recently acquired goods and truths compared with such as are confirmed, and in the opposite sense, 2348.

BOYHOOD. See CHILDHOOD.

BOZRAH. A principle in the Lord's divine human, 4650.

BRACELETS [*armillæ*]. Both an ornament for the nose and bracelets were to be given to the bride; the former was to be put on the nose, the latter on the hands, and by the ornament on the nose was signified good, by bracelets truth, and by a bride the church, 3103, 3105, 3132. See BRIDE. Bracelets on the arm of a king, were representative and significative of divine truth, from which is power, 3105. See ORNAMENT.

BRAIN [*cerebrum*]. The operation of heaven into the brain observed by the author, and that the left part of the brain is for things rational or intellectual, 3884. Serial remarks concerning the Grand Man, and correspondence with the cerebrum and cerebellum, 4039—4055. All things in the brain are according to a heavenly form, 4040—4042. According to that form, there are gyrations and circumvolutions in the brain, 4041. This is the reason that there is descent from the heavens into the world, and ascent from the world into the heavens by man, 4042. In the heavens there are heavens and societies which have reference to the cerebrum and cerebellum in common and in parts, 4045. The quality of those which have reference to the dura mater, 4046. The quality of those which have reference to the pia mater,

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4047. The quality of those which have reference to the larger blood vessels in the brain, and to the longitudinal sinus, 4048. The quality of those which have reference to the ventricles, 4049. The quality of those which have reference to the infundibulum, from representations, 4050. The quality of those who have reference to the isthmus and congeries of glands, 4051. They who are in the will of good, and thence are good, have reference to the cortical substances, and they who are in the understanding of truth, and thence are affections, have reference to the fibres, 4052. The right part of the brain is for those who are in the will of good, and the left part for those who are in the understanding of truth, 4052. The brain, like heaven, is in a sphere of ends, which are uses; but there are societies of spirits who have no other end than the pleasures of friendship, etc.; these have reference to obstructions in the brain, 4054. The voluntary sense is proper to the cerebrum, the involuntary to the cerebellum, 4325. In what manner the fibres of the cerebellum and of the cerebrum have been changed as to the order of their distribution in the face, 4326. Concerning those who have reference to the viscous excrementitious things of the brain, that they enter into the chambers of the brain, even into the spinal marrow, and induce insanities and death, from experience, 5717. Concerning those who have reference to the gross phlegm of the brain, 5718. See Disease. Concerning the viscous things of the brain, wherein is any vital principle, that the conscientious have reference to them, and that they occasion anxieties and temptations, 5724. The left part of the brain is for truths and falses, but the right for good and evil, 5725. The inhabitants of Mars have reference to the medium, between the cerebrum and the cerebellum, 7480, 7481. Such of them as love knowledges, and not a life according to them, have reference to the interior membrane of the skull; and they who are accustomed to speak without affection, and to withdraw thoughts from others, have reference to that membrane when it becomes bony, 7748. The difference between certain animal brains and the brain of man, 4407. That the motion of the heart and the cerebellum which are beyond the control of man's will govern the voluntary forces, 9683.

BRAMBLE. See Thorn.

BRANCH [*ramus*]. Root and branch denote charity and truth, 1861. Thick or interlacing branches denote scientifics, *sh.* 2831, 5113. To shoot up among the thick boughs is to stick in scientifics and reasonings from them, 2831; such scientifics being derived from things sensual, 5113. The parable of the fig-tree explained: its branch denotes affection and its leaves truths, 4231. The branch of a thick tree, denotes scientific truth, 7093. The branch [on which the dates hang] of a palm tree, the good of faith, 7093, 8369. See Tree, Vine.

BRASS [*æs*], signifies natural good, 425, 643, 1551, 3863, 9391, 9465, or the natural principle, 3863. Specifically, good in the natural derived from celestial and spiritual loves, 3708. [According to 2576 it also signifies 'rational good,' but this would appear to be a misprint for natural good.] Burnished brass denotes good resplendent from the light of heaven or divine truth, 9391.

BREACH [*ruptura*]. The infraction and perversion of truth by its separation from good, and hurt thence derived, 4926, 9163, 8833.

BREACH [*fractura*]. See *to* Break.

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BREAD [*panis*]. The bread and wine in the holy supper signify the love of the Lord towards the whole human race, and reciprocity on the part of man, 1798, *sh.* 4211, 4217, 4735. Bread denotes everything celestial and spiritual, 276, 680, 681. To eat bread in the sweat of the countenance, is to hold celestial and spiritual things in aversion. 276. Bread is an expression which denotes all food in general, *sh.* 2165. The bread in the holy supper denotes the Lord, thus all the celestial principle of love, 2165, 2177. Eating together in the holy supper signifies communication, conjunction, and appropriation, 2187. See *to* EAT. When man is in the holy principle of the sacred supper, he is the subject of correspondence with the angels, 3464. The bread on the table, in the tabernacle, represented celestial and spiritual love, and the Lord himself therein, 3478. See *to* EAT, FEASTS, FOOD. By bread in the sacred supper, and in the Lord's prayer, the angels perceive the good of love, and the Lord, 3735. Bread denotes the flesh of the Lord, and this latter his divine good, *sh.* 3813. See FLESH, SUPPER. To eat bread, in the opposite sense, denotes the appropriation of evil, 4745. Truth, in regard to good, is as water in regard to bread, or as drink in regard to meat, in nourishment, 4976. See *to* DRINK. To break bread, signifies mutual conjunction by charity, 5405. See *to* BREAK. When food in general is understood by bread, it denotes spiritual life, 6118. Bread signifies the primary principle which nourishes the soul, whether of those who are in heaven, or of those who are in hell, 8410. Bread and water are spoken of, when all the goods of love and truths of faith are meant, *sh.* 9323. The bread of faces (shew-bread) on the table denotes the Lord as to celestial good, 9545. The bread of the sacrifices signifies the good of love to the Lord, 9993. See MEAT-OFFERING. Why, amongst the Roman Catholics, bread is given in the sacred supper, and not wine, 10,040. See SUPPER. The meat-offering which was bread, and the drink-offering which was wine, signified such things as are of the Church; hence these things in the sacred supper, *ill.* 10,137. Bread signifies the good of celestial love, 10,686. Not to eat bread, and not to drink water for forty days and nights, signifies a state of temptation, 10,686.

BREADTH [*latitudo*]. Length signifies holiness; breadth, truth; and height, good, 650. Length and breadth signify the celestial and the spiritual, or, what is the same, good and truth, 1613. Breadths are truths, 3433, *sh.* 4482. A land broad of space denotes the extension of truth, which is of the church, 4482. Height, length, and breadth, denote good, truth, and the holy principle thence proceeding; because the latter are extensions in respect to the Lord, *sh.* 4482. That length denotes good, breadth, truth, *sh.* 9487, and illustrated by extensions in the heavens, 10,179.

BREAK, *to* [*frangere*]. The arms of spiritual warfare are said to be broken when man is delivered from evils and falses, 1664. To break bread was representative and significative of mutual love in the ancient church, *ill.* and *sh.* 5405. By the Lord's breaking bread and giving it to his disciples is signified instruction, 9412. A breach [*ruptura*] denotes the infraction and perversion of truth by separation from good, 4926. See BREACH. To be broken, and a breach, denotes the dissipation and hurt of truth and of good, *sh.* 9163. Why the Israelites were commanded to break the statues of the Canaanites, 10,643.

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BREAK FORTH, *to* [*erumpere*], denotes extension, and, when predicated of the Lord, infinite extension, 3708.

BREAST [*pectus*]. The breast, as containing the heart and lungs, signifies good and truth, 1788, 3858; also love, and the proprium, 6960. It signifies the good of charity; in the supreme sense, the Divine spiritual principle of the Lord, 10,087. To lie at the breast, or in the bosom, denotes to be loved, 10,087. John lay at the Lord's breast because he represented works of charity, 10,087. See WORKS. Concerning the wave-breast, 10,091.

BREASTS [*ubera*]. See PAPS.

BREAST-PLATE [*pectorale*]. See URIM. All things involved in love and faith towards the Lord were included in the representations of the breast-plate, 3858. In one complex it signifies Divine Truth shining from divine good, 9823. The responses were obtained by the various resplendencies of light miraculously shining on the precious stones, 3862, 4606, 6335, 6640, 9905, to which was added either an audible voice or perception, 6640. See PRECIOUS STONES, COLORS, EPHOD.

BREECHES OF LINEN [*femoralia lini*], signify the external of conjugial love, *ill.* and *sh.* 9959. Also, protection from the hells, 9962.

BRIARS [*senticetum*]. Briars and thorns denote falsity and lust, 2831. See THORN. A pricking briar denotes the false of the concupiscences of self-love; a thorn, the false of the concupiscences of the love of the world, 2831, *sh.* 9144.

BRICK [*later*]. Bricks signify falses which are devised, 1296. In clay and in bricks signifies on account of the evils which they have invented, and the falses which they have devised, 6669. Bricks being made by the Israelites signifies the fictions and falses infused by infernal spirits, 7113.

BRIDE, BRIDEGROOM [*sponsa, sponsus*]. See MARRIAGE, WIFE, HUSBAND, MAN *(vir)*, WOMAN. A bride represents the church, and on this account bracelets and ear-rings were given to her, 3103, 3105. Also vessels of silver, of gold, and raiment, that truth, good, and their adorning, which are things of the church, might be signified, 3164, 3165. The veil, with which brides covered the face when they first saw the bridegroom, denotes the appearances of truth, 3207. The Lord himself is called the bridegroom, from the affection of good which flows in from him, 3207. The church is called the bride from the affection of truth; and brides, with the ancients, represented the affections of truth, 3207. Bridegroom denotes the representative of the church or its external amongst the posterity of Jacob, the church itself in this case being understood by the bride, 7047. To be betrothed signifies agreement and thence conjunction, 8996. Betrothing signifies first conjunction, which is of the internal man without the external, marriage denotes conjunction also of the external, *sh.* 9182. Bridegroom signifies good, and bride truth, *sh.* 9182.

BRIMSTONE [*sulphur*]. See SULPHUR.

BRING, *to* [*ferre*]. To bring signifies to serve, and to come signifies to accede, 5947. To bring from Egypt denotes elevation, 6183; and to bring or carry upon eagle's wings, elevation into celestial light, 8764. See *to* CARRY, *to* TAKE, *to* COME, *to* MAKE.

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BRING BACK, *to* [*reducere*], signifies to conjoin again, 3712, 3031—3033, 5840. Also to submit, 5659. To bring back word or information signifies knowledge, 4714. To bring back into office, or restore one to his station is to reduce into order, 5125, which order and subordination are described, 5165. The waters of the sea brought back upon Pharaoh, denotes that the evil intended towards the good reverts to the evil-doer, 8334. How truths may be reduced or brought back from one denomination to another, 5774. See IDEA.

BRING FORTH ABROAD, *to* [*educere foras*], signifies to see interior things from externals, *ill.* 1806, 1807.

BRING FORTH, *to*, or *to* BEAR, BIRTH [*parere, partus*]. Birth and conception denote the thought and device of the heart, 264. To bring forth signifies to exist, 2621, 2629; also fruitfulness, as to those things which are of doctrine, 2584. See NATIVITY, GENERATION, WOMB. Spiritual conceptions and births are signified by generations and nativities, 3860, 3868. To bring forth denotes acknowledgment in faith and in act, 3905, 3915, 3919, 4919. To conceive signifies reception, and to bring forth, acknowledgment, 3919. To bring forth on the knees of another signifies to acknowledge from the conjunction of good and truth, 3915, 6585. The distress of a woman in labour is the highest expression for a sense of grief or pain, and is used in the Word to signify despair, *sh.* 8313. Things relating to birth signify such as relate to regeneration, *sh.* 9325. Thus abortion denotes when goods and truths do not succeed in their order, 9325.

BRING NEAR, *to* [*appropinquare*], signifies to conjoin, 4348.

BROKEN, *to be* [*frangi*], when predicated of truths and goods, denotes that they are dissipated, 9163, 9348.

BROTHER [*frater*]. Charity is the brother of faith, 367. The internal and external church, also the first and second ancient churches, are brethren, 1222. The good of the rational principle, is a brother; truth, a sister, 2508, 2524. Brother in the word is the same thing as neighbor, and is so called from good, 2360. The affection of good and the affection of truth, in the natural man, are as brother and sister; but the affection of truth in the natural man, called forth into the rational, is as a married woman, 3160. Brother signifies good and also truth, because charity and faith, or good and truth, are reciprocally brethren, 3303, 6756. A man with a brother, signifies the good of truth, 3459. A man to a brother, what is mutual, 4725. A man brother [*vir frater*] the intellectual part, 1007. All who are in good have been called brethren by the ancient church, by the Jewish church, and by the primitive Christian church, but a change took place when doctrine succeeded instead of life, 3803. Brother denotes one who is related from good, 3815. Brethren denote goods, 4121, 4129. To set before his brethren and my brethren, that they may judge, denotes judgment from what is just and equitable, 4167. They who are in charity are in conjunction with the Lord, and are called brethren, 4191. Good is respectively lord, and truth a servant; they are also brethren, 4267. Those are called brethren who are in truths from good; they are also called brethren by the Lord, 5409. All are called brethren by the Lord who have anything of the good of charity from him, 5686, 5692. When the celestial church is treated of, brethren signify the goods of the church; when the spiritual church is treated of, brethren signify

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truths, 6756. Why the Lord called those brethren who are in good, and that they were called brethren who were from Jacob, but all others were called companions, *sh.* 6756. The new nativity, or regeneration, constitutes the affinity of brotherhood in a much higher degree than natural nativity, 6756. The conjunction of good and of truth was represented by two conjugial partners, and by two brothers, but with a difference; the latter represents the fraternity of kings and priests in the church, 9806. By father, mother, brethren, children, and by several other terms of relationship, are signified goods and truths, also evils and falses, *sh.* 10,490. Brother and companion signify good and truth, 10,490.

BROTHER-IN-LAW. The Office of a Brother-in-Law. [*levir, leviratus*]. The office of a brother-in-law represented the conservation and continuation of the church, *sh.* 4834. On the subject of Judah and Tamar, see 4818.

BRUISE, or Hurt [*livor*], signifies the vastation of charity; wound, the desolation of faith, 427, *sh.* 431, 7524. Sores, tumors, abscesses, etc., the various filthiness of evil, also blasphemies and all kinds of falses, *sh.* 7524. Wound is predicated of hurt done to good, and gashes or stripes of hurt done to truth, 9056, *ill.* 9057, where the parable of the good Samaritan is briefly explained. The breach of the people and the stroke of their wound, denotes false principles of doctrine and evils of life, 9272. See Hurt, Burning. As to the Moabite and Ammonite (Deut. xxiii. 1—8) see 2468.

BRUISE, *to* [*tundere*]. Bruising and grinding signify the arrangement of truths into series, and the preparation of good, that it may be applied to uses, *sh.* 10,303, compare 9781. Bruising is predicated of oil, frankincense, and spices; grinding of wheat, barley, and fitches, 10,303. See *to* Grind, Mill.

BUCKETS [*situlæ*], denote knowledges or scientifics as receptacles of truths, 3079. See Vessels, Waterpot, Bowl, Scientifics.

BUGS. See Odour.

BUILD, *to* [*ædificare*]. To build a house denotes the increase of good from truth, 4390. To build signifies to raise up that which is fallen, 153. To be built is to rise again and live, 3916. House is the mind, or the man himself, 1488. See House. To build a city has relation to doctrines of faith, 1187. To build a city and a tower is to fashion doctrine and worship, 1304.

BULLOCK [*juvencus*], signifies natural good, 2180, or the good of innocence or charity in the external man, 9391. See Calf, Ox.

BULRUSH [*juncus*], denotes what is vile, but still derived from truth, and in the opposite sense, *sh.* 6723. See Reed, Grass.

BUNDLES [*colligationes*]. See Fascicle.

BURDEN [*onus*]. Burdens denote services, 6660; and works done for the sake of recompence, 6390. Also infestations from falses, 6757; and spiritual combats, 7104, 7105. The burdens imposed upon the children of Israel by Pharaoh signifies straitness of spirit and despair arising from the deprivation of truth and good, 7217.

BURIAL [*sepultura*]. See *to* Bury.

BURNING [*ustio*], denotes the hurt or the extinction of good of love, or the internal will, 9055. See Fire.

BURNT-OFFERING [*holocaustum*]. See Sacrifice. It sig-

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nifies divine worship in general, and purification from evils and falses, 10,143.

BURY, *to*. Burial. Sepulchre [*sepelire, sepultura, sepulchrum*]. By death and burial in the internal sense is signified entrance upon eternal life, 1854. To be buried in a good old age signifies the fruition of all good experienced by those who are in the Lord, 1854. Sepulchre, in the internal sense of the Word, signifies life or heaven, and, in the opposite sense, death or hell. Burial signifies resurrection, and regeneration. To be buried signifies resuscitation and resurrection; the reason, 2916, 2917, 4621, 5551, 6516, 6554. Burial signifies regeneration, 6181, 6184. He who is regenerated is, as it were, resuscitated and raised from the dead, 2916, 6554. In like manner, it signifies the establishment of a new church, 6516, 5622, 6554. These things are signified by the burial of Abraham, of Isaac, and Jacob, in the land of Canaan, 6516. To be buried, in the opposite sense, signifies rejection, 4564, 6246. [The original edition reads, "rejection and damnation," the latter being its extended signification though not mentioned in the places cited. See Death.] To go down mourning to the sepulchre, is to perish, 4785. To be buried denotes an end of representation in one, but a continuation in another, in like manner as to die, 3253—3256, 3276, 6302, 6645, 9928, 10,244.

BUS, or BUZ. Uz and Buz denote various religious persuasions, 2860, 2864. See Nahor. Concerning Uz, 1233, 1234.

BUSH [*rubus*]. See Bramble.

BUTLER [*pincerna*], denotes sensual things subordinate and subject to the intellectual part, 5072, 5077, 5080; thus, the exterior natural, 5118. See Baker.

BUTTER [*butyrum*]. Butter and honey signify the celestial and spiritual, 680. Butter, celestial good; honey, felicity thence, 2184. Butter, the celestial of the rational principle, and milk the spiritual principle thence derived, 2184. See Honey. Illustration from the smoothness of butter, 3527. See Oil, Fat. The various goods of the ancient spiritual church are signified by honey, oil, butter, milk, and fat, *ill.* and *sh.* 5943.

BUTTERFLY [*papilio*]. See Worm, Insect. A comparison of the conjugial state with the state of butterflies, 2758. A representation of the state of spirits in the spiritual world, when they are preparing for heaven, derived from the changes of worms into butterflies, which are then in their heaven, 8848.

BUY, *to* [*emere*]. Purchase signifies redemption, 2937, 2964, 6458, 6461. To buy is to procure knowledge, *sh.* 2967. Thus to appropriate, 4397, 5397, 5410, 5426, 5406. Acquisition denotes the good of truth; and buying, truth, 4487. See Acquisition. Buying with silver signifies acquisition and appropriation by means of truth, 7999. Such acquisition is predicated of what the spiritual adjoins to itself in the natural, 7999. See Silver. To buy gold and white raiment of the Lord is to procure genuine goods and truths, 10,227.

BUZ [*Bus*]. See Nahor.

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C.

CADESH [*Kadesh*]. See KADESH.

CAIN. Those are so called who falsified the doctrine of the most ancient church by the confession of faith separate from love or charity, 337—340. Cain is called a tiller of the ground because such regard corporeal and terrestrial things, 345. Such doctrine as may separate faith from love is also called Cain, 355, 356. His wrath denotes the recession of charity; the falling of his countenance, the change of the interiors, 357, 358. The murder of Abel denotes the extinction of charity, 366, 369, compare 384. To be a fugitive and vagabond is not to know what is good and true, 382; but to be in falses and evils, 391. By faith, however, or the knowledges of faith, charity can again be implanted, 393. Hence the preservation of Cain, *ill.* 394—396. The production of doctrines and heresies from faith alone described, 399—402. The vastation or final end of the church denoted by Cain, 407. Those who expect salvation from faith alone without the good of charity are Cainites, 916. Ham denotes the same in the spiritual church as Cain in the celestial church, 1179, 2417, 3325. In like manner Reuben and Pharaoh, *sh.* and *ill.* 3325. See HAM, REUBEN, EGYPT, FAITH.

CAINAN [*Kenan*]. See SETH.

CAKE [*placenta*]. General explanation of what is signified by meal, fine flour, and cakes in the sacrifices, 2177. Cakes signifies the good of spiritual love, or love towards the neighbor; but ordinary bread the good of love to the Lord, *sh.* 7978. See BREAD. Heavenly things in their order were represented by bread, cakes, and wafers, of things unleavened, 9992. The bread, of which the meat-offering consisted, on the altar, together with the burnt-offering and sacrifice, signifies the purification of the celestial man in his inmost principle, cake in his internal, and wafer in the external, 9993, 9994. See MEAT-OFFERING.

CALAH [*Kalach*], signifies false doctrine originating in lust, 1184, 1185, 1189. See NIMROD.

CALAMUS. See CANE.

CALF [*vitulus, vitula*]. Calves, goats, and rams, with the animals generally offered in the sacrifices, were representatives of the celestial things of the church, 1823. A she-calf of three years old signifies the time and state of the church to its end, 1825. See Ox. Bullocks, or he-calves, denote the good of innocence and charity in the external man, *sh.* 9391. He and she-calves of gold were the principle idols of Egypt, because they signify the good and truth of the natural man, or scientific truth and its good, 9391. Since natural good is not good in itself, but only the delight of the natural man, that delight is also signified by the he-calf of Egypt, 9391. The sacrifice of a bullock denotes purification from evils and falses, which are in the natural man, 9990. A he-calf, or bullock, denotes the external good of innocence, a sheep the internal, and a lamb the inmost, in some measure shewn, 10,132. A he-calf denotes good in the external or natural man, and in the opposite sense, when it was made an idol, natural and sensual delight, *sh.* 10,407. A bullock, in the sacrifices, signified the divine

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natural of the Lord, and hence the natural spiritual principle appertaining to man, 2830.

CALL, *to* [*vocare*]. To call by a name signifies to be of such a quality, *sh.* 3421. See NAME. To call to any one signifies perception of quality, 3659. To call another to oneself signifies to be willing to be conjoined, 6047; also presence, 6177, 7390, 7451, 7721. To call to himself, or to call together, signifies to arrange, 6335. To call signifies influx, 6840; and presence and influx, 7955; also afflux, 7955. When God is said to call, it signifies conjunction, and in the supreme sense union, 8761. To call likewise is to choose, 8773. The called and elect are those who are in external and internal worship, 9373. To call denotes enticement and reception, 10,650.

CALL ON THE NAME OF GOD, *to* [*invocare nomen Dei*]. To call on the name of Jehovah is a general formula of all worship of the Lord, 440, 441. It denotes internal worship, 1455, 1561; that is, worship from the truths and goods of love, 10,615. By the name of God, the ancients understood all things of love and faith in worship, 2724.

CALLED [*vocati*]. The called and the chosen denote those who are in internal worship, and from internal in external; that is who are in love and in faith to the Lord, and hence in love towards their neighbor, 9373 end. See CHOSEN.

CALLOSITY [*callus*]. Profanation of the Word induces a callosity which absorbs the goods and truths of remains, 571. How the callosities of the memory appear in the other life, 2492. Concerning the pains which are felt in various places of the skull, flowing from falses and lusts, 5563.

CALNEH [*Kalneh*]. A variety of the worship signified by Babel, 1183. See BABEL.

CAME TO PASS [*fuit*]. See TO MAKE. The phrase 'and it came to pass,' or 'it was so,' involves a new state, 4979, 4987, 5031, 5578. It is used in the original in place of a distinctive punctuation, 4987, 5578.

CAMEL [*camelus*]. Camels signify scientifics as servants in common, 1486, 2781; or, common scientifics in the natural man, *sh.* 3048, 3071. Generally, those things which are in the natural principle of man, and which are serviceable to the spiritual principle, 3143, 3145. Thus, exterior or common truths, 4250. The straw of a camel denotes scientific truths, 3114, 4156. Camel, truth from which good is derived, 6049. The appearance of John the Baptist clothed with a garment of camel's hair, explained 9372. See BAPTIST.

CAMP, ENCAMP, *to* [*castra, castramentari*]. The camp of God denotes heaven or heavenly order; and encamping, arrangement according to that order, 4236. The bands or camps with which Jacob met Esau denote accessory thoughts and affections confirming that truth is truth, and good, good, 4364. To encamp denotes application, 4396. Encamping denotes the arrangement of truth and good which are of the life, 8103 at the end. The arrangement of truth and of good to undergo temptations, 8130, 8131, 8155. Camp denotes truths and goods, and, in the opposite sense, falses and evils, 8193, 8196. It denotes the natural principle in which they are, 8453. The camp of the sons of Israel in the wilderness, denotes heaven and the church;

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and out of the camp denotes where heaven and the church are not, and where hell is, *sh.* 10,038. In the opposite sense a camp signifies hell, 10,546.

CANAAN, CANAANITE. See EARTH. Ham being the father of Canaan signifies the corrupt church as the origin of external worship without internal, 1063, 1078, 1083. The chief difference between the idolatrous worship of the Canaanites and the worship of the Jews consisted in the acknowledgment of Jehovah instead of Baal, 1094. The land of Canaan denotes the Lord's kingdom, 1413, 1437, 1607. The places in the land of Canaan were variously representative, 1585. In like manner, the borders of the land of Canaan, 1866. The river of Egypt denotes the extension of things spiritual; the river Euphrates the extension of things celestial, 1866. The antediluvian church was in the land of Canaan, 567. The nations in the land of Canaan signify idolatries, 1205; also, all kinds of evils, 1444. Their expulsion signifies the removal of evils and falses, and the substitution of goods and truths in their place, 1868. The Canaanite being in the land, signifies hereditary evil in the external man, 1444. The Canaanite denotes evil; the Perizzite the false, 1573, 1574. The Jews are Canaanites, 1167, 1200. Places and objects in the land of Canaan were representative according to distance, situation, boundaries, etc., 1585. The land of Canaan denotes the heavenly kingdom of the Lord, 1607, 3038. In the supreme sense, the Lord's divine human, because this flows in into heaven, and makes heaven, 3038. An account of the author's discourse with certain Jewish spirits concerning the land of Canaan, that it denotes the Lord's kingdom, etc., 3481. The land of Canaan denotes the Lord, his kingdom, the good of love, and the church, 3705. The most ancient church was in the land of Canaan, and also the ancient church; hence were the representatives of places. On this account Abraham was ordered to go thither, and the land of Canaan was given to his posterity, that the representatives of a church might be instituted amongst them, 3686, 4447. The first and last boundaries of the land of Canaan were great rivers, 4116. These and the other boundaries signify the ultimates of the Lord's kingdom, 4240. The names of places in the land of Canaan are significative because the most ancient church existed there, 4447. The whole country from the Nile to the Euphrates was anciently called Canaan, 4454; compare 567. The remains of the most ancient church in the land of Canaan were with the Hittites and the Hivites, 4447, 4454. The ancient Hebrew church was a long time in the land of Canaan, 4516, 4517; and so long as this was the case, the Canaanite denotes the church as to good, and Perizzite the church as to truth, 4517. The daughter of a man [*vir*], a Canaanite, signifies the affection of evil from the false of evil, 4818. The church was preserved in the land of Canaan so long time on account of the representation and signification of the places, and therefore for the sake of the Word, which could only be written by representatives and significatives, 5136, 6516, 10,559. The land of Canaan signifies a variety of things because the things which it primarily signifies include many; hence it denotes a given religious principle, 5757. The sons of Israel in the land of Canaan represented the church; and the nations there represented things infernal. On this account it was forbidden to enter into covenant with them, and they were given to

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the curse, 6306. The Canaanite denotes evil from the false of evil, 6858. The idolatrous nations in the land of Canaan represented the state of heaven before the coming of the Lord, and afterwards, 8054. They signify all those who have adulterated goods, and falsified truths, 8317. They signify evils originating in falses, and also the falses of evil, 9327. And these cannot be together with the goods and truths represented by the sons of Israel, 9320. Land (or earth) denotes the church, because the land of Canaan was the church from the most ancient times, 9325. Hence to be introduced into the land of Canaan denotes to be made a church, 10,559, 10,568. The land of Canaan denotes the church in the idea of the angels, 10,568. The inhabitant of the land signifies a religious principle in which is evil, 10,640. See Zidon, Heth, Amorite, Hivite, Jebusite.

CANAANITE. See Canaan.

CANDLE [*lucerna*]. See Candlestick, Lamp, Light.

CANDLESTICK [*candelabrum*]. A representative formed in heaven, 552. It signifies the spiritual heaven; and by lamp is signified the faith and intelligence of truth, and the wisdom of good, which are from the Lord alone, 9548. Its shaft, pike, and bowls, signify things spiritual in what is natural, 9551. The pipes of the candlestick, truths derived from good, 9555, 9558, 9561. The tongs, snuff-dishes, etc., signify things purificatory and evacuatory in the natural principle, 9572. Candlestick represents the Lord as to divine truth, 9684.

CANE [*calamus*]. See Reed. Cassia and calamus (sweet cane) in thy market signifies acquisitions of truth from which is good, 3923. Thou hast not brought for me a cane with silver, denotes thou hast not procured to thyself the truths of faith, 5943. The aromatic or sweet cane signifies the affection and perception of interior truth, *sh.* 10,256; specifically, exterior truth in the interior man, 10,256; which is defined, 10,254. Cane has this signification in many places where it is called only cane and good cane, 10,256. Incense and best cane (Jer. vi. 20) denote acts of worship not grateful because without charity, 1171, 10,256. The aromatic calamus was one of the ingredients in the oil of anointing, 10,256. As to what each of the four ingredients signifies, 10,264. See Aromatics.

CANKERWORM [*melolontha*]. See Caterpillar.

CANON OF SCRIPTURE [*libri Verbi*]. The books of the Word are all those which have the internal sense, which are enumerated, 10,325.

CAPHTOR. See Philistines (9).

CAPHTORIM [*Kaphthorim*]. See Egypt.

CAPTIVE, Captivity [*captivus, captivitas*]. Those are in spiritual captivity who are interiorly in goods and truths, but exteriorly in evils and falses, 7990. They are liberated by vastation, 2694. See Vastation. A captive in the house of a pit denotes those in the last place who are in the sensual corporeal principle, and in absolute darkness concerning truth and good, 7950. Being led away captive signifies the removal of truths from the midst, and the occupation of their place by falses, *ill.* 9164. To be taken captive is also to be carried away by the evils of the loves of self and the world, 9348. The Babylonish captivity signifies the deprivation of internal worship, 1336.

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CARBUNCLE [*carbunculus.*] See PRECIOUS STONES.

CARCASE [*cadaver*]. See CORPSE.

CARE [*cura*]. Cares of the body do not exist in the other life, 1389. They impede and obscure the perception of spiritual things, 6408. What is meant by care and solicitude for the morrow, and who are in it, and not in it, *ill.* 8478, 8480 at the end. See ANXIETY.

CARMEL AND SHARON [*Carmelus et Scharon*], signify the celestial church, and Lebanon the spiritual church, 5922. Mount Carmel signifies the spiritual church, 1071.

CARRIAGES [*vehicula*]. See CHARIOTS.

CARRY, *to* [*portare*]. To carry [properly, to bear up and sustain in a right position,—see *to* MAKE] signifies to hold together in a state of good and of truth, thus to exist and subsist, 9500; briefly shewn, 9737. Hence it signifies conservation, 9900. To be carried in a chariot signifies reasonings from intellectual and doctrinal things, 8226; compare 5321, and see *to* BRING, *to* TAKE. To carry away denotes to separate, 4105.

CARTILAGE. The hard parts of the human body correspond to truths and goods of the lowest natural kind, 6380. What spirits belong to the bones and cartilages, 5552, 5560. The lunar spirits have reference to the scutiform cartilage, 5564, 9236.

CARVE, OR SCULPTURE, *to.* See ENGRAVING.

CASK, OR PITCHER [*cadus*]. See WATER-POT, VESSELS.

CASLUHIM, OR CASLUKIM [*Kasluchim*]. See EGYPT.

CASSIA [*casia*]. Cassia and calamus in thy market signifies acquisitions of truth from which proceeds good, 3923. It denotes inmost truth, which is immediately from good, *sh.* 10,258, 10,259. Or, inmost truth with its affection and perception, 10,264. See KESIA, CANE.

CASTLE [*castellum*]. Suburbs or villages denote the externals of the church, castles its internals, more especially amongst the Gentiles, 3270, 3271. The Hebrew words for villages and castles signify courts and palaces likewise, 3271. See PALACES.

CAST OUT, *to be* [*ejeci*]. To be cast out of the garden of Eden signifies to be deprived of all intelligence and wisdom, 305. To be cast out or driven from the faces of the ground signifies to be separated from every truth of the church, 386. To cast out signifies to exterminate, 2657.

CATARACTS [*cataractæ*]. Cataracts of heaven being opened, denotes the extreme of temptation as to intellectual things, 757; and fountains of the deep, as to voluntary things, 756, 845. See RAIN, FLOOD, DEEP.

CATERPILLAR [*bruchus*, Hebrew *chasil*]. Occurs 1 Kings viii. 37; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4; ii. 25, where it is translated *caterpillar*, and Deut. xxviii. 38, where it is rendered *locust.* It signifies evil in the extremes of the natural principle, 7643. Mentioned in the *Apocalypse Explained*, 543, as a species of locust. See next article.

CATERPILLAR [*bruchus, melolontha*, Hebrew *jelek.*] Occurs Ps. cv. 34; and Jer. li. 14—27, where it is translated *caterpillar;* also Joel i. 4; ii. 25; and Nahum iii. 15, 16, where it is translated *canker-worm.* The latter passage is explained as above, 7643. See LOCUST, PALMERWORM, INSECT.

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CATHOLIC RELIGION. See PONTIFF.

CATTLE, THE GREAT OR LABORING KIND OF [*pecus-oris*]. The expression, "Father of cattle," (Gen. iv. 20,) signifies the good of love, 415, 1550. Cattle is denoted in the original by a word which also signifies acquisition, hence it signifies truths when opposed to flock, by which goods are signified, 4105, 6049. Cattle signifies the good of truth, 6126, or the good derived from truth, 6045. Also the truths and goods of faith, 7502, 7506. Cattle signifies the good of truth, because it includes both the flock and the herd as well as horses, camels, mules, and asses, 6016. Cattle of the flock and cattle of the herd signify the good of truth interior and exterior, 6134. See FLOCK, HERD. By cattle under this head are meant all laboring animals, whether of the flock or herd, and also camels, horses, mules, and asses; the latter signify such things as relate to truths, the former such as relate to goods; hence cattle, which denotes the whole, signifies truths from which is good. See 6049 and the following article.

CATTLE, THE SMALL KIND OF *(pecus-udis)*, denote the goods and truths of the church and of doctrine, 3786, 3993. Also innocence, 7832, 7837. Or the truth of innocence, 8078. When cattle are meant by acquisition the good of truth is signified, 4487. See PRECEDING ARTICLE. It denotes interior goods, because lambs, sheep, kids, goats and rams, are meant, 6049, 9099, 9103. See THE NAME OF EACH ANIMAL. Cattle signify truth and good before regeneration, which become good and truth after regeneration, and are then signified by flocks, 9135. See FLOCKS.

CAUL, THE [*reticulum*], on the liver, signifies the interior good of the external or natural man, 10,031. Also, that good purified, 10,073. See also 5943.

CAVE [*spelunca*], of a mountain, signifies obscure good, or such as is of a false principle, or such as it is in temptations, 2463. The cave of the field of Machpelah denotes an obscure principle of faith, 2935. 2971, 6548, 6551. See FIELD. Hole or fissure of a rock signifies the obscurity and falsity of faith, 10,582.

CAUSE. The end is the all in the cause and effect, 3562. See END. The quality of correspondence illustrated from end, cause, and effect, when the prior is all in all and is perfectly represented in the posterior, 5131. The effect is not the cause, but it is the cause so formed and clothed that it may act as a cause in a lower sphere; the cause must be continually in the effect, otherwise it is dissipated, 5711. The case is the same with the cause in respect to the end, 5711. The internal, or the efficient, clothes itself with such things in the external, or the effect, as enable it to be effective there, 6275, 6284, 6299. The whole man is a resemblance of his will and of his understanding thence derived, illustrated from end, cause, and effect, 10,076. [Concerning causes of disease originating in diseases or passions of the mind, see note (*s*) § 74, in the Treatise on the *Worship and the Love of God.*]

CEDAR [*cedrus*]. Cedar trees signify spiritual men, 776; also, spiritual things or truths of faith, 886. The glory of Lebanon, celestial and spiritual things, 2162. The rational principle is called a cedar of Lebanon, 119. The wood of the cedar, signifies internal spiritual truth, 7918; hence it denotes the internal means of purification; hyssop, the external, *sh.* 7918. The cedar signifies the spiritual

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church, 9472. See SHITTIM-WOOD. Lebanon signifies the spiritual church: cedar the truth of that church, 10,199.

CELESTIAL [*cæleste et cælestis*]. See LOVE, CHARITY. The celestial are distinguished from the spiritual by regarding the goods of faith, while the latter regards its truth, 1155, 1577. The celestial and spiritual principles constitute one in the internal man, when the latter is derived from the former, *ill.* 1577. The celestial principle is love to the Lord, and towards the neighbor, 1824, 2048, 2227. What interior and exterior celestial things are; also what celestial spiritual things are, 1824. The celestial, the spiritual, and the natural succeed each other by derivation, 775, 880, 1096, *ill.* 9992. See INFLUX. The celestial man is a likeness, and does good from love, 51, 52, 1013. He is the seventh day, the Sabbath, or rest, because in him spiritual labor or combat has ceased, 84—87. The quality of a dead man, of a spiritual man, and of a celestial man, discriminated, 81. In what manner the celestial church became degenerate in the last posterity, 310. See CHURCH. The celestial angels do not even utter those things which are of faith, because they perceive how the case is from love, 202, 337. They do not discuss truths like the spiritual, 3246, 4448. There is given a parallelism between the Lord and man as to things celestial, 1831, not as to things spiritual, 1832. Spiritual good is derived from celestial good, 2227. Celestial men alone can receive the influx of divine good, because it flows into the voluntary part; but spiritual men receive divine truth, 2069. The difference between celestial truth and spiritual truth is according to this reception; hence the Lord appears as a sun to the celestial angels, and as a moon to the spiritual, 2069. The celestial are in the affection of good from good, the spiritual in the affection of good from truth, 2088. The former is the good of love, the latter the good of faith, 2669, 2708. The celestial love their neighbor more than themselves, but with the spiritual the love of self and the world continually flows in from their voluntary part, 2715. The celestial are they who say 'Yea, yea, and Nay, nay,' and do not confirm truths by reasonings, 2715, 3246, 4448, 9166. The celestial, from the good and truth in which they are principled, can see indefinite things, but the spiritual, inasmuch as they dispute whether it be so, cannot come to the first boundary of the light of the celestial, exemplified, 2718. The Lord came into the world that he might save the spiritual; there would have been no need to come for the sake of the celestial, 2661, 3235. They who have conscience do not swear, still less they who have perception, or the celestial, hence swearing is forbidden by the Lord, 2842. See *to* SWEAR, CONSCIENCE, PERCEPTION. The celestial principle is the good which flows in from the Lord, and the spiritual principle is the truth thence derived, 3166. It is the same divine truth which appears to the celestial as celestial, and to the spiritual as spiritual, 3235, 9995. Both the celestial church and the spiritual have good and truth, but with a difference, 3240. The celestial church is represented by a wife, the spiritual by a concubine; and concerning the sons of the latter, and their adoption by the Lord, 3246. The spiritual principle is the light of truth from the Lord flowing into the rational and the natural, and the celestial principle is the flame of good from the Lord, 3374. In heaven there are two kingdoms, the celestial and the spiritual; the

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celestial are in love, thus in a state of peace and of innocence above others, 3887. The celestial belong to the province of the heart, but the spiritual to the province of the lungs, 3887. The difference between the celestial and the spiritual pulse, explained, 3885, 3886. The most ancient church was celestial; but the ancient church and the Christian church, spiritual, 4448. The Lord flowed in by an internal or prior way with the men of the most ancient church, and by an external or posterior way with the men of the ancient church, and also with the Christian, *ill.* 4489, 4493. Hence the man of the most ancient church was altogether of another and diverse genius from the man of the ancient church, 4493. See CHURCH. Those things which are of truth are denoted by the term spiritual, and those which are of good by the term celestial; such terms must be brought into use for want of others so adequate to express the sense, 4585. The spiritual of the celestial is for an intermediate between the external or natural man, and the internal or rational, 4585, 4592, 4594. The Lord alone was born a spiritual-celestial man, 4592, 4594. Celestial things are the head, spiritual things the body, natural things the feet, and it is in this order they succeed and flow in, see MAN, 4938, 4939. The celestial, like the spiritual, is predicated of the external or natural man, as well as of the internal or rational, 4980. The celestial-natural is good in the natural, 4980. The regeneration of the man of the celestial church is by things of the will, and of the man of the spiritual church by things of the understanding, 5113. The celestial of the spiritual principle in the Lord, which is represented by Joseph, was that good of truth, or truth containing good, in which is the divine, 5307, 5331; and that it cannot be fully comprehended, 5332. To look backwards is to look from good in which the celestial are, to the doctrinals of faith, and thereby to leave good, *sh.* 5895 at the end, 5897 near the end. The celestial kingdom and the spiritual kingdom are conjoined by charity towards the neighbor, because charity is the external of the celestial kingdom, and the internal of the spiritual kingdom, 5922: compare 6435, and see MUTUAL LOVE. The truth of the celestial man is the good of charity, and this is called the truth of good, 6295. Those who are in celestial good do not fight, but evil spirits flee away from them, 6369, 6370. The spiritual are kept in order by the Lord mediately through the celestial, and also immediately, 6366. In like manner, the hells, 6370. Before the Lord's coming the human divine of the celestial kingdom was the medium of life and salvation, but afterwards the divine human, 6371, 6372, 6373. In the former period the divine human was presented in form through that kingdom, 6371, 6372. But whereas it was weak, and thence inordinate or impure, therefore the Lord came into the world, 6373. The celestial have innate powers from good, because in the voluntary part, 6367. Celestial things, in their order, were represented by bread, cakes, and wafers, of things unleavened, 9992. The orderly succession of the celestial, the spiritual, and the natural, illustrated from the heavens and from man, 9992. What is celestial is received in the will-principle, and what is spiritual in the intellectual, 9995. Celestial good is formed by truths in successive order, or, in the order of degrees, from the outermost, 10,252, 10,266. The Lord alone was a celestial man, 1434, 1545. There are few who can become celestial men, because there are few with whom there is anything still entire in the will part,

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6296. Celestial men have perception, because they are filled by the Lord with the spirit of wisdom, 9818. Celestial angels do not think from faith as the spiritual do, 9818. [Man becomes celestial when the celestial degree is opened in him. See *Angelic Wisdom concerning the Divine Love and Wisdom*, 345.] By anointing the ark of the testimony, is signified to induce a representation of the divine principle of the Lord in celestial good, which is of the inmost heaven, 10,269. Bread denotes celestial good, and table spiritual good, 9545, 9684, 9685, 10,270. Divine worship from celestial good is not performed by prayers, but by truths from the heart, 10,295. The six days which precede the sabbath, denote the combats, which prepare for the celestial marriage, or conjunction with the Lord, which is rest, 10,360. The celestial marriage is also the conjunction of truth and of good with man, 10,367. Celestial and spiritual things are in the internal of the Word, of the church, and of worship, 10,547. Celestial and spiritual things fall into natural things, and form and constitute them, 10,547. Natural light, separate from celestial light, is mere darkness, 10,551.

CENSOR. See INCENSE.

CENTRE [*centrum*]. See MIDDLE. The Lord is the common centre, and every one is a centre of influxes in the heavenly form, 3633, 4225. When the natural man is illustrated by the light of heaven, and reduced to order, truths or things which consent are in the centre, and discordant things are rejected to the sides, 5128. The Lord from the centre, where he performs the work of purification, reduces to order whatsoever is disorderly and tumultuous in the circumferences, 5396. Those things which are directly under intuition are in the midst, comparatively like those which are under the external sight, and such things are clear and delectable, 6068. See MIDDLE.

CEREBELLUM. See BRAIN.

CEREBRUM. See BRAIN.

CERBERUS. See DOG.

CEREMONIES [*ceremoniæ, seu ritualia*], are of no moment by themselves, 2342. See RITUALS.

CHAFF [*palea*]. Wheat denotes the good of love and charity; chaff that which is void of good, 3941. The good which a man only thinks, and does not bring into life, is carried away in the other life like chaff before the wind, 4884, 6208. Chaff or straw signifies the lowest scientifics, which are replete with fallacies, 7112, 7127, 7144. The delusive arguments and elegant discourses in favor of faith as the only means of salvation are only so much chaff or straw to make bricks, 7127, which bricks denote fictions and falses, 7112. See STRAW, STUBBLE, BULRUSH.

CHAFER [*bruchus*]. See CATERPILLAR.

CHAINS, LITTLE CHAINS [*catenæ, catenulæ*]. Chains signify things conjoined, or coherences of good, of truth, of falses, etc., according to the subject, 9852, 9879. The casting of silver chains, a nexus apparently resembling truths, 8932.

CHALCEDONY. See PRECIOUS STONES.

CHALDEA. Ur of the Chaldeans, signifies external worship interiorly profane and idolatrous, 1368, 1816. Chaldea denotes worship, in which is the false principle, 1368. Babel denotes the profanation of good, or of celestial things, and Chaldea the profanation of truth, or

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of spiritual things, 1368. Babel and Chaldea signify the love of self and the world, 1691. They are Chaldeans who are in knowledge profaned with falses, 3079, 1613. And those also who are exteriorly holy, but interiorly in falses, 3901, 10,227. In like manner, daughters of the Chaldeans, 4335. The daughters of Babylon are they who are interiorly profane and evil, 4335.

CHAMBER [*camera*]. Concerning an obscure chamber where the deceitful are in darkness and plot deceits, 949.

CHAMBERS, SECRET OR INNER [*conclavia, seu penetralia*]. Wilderness, and secret or inner chambers, when spoken of in an evil sense, signify truth and good vastated in the church, 3900. Closets and bedchambers signify the interiors of man, 5694, 7353. See HOUSE.

CHAMBERLAIN, *the* [*cubicularium*] of Pharaoh, denotes the interior things of scientifics, 4789, 4965. Interior scientifics being such as accede closely to spiritual things, 4965.

CHANCE [*casus, fortuitu*]. See FORTUNE.

CHANGE [*mutatio*]. Change of place signifies difference of state, 1463. Such changes are continual, both as regards affections and thoughts, 2796. They are variations of heat and light flowing in from the Lord, 3862. With the unregenerate goods are not changed, but affections and their delights, 4136. With the regenerate, the states of good are changed even from infancy, 4136. The organical forms of the exterior memory are varied and changed according to states of affection and persuasions, 2487. Concerning the separation of spirits, and the consequent changes of state with the regenerate, 4110. See VICISSITUDE. To change raiment signifies to put on holy truths, 4545.

CHANNEL [*canalis*]. See WATER POT.

CHARACTER. See MARK.

CHARAN. See HARAN.

CHARIOT [*currus*]. The chariot of fire, by which Elijah ascended, represented the doctrine of love and charity from the Word, and the horses the doctrine of faith, 2762. The chariot which went out from between two mountains of brass, signifies the doctrine of good, 3708. That chariot signifies doctrine, *sh.* 5321. Chariot of an ass signifies the congeries of particular scientifics; chariot of a camel, the congeries of general scientifics, both in the natural man, 3048. The waggon, cart, or carriage, on which the ark was set, represented the literal sense of the word, or doctrinals, as conveying internal things, 5945. The carriages of Egypt signify doctrinals of scientifics, 5945. The horses of Pharaoh, or of the Egyptians, scientifics derived from a perverse intellectual principle; the horsemen, false reasonings thence derived; the chariots doctrinals of the false; the armies falses, 8146, 8148. Chariots used for carriages, and chariots used for combat, denote doctrinals in each sense, but in the latter case prepared for conflict with falses; from representatives in the other life, 8215. The tumult of chariots and the noise of wheels, signify false doctrinals, and fallacious sensual reasonings, 6015. See WHEEL. The spiritual sense contained in the letter represented to the author by a man in a chariot, 6212.

CHARITIES [*charites*] or GRACES. The Three Graces in the fables of the ancients signify affections of good, 4966.

CHARITY [*charitas*]—

1. *Charity in Life and Doctrine.* Charity is love towards the neigh-

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bor, 615. Love is a likeness, charity an image of God, 1013. Charity is the brother of faith, 367. Charity, not faith, is the superior, 363, 364, 3321. Charity is the good of faith, 654. Every increment of good and of truth is according to charity, 1016. No one is regenerated who is not endowed with charity, for from charity the new will is formed, 989. Wisdom, intelligence, and science are the sons of charity, 1226. The presence of the Lord is according to the state of love and charity, 904. They who are in charity have a law inscribed on themselves, and are everywhere accepted citizens, on earth as in the heavens, 1121. In heaven all are viewed from charity, and the faith thence derived, 1258. The delightful states of charity return in the other life, 823. They who exercise charity from obedience are regenerated in the other life, 989. They who are without charity think nothing but evil of every man, and observe his evils, not his goods, 1079, 1080, 1088. Forms of hatred and of charity cannot be together, 1860. No one can be in the good of love and charity who does not acknowledge the divine human, and the holy proceeding; hence these principles are not to be violated, 2359. All love, charity, and mercy, and all good and truth, are from the Lord, 2751. All blessedness consists in good and truth, and these principles cannot flow in from any other source than the Lord, as may be manifest to every one from the light of reason, 2363. He who is in love to the Lord, must needs be in love towards the neighbor, 2227. They who look to doctrinals, and not to life, do not really believe what doctrine teaches concerning the soul, the life after death, etc., 2454. Hence doctrinals ought to be looked at from love and charity, and not from faith, 2454. There is a doctrinal of charity and a doctrinal of faith, and the former is at this day obliterated; in the ancient church there was the doctrinal of charity, and from it was known what is meant by neighbor, what by the poor, what by the fatherless, widows, etc., 2417. In what ignorance of truth they are who are in no doctrinal of charity, 2435. Intelligence and wisdom increase immensely with those in the other life who are in charity, 1941. During man's regeneration the Lord meets and fills truth with the good of charity, 2063. Good is implanted and formed according to the quantity and quality of the truths of faith, 2190. The quality of those who are in the good of charity, and of those who are not in the good of charity, discriminated, 2380. Some suppose themselves not to be in the good of charity when they are in it, some that they are in it when they are not, the reason, 2380. The difference between love and charity is the same as between celestial and spiritual men, 2023. See CELESTIAL. Charity is exercised by those who are in the affection of truth, and thence in light, with discrimination according to good, 2425. The doctrine of charity teaches who is the neighbor, that in the supreme sense it is the Lord, and in the spiritual sense those who are principled in good and truth from him, 2425. See NEIGHBOR. Those who live in the good of charity, and are ignorant of the truths of faith, are in the good of ignorance, 2280. See GOOD. Mutual love flows from conjugial love as a stream from its fountain, 2737; hence adulterers oppose themselves to the good of charity, and to the Lord, 2751. None can be admitted into heaven by thinking good, and by being instructed, unless they will what is good, 2401. Falses do not become conjoined with those who are in the good of charity, but only apply themselves, and are easily

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separated, 2863. There must be innocence and charity that truth may be conjoined, 3111. Good is not good, neither is it fruitful, until man is regenerated; because, until this is the case, good has not in it its very soul, 3186. Charity towards the neighbor is a life according to the precepts of the Lord, 3249. He who lives in charity receives truths from the Lord suitable to his good, 3267. They who are not in charity, but only in the science of the knowledges of faith, cannot at all see in the Word the interior things which relate to love and charity, 3416, 3773, 3793. But the Word is unclosed or open, when love to the Lord and charity towards the neighbor are regarded as principles, 3773, 3793. Charity, which appears only in an external form, and is not in the internal form, is not charity, nor ought it to be so called, but charity itself ought to be in the internal form from the affection of good, 3776. To know or understand truth, to will truth, and to be affected with truth or charity, succeed each other in the regeneration, and those things are afterwards contained in charity, in their order, 3876, 3877. Charity seeks no recompence, but is from the affection, 3887. The delight of the affections of good and of truth, or the delight of charity, is unknown to those who are in the delight of evil and the false, 3938. See DELIGHT. If men would only use their reason, they might know that love to God and charity towards the neighbor constitute the whole difference between men and beasts, and that they constitute the heavenly life itself, 3957. Unless the doing good is conjoined with willing good and thinking good, there is no salvation; that is, unless the external man be conjoined to the internal, 3987. All truths have respect to love and charity as their principle and end, and ought to be implanted in it, 4353. Heaven consists in love to the Lord, and in charity towards the neighbor, 4776. Charity towards the neighbor is the affection of good and truth, and the acknowledgment of self as nothing but evil and the false; these things in the internal sense are contained in the Lord's words, Matt. xxv. 35, 36, 4956. Hence those who are in true charity attribute no merit to themselves, 6388—6393. See MERIT. Charity or good is in the first place, and truth in the second, and how much good there is in the church when this order prevails, 6272, 6273. While man is regenerating, good is in the first place actually, and truth apparently, 3701. See REGENERATION. They who do good from truth, and are not yet in good, are in the ultimate of the Lord's kingdom, 6396. They who do good from truth, but not as yet from good, do works not of truth, still less of good, 6405, They induce a want of order in the will, because the interiors are almost closed, 6406. The Lord is present in the good of charity, 6495. The doctrine of charity is amongst the things which have been lost; yet the Word is nothing else but this doctrine, 6632. Because the doctrine of charity is lost, the doctrine of faith is much alienated from truth, 6633. See the seriatim remarks on the doctrine of charity, 6627—6633, 6703—6712, 6818—6824, 6933—6938, 7080—7086, 7178—7182, 7255—7263, 7366—7377, 7623—7627, 7752—7762, 7814—7821, 8033—8037, 8120—8124, 8252—8257, 8387—8394, 8548—8553, 8635—8640, 8742—8747, 8853—8858, 8958—8969, 9112—9122. Charity is not to be exercised towards all promiscuously, 6703. Charity consists in performing uses from the love of the heart, 7038. Love is the source of the life of man, and that the ruling love is that source, 7081. Love and

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faith, in the spiritual world, are like heat and light in the natural world, 7082—7084. Spiritual heat or love, and spiritual light or faith, come from the Lord as the sun of heaven, 7083, 7625. All in the other life are consociated according to loves; in heaven according to love towards the neighbor and towards the Lord, and in hell according to the loves of self and of the world, 7085. It cannot be known what good is, unless it be known what love to the Lord and love or charity towards the neighbor is, 7178—7182, 7255. Nor can it be known what evil is unless it be known what the love of self and of the world is, 7178, 7255, 7366. Nor can it be known what the truth of faith is, except from good, nor what the false is, except it be known what evil is, 7178. There are two faculties, the understanding allotted to the truth of faith, and the will to the good of love; these faculties are conjoined with those who are in good, but not with those who are in evil, 7179. They ought not to be separated, 7180. It is necessary for man to know what good is, that he may know what heaven is, and to know what evil is, that he may know what hell is, 7181. The life of charity according to Christian precepts is saving, but not a life according to natural good, 7197, 7761. The good of love to the Lord is called celestial good, and the good of charity towards the neighbor is called spiritual good, 7257. The doctrine of love to the Lord is most extensive and mysterious; the doctrine of love and charity towards the neighbor is extensive, but not so mysterious, 7258. Inasmuch as this latter doctrine is extensive, the ancients reduced charity towards the neighbor into classes, and gave them names, 7259, 7260. Those names were given them from heaven, 7261. Their doctrine of charity taught in what manner charity ought to be exercised towards those who are in each class, 7261. Hence such names occur in the Word, where they signify those who are such spiritually, 7262. See Love of Self. They who are in the good of charity cannot lose anything, and they remain to eternity, because, by the good of charity, they are conjoined to life itself and to the Eternal, that is, the Lord, 7506, 7507. There are two things which proceed from the Lord, good and truth, but they are united both in their proceeding from him and in heaven; in the church they are charity and faith, which in like manner ought to be one, 7623, 7624. See below, *Charity and Faith.* Every one may see from natural lumen, that good and truth agree together, not evil and truth; and that experience testifies the same thing, 7627. All things in the universe have reference to good and truth; thus all things of the church to charity and faith, 7752—7754. The good of charity has its quality from the truth of faith, and truth has its essence from that good, 7759. Good also has its quality from the copiousness of truths and their connection, 7760. Spiritual good is alone saving, because spiritual good is a plane for the angels, but not natural good; for the latter is drawn away as easily into what is false and evil as into what is true and good, 7761. The confidence which is of faith is from the good of love, not from faith separate, 7762. See Faith. Man is so created as that he can look above himself, and beneath himself, 7814. He looks above himself when he looks to his neighbor, his country, the church, heaven, especially to the Lord, 7814, 7815, 7817. To look above himself is to be elevated by the Lord, 7816. He looks at the world and at self when he looks at those things which are of heaven and of the Lord from behind,

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7817. To look above self, and beneath self, is to regard the one or the other as an end, and to love it above all things, 7818. Man may love self and the world, also eminence and opulence, but as means to an end, 7819; and that in such case it is good, 7820. Man is distinguished from the brutes by the capacity of looking above self; to look beneath self is to be a beast, but to look above self is to be a man, 7821. The difference between living according to the precepts of faith, and according to the precepts of charity, is as the difference between man in his unregenerate and regenerate state, 8013. Charity is an internal affection of doing good, and the delight of the life, 8033. With those who are in charity there is heaven and the church; these also are the regenerate, who have a new will and a new understanding, 8036. They who are in the love of self and of the world do not know what charity and faith are; neither do they comprehend what it is to do good without recompence, and that this is heaven; rather, they believe that there is nothing of joy if they be deprived of the joy arising from the glory of honors and wealth, when yet heavenly joy then commences, 8037. It is believed that giving to the poor, assisting the indigent, and doing good to every one, is charity, but charity extends much further, 8120, 8121. It consists in doing what is right, just, and good in every work, and in all employments, *ill.* 8121, 8122. The reason is, because man, a society, a man's country, the church, the kingdom of the Lord, and generally what is good and just, are the neighbor, 8123. With those who are in charity from internal affection, it pervades all and everything which they think, speak, will, and act, 8124. A life of piety without a life of charity is of no avail, but with it, it avails everything, 8252. What is meant by a life of piety, and what by a life of charity; that the latter consists in uses, 8253. The worship of the Lord consists in a life of charity, 8254; *sh.* 8255. Man remains of such a quality as is his life of charity, and not such as his life of piety without charity, *sh.* 8256. The life of charity is according to the precepts of the Lord, and is spiritual; but to do what is just and honest without it is civil and moral life, 8257. The unregenerate do not know what the good of charity is, 8462. Charity consists in doing well to the internal of man, that is, in such benefactions as conduce to the spiritual life, and in conjoining with it such benefactions as conduce to external welfare at the same time, with a prudent regard that the former always accompany the latter, 9209. When any one does good for the sake of good, or for the sake of truth, it is for the sake of the Lord, 9210. This ought always to be the head, and self or gain the sole of the foot, 9210. To love what is good and true for the sake of what is good and true, is to love the neighbor and God, 10,310. To do what is good and true for the sake of what is good and true, is to love the Lord above all things, and the neighbor as one's self, 10,336.

2. *Charity and Faith.*—Charity saves, not faith without charity, 379, 389. Charity, or love and mercy, is the only bond which conjoins the Lord and man, 379. They who place the essential of salvation in faith, do not even attend to or see what the Lord so often said concerning charity and love, 1017, 2373. Charity is received from the Lord by means of faith, 393. See FAITH. With a person about to be regenerated, seed cannot be rooted except in the good of charity, 880. The illumination of a regenerate person is from charity, not from faith, 854.

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All the precepts of the Decalogue, and all things of faith, are grounded in charity as their essence, 1798. In the last times there is no faith, because no charity, 1843. The fruits of faith are good works, and good works are of charity, and charity is of the Lord, consequently he himself is in it, 161, 1873. They who are in faith without charity have no conscience, 1076, 1077. There is no faith where there is no charity, 654, 1162, 1176. They who are in no charity cannot acknowledge the Lord, and if they profess him, it is a mere external thing, or from hypocrisy, 2354. None are saved by faith, but by the life of faith, which is charity, 2228. The truths of faith do not save, but the goods of charity in the truths of faith, 2261. Faith cannot be given but in its life, that is, in love and charity, exemplified, 2340, 2349. Those who are in the good of charity easily receive the truths of faith, 2049. See NATIONS. Doctrinals of faith are of no effect unless they have charity in them, because they respect charity as their very end, 2049, 2116. Faith has been separated from charity, and regarded as the means of salvation, in the degree that self-love has prevailed, 2231. Charity is a celestial flame, and faith thence derived is like the light of spring, but faith separate from charity is like the light of winter, 2231, 7625. They who separate faith from charity make charity meritorious in the other life, 2371, 2380. It has been matter of controversy from highest antiquity whether the primogeniture belongs to charity or faith, 2435. Charity without faith is not genuine charity, and faith without charity is not genuine faith, 2839. From various reasonings it would appear that faith is prior to charity, or truth superior to good, but it is a fallacy, 3324. They who make faith, and not charity, the essential, may be in the good of truth, yet not so much in heaven, or so conjoined to the Lord, as they who are in the good of charity, 3459. Those who do good from faith, and not from charity, are more remote from the Lord, 3463. Faith is the external form of charity, and charity the internal of faith, 3868, 3870. Without charity, faith is lifeless and filthy, 3870. The truths of faith cannot be accepted except by conjunction with the good of charity and love, *ill.* 4368. How much good there would be in the church if charity were in the first place and faith in the second, *ill.* 6269. An idea concerning good and truth, or charity and faith, may be formed from the sun, and the light thence derived, such as it is in the spring, and such as it is in the winter, 7625. When the light and the heat are conjoined, man is compared to a garden, and when they are not conjoined, to a wilderness, 7626. The first principle of the church is charity, and it enters by an internal way; the second is faith, which enters by an external way, 7755, 7756. Their conjunction is effected in the interiors of man, wherein good adopts truth, 7757. By conjunction with good or charity, faith becomes charity, 7758. Faith itself is an internal affection for what is true and good, and this is the ground of its conjunction with charity, 8034. They who are in genuine charity and faith, know that the all of charity and faith is from the Lord, 8035. Seriatim remarks concerning charity and faith, 9239—9245, 9363—9369, 9443—9454, 9585—9591, 9701—9709, 9796—9803, 9974—9984, 10,167—10,175, 10,318—10,325, 10,386—10,392, 10,519—10,522, 10,591—10,597, 10,714—10,724, 10,740—10,749, 10,760—10,766, 10,773—10,781, 10,789—10,806, 10,815—10,831.

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3. *Charity in worship and the Church.*—The church is one if all have charity, notwithstanding the diversity of worship and of doctrinals, 1285, 1316, 2385, 2982. Charity, which is of the will, not the doctrinal of faith, constitutes the church, 809, 1798, 1799, 1834, 1844. They who are of the external church possess the internal in worship if they have charity, 1100, 1151, 1153. See INTERNAL, WORSHIP. The church is spiritual from charity, not by professing faith without charity, 916. The church in process of time recedes from charity, 1327, 1334, 1335. Every one may know from charity whether he is in the internal of worship, 1102, 1151, 1153. Charity prevailed in the ancient church, and therefore it was one, though it was spread over many kingdoms, 2385. See CHURCH. The spiritual church is everywhere various as to truths, but it is one by charity, 3267. The church is not the church unless doctrinal truths are conjoined with good of life, 3310; but when that is the case, notwithstanding the variety of doctrinals, it is one, 3451, 3452. There is not any church where charity is not acknowledged for the essential of the church, *ill.* 4766. The internal of the church is charity towards the neighbor in will and in act, and thence faith in perceiving, 4899. Hence the genuine love of the Lord and genuine worship are testified by charity and its exercises, and not merely by outward veneration, 5066, 5067. The church does not consist in the truths of faith, but it exists where charity is, 5826. How much good there is in the church if charity be in the first place, and faith in the second, *ill.* 6269. How much of evil, if faith be in the first place, and charity in the second, 6262. The doctrine of charity was the prevailing doctrine in the ancient churches, and hence they derived their wisdom, 6628, 6629.

4. *Various particulars concerning Charity.*—Angelic life consists in use and the good works of charity, 454. The angels are forms of charity, 553, 3804. Those who have the life of charity come into heaven immediately, from experience, 318. When the Word is read, it is vivified according to every one's state of charity and innocence, 1776. The spheres of charity and faith, which are perceived as odors in the other life, are most delightful, 1519. Concerning the doctrinals of love and charity known to the ancients, and which are now lost, 3419, 3420. See DOCTRINE. The regenerate are, as to their spirits, forms of love and charity like the angels, 3804, 4735. Charity exemplified in the case of a judge who condemns an offender, 4730. The simple know and acknowledge what charity is, not what faith separate is, 4741, 4754. The doctrinals of the ancient church were doctrinals of charity, and their knowledges and scientifics consisted in knowing what their rituals, and the objects of the world, represented, 4844. Those who have lived in the good of charity come into all wisdom in the other life, 5859. The celestial kingdom and the spiritual kingdom are conjoined by charity towards the neighbor, because charity is the external of the celestial kingdom, and the internal of the spiritual kingdom, 5922; compare 6425, and see MUTUAL LOVE. In the former case it is called mutual love; in the latter, charity, 6435. When the angels communicate their good to another so as to be willing to give all, an augmentation of good flows in; but if they think of recompence it is dissipated, 6478. All in heaven are kept in a front aspect with the Lord, by love towards him, and by charity towards the neighbor, *ill.* 9828.

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CHAUNTING OF THE LAND [*decantatio terræ*]. The best fruits or praises of the earth signify the more excellent things of the church, 5618. See SINGING, MUSIC.

CHECKERED [*tesselatum*]. See GARMENT.

CHEDORLAOMER [*Kedorlaomer*]. Chedorlaomer and his vassals signify apparent goods and truths, 1667; and these in the external man, 1671. See also 1685, and the articles ELAM, SHEM.

CHEEK-BONE [*maxilla*]. To smite the cheek-bone signifies to destroy truth, 9048.

CHEMOSH [*Kemosch*]. See MOAB.

CHERETHIMS. See EGYPT *(Caphtorim)*.

CHESED [*Kesed*]. See NAHOR.

CHERUB. Cherubim signify the providence of the Lord, to prevent man's entering of himself into the mysteries of faith, 308, 6832, 9391. The Lord's dwelling between the cherubim signifies the Lord in such a state of providence, 3384. The word *cherub* was derived from remote antiquity, like the divine names, 4162. Cherubim signify foresight and providence, 6367. Cherubim, palms, and flowers engraved on the walls of the temple, signify providence, wisdom, and intelligence, 8369. Cherubim signify the guard and providence of the Lord, to prevent access to himself, except by good, 9277 at the end; and to prevent the good, which from the Lord is in heaven and with man, being injured, 9506; *sh.* 9509. There being two cherubim denotes the celestial and spiritual good by which he is approached, 9523. They also denote a guard to prevent spiritual good and celestial good being mixed together, 9673.

CHILD. See BOY, GIRL, INFANT.

CHILDHOOD [*pueritia*]. Infants and children are in celestial things more than adults, because they are in love towards their parents, and in mutual love and innocence, 1453. The good of these loves flows in from the Lord, and serves as the plane for receiving truths in after life, 10,110. But the delight of learning in childhood is only external, not regarding any end, 1472, 1480. It opens the way for the celestial, the spiritual, and the rational to flow in, 1495. See INSTRUCTION. The celestial affections of love with which infants and children are imbued flow in without knowledges, and are stored up for future use, 1450. See REMAINS. Worldly and sensual things adjoin themselves in childhood, and can only be discriminated and separated as knowledge is attained, 1547, 1557. Hence instruction and knowledge must precede temptations, 1661, 3701. Childhood and youth signify states of the affections of good and truth, 3254. By the truths of infancy and childhood the angels of God ascend from earth to heaven as by a ladder, and by the truths of adult age they descend from heaven to earth, 3701. From infancy to childhood man is merely sensual; from childhood to youth communication with the inner natural is opened, 5126. From early infancy to early childhood man is introduced by the Lord into heaven, among celestial angels, and held in a state of innocence; but from this period he gradually puts off this state of innocence, and comes into the affection of charity, and among spiritual angels, 5342. See INFANT, MAN.

CHILD, TO BE BIG WITH [*gravida esse*]. See WOMB.

CHINESE, THE [*Chinenses*]. The Chinese, and a representation

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of their genius, seen by the author; they were instructed concerning the Christian doctrine, that it prescribes love above every other, 2596.

CHISEL.—See Axe, Tool.

CHITTIM. See Elishah.

CHOIR [*chorus*]. Concerning the rhythmical speech of certain spirits, forming a sort of choir when heard by the author, 1648, 1649. Concerning the easy initiation of Gentile spirits into choirs, 2595. A choir of the Chinese, 2596. On the formation of visible representatives by choirs, 3350; compare 2596. How choirs act in unity, though the number may be many myriads; and thus that the universal heaven is one from mutual love, and from love to the Lord, 3350. The more numerous they are, so much the more distinct and perfect, 3350. It is by choirs that inauguration into unanimity is effected, and that they are successively more interior, 5182. The spirits of Jupiter are much delighted with angelic choirs, 8115. In ancient times it was permitted to express spiritual delights by choirs, or by dancing and singing, as mentioned in the Word, where these things signify the joys belonging to the affection of truth grounded in charity, 8339. See Music.

CHOSEN, or Elect, the [*electum*], denotes what is well pleasing, 2922. The chosen (or elect) are those who are in the life of good and of truth, 3755 at the end, 3900. Their election precedes the marriage of good and truth, 3805. There is no election and reception into heaven from mercy, according to the opinion of the vulgar, 5057, 5058 at the end, 8700, 10,659. But the election of the good is universal, 7051.

CHRIST [*Christus*]. In the internal sense by Jesus is signified divine good, and by Christ divine truth; and by both the divine marriage of good and truth, 3004. That by Jesus is signified divine good, 3005; and also the complex of all doctrine and worship, 3006. That Christ is the same as Messiah, anointed, and king, *sh.* 3007, 3008. And that Messiah, anointed, and king, is the same thing as divine truth, *sh.* 3009. Hence what is the regal principle, and what the priestly principle of the Lord, 3009. The divine spiritual proceeding from the Lord's divine human is one with the divine truth, or Christ, 4669. By false Christs are signified truths not divine, or falses, 3010. They who profess themselves Christians, and do not live according to the precepts of the Lord, worship false Christs, 3732 at the end.

CHRISTIANS [*Christiani*]. Concerning the state and lot of the Gentiles (or nations) in the other life, as compared with that of Christians, 2597. See Gentiles, Nations. Christians at this day are without faith and charity, in contempt, aversion, and enmity against the truths of faith and the Lord; and in intestine hatred one against another, 3489. See Nations, Church (4).

CHRYSOPRASUS. See Precious Stones.

CHRYSOLITE. See Precious Stones.

CHRYSTAL [*crystallus*]. See Crystal.

CHURCH [*ecclesia*]—

1. *The Most Ancient Church.*—Concerning the most ancient church, its celestial state, etc., 597, 608, 1114—1125. It was called man or Adam, and its members are high above the head, 1115. They have beautiful habitations and delightful auras, 1116. They are in the

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highest light, 1117. They had internal respiration, which is described, 607, 608, 1118—1120. Accordingly, their speech was not a speech of words, but was effected by expressions of the face and lips, 1118. They enjoyed perception like that of the angels with whom they communicated, 607, 895, 1121. They had the law inscribed on them, 1121; the Word not being written in their time, but revealed, 2896. In terrestrial and corporeal things, they saw only spiritual and celestial things, and cared for nothing else, 920, 1122. They had delightful dreams and visions, and hence their paradisiacal representations, 1122. With them, goods and truths were inseminated in the voluntary part, not so with the ancient or spiritual church, 895. The difference between the quality of these two churches described, 597, 607. The antediluvians (when the most ancient church had declined) saw nothing but worldly and corporeal things in the objects of the senses, 920. The knowledge of representatives and significatives was from the most ancient church, 2896; those who collected them for the use of posterity being signified by Enoch, 2896. The most ancient church existed in the land of Canaan, 3686. See CANAAN. The most ancient church, the ancient, and the Christian, agree as to internals, for they are one, 4489. The difference of genius between the man of the most ancient, and the man of the ancient church, *ill.* 4493. See CELESTIAL. The most ancient church had not the externals of worship, nor could they have received them unless their internals were closed, 4493. The Lord was expected by the third generation of this church, 1123; and by their posterity, when the church declined, but with a difference, 1124. The remains of the most ancient church were the Hittites and Hivites, 4447, 4454. Also the Nephilim or giants, 4454. This church was informed concerning the things relating to eternal life by immediate commerce with the angels of heaven, 10,355. The period when it flourished is called the golden age, 10,355. Hamor and Shechem were remains of this church, and committed an enormous sin when they submitted to circumcision, 4493. Had the man of the most ancient church read the historical or the prophetical word, he would have seen the internal sense without any previous instruction, 4493.

2. *The Ancient Church.*—The ancient church was altogether of another temper compared with the most ancient, and was formed in the intellectual part, 640, 641, 765. It was instructed by doctrinals, 609; and had no internal communication with heaven like the most ancient, 784. The church Enos, and its quality, 1125. The church Noah, and its quality, 1126. The church Shem, and its quality, 1127. The ancient church represented as to its quality, when it began to decline, 1128. Through how many kingdoms the ancient church was spread, 1238, 2385. That by Eber in Syria, a new church was established, 1238. What was the quality of the church from Eber; that it was in externals, and was instituted when the ancient church was adulterated, and turned into idolatry, 1241. The ancient church had a written Word which was lost, and it consisted of historicals and propheticals, 2897. It was derived from the representatives and significatives of the most ancient church, and was divine, 2897. Confirmation of this fact from the prophecy of Balaam, 2898. See WORD. Concerning the doctrinals of love and charity in the ancient church, and concerning representatives and significatives, 3419, 3420. See

Doctrine, Representation. The ancient church, like the most ancient, existed in Canaan, and hence the places there were representative, 3686. The statutes and laws commanded to the posterity of Jacob were known in the ancient churches, 4449. In general there were three churches after the flood, the first named after Noah, the second from Eber, the third from Jacob and afterwards from Judah and Israel, 1327. The ancient church was a representative church inasmuch as their external rituals corresponded with their internal worship, not so with the church descended from Jacob, 4288. The Canaanites and Perizzites were remains of the ancient church, 4516, 4517. See Hebrews. The traditions of the most ancient church were the source of their knowledge of the things of eternal life, 10,355. They were in spiritual good, and their period is that of the silver age, 10,355. Circumcision was known in this church, and emanated from it to many nations, 4462. They knew the essential doctrines of the church, but they were led to them by representatives, 4904.

3. *The Jewish and Israelitish Church.*—The Hebrew or Syrian church in the time of Abram had so far departed from the truth as to be idolatrous, 3031. See Hebrews. In his stock, however, the genuine principle of the church was capable of being represented, 4208. Hence the representative of a church, but not a church, was raised up amongst the posterity of Jacob, 4281. See Jew, Representation. This consisted of the same external rituals as the representative church, but without the corresponding internals, *ill.* 4288, 4680. The internals of the ancient church had reference to charity, which was to them the essential of the church, not so with the posterity of Jacob, 4680. A church merely representative is not a church, 3480. But all the representatives of the Jewish church contained in them all the arcana of the Christian church, 3478 at the end; such things having been representative of the interior things of the church and of heaven, 10,149. The Jews were not led by such representatives to internal things as were the men of the ancient church, 4904. Hence the Jewish church never was a church beginning from charity, but only the representation of one, 2910. It was not a new church, but only a resuscitation of the ancient church, 4835. Abraham was ordered to go to the land of Canaan, and this land was given to his posterity for the sake of the representation of heavenly things, 3686. Angels communed *viva voce* with the Israelitish church, because the men of that church were not interiorly receptive of influx and illustration, 10,355. The period of this church is called the age of brass, 10,355. The external form of the Word was changed on account of the Israelites; its internal remaining the same, 10,603. They understood nothing but the letter, 4493. The rite of circumcision enjoined upon Abram was not a new rite, but had been practised in the ancient church, 4462.

4. *The Christian Church.*—In the primitive church they loved one another as brethren, 1834. As to internals the Christian church is the same as the ancient church, but it differs in regard to externals, 1083. Churches necessarily differ as to truths and externals; so also societies; and individuals in societies; their unity consists in willing and doing good, 3451. The differences of doctrine in the Christian church would not divide it if they were in charity, 1799. A proof

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that charity has perished in the Christian church is the fact that they excommunicate and defame those who differ from their expressed dogmas, while those who attend to the doctrines and the duties enjoined by the church, though they live the very opposite of a life of charity, are recognized as good Christians, 4689. Churches perish by separating faith from charity, by litigation concerning truths, etc., when the good of charity no longer illustrates doctrine, 6269, 6272. When charity dies in a church, a new one is instituted by the Lord, and rarely among those with whom the old church existed, 2986. The same will be the case at this day with the Christian church, 2986. The new church will be established with only a few among them, 3898; for there is scarcely any faith at the present day in consequence of there being no longer any charity, 3898. The real quality of the church at this day, both as to internals and externals, and how wicked they appear in the other life, 3489. The difference between the most ancient church and the Christian church is as the difference between the light of the sun and that of the moon, 4489. But compared with the ancient church, the Christian church has the capacity of enjoying fuller light, 4489. Jacob, as a father, represented not only the ancient church, but the primitive or Christian church, 4706. The Christian church is the fourth in course of time, 4706. In general, there are two churches, the celestial and the spiritual, 5113. See CELESTIAL. The Christian church has passed through four states, 3754, 3899, 4058, 10,134. The last is its night, to which succeeds the dawn, or a new church, 10,134. Concerning its gradual perversion and our Lord's prediction in Matt. xxiv., 3655, 3353—3356, 4229. See JUDGMENT, CONSUMMATION, VASTATION. The Gentiles of this day are in a clearer perception than Christians, and the church is transferred to them, 9256. The Christian church is the same with the ancient church and the Jewish, the interior things of the latter being the things of the Christian church, 4772. The internals of the church as taught by the Lord, were known to the ancients, but he abolished representatives, 4899, 4904. Accordingly the Christian church was not to be led by representatives to internal things, but was to know them without representatives, 4904. Internal truths are not revealed until the church is vastated, lest they should be profaned; on this account the Lord came into the world, and now also the internal sense of the Word is revealed, 3398. It is by means of the Word that the Christian church communicates with heaven, 10,355. Its period of declension is the age of iron and clay, 10,355.

5. *Passages of general application.*—See LOVE, CHARITY, HEAVEN, WORSHIP, DOCTRINE, FAITH, INTERNAL, EXTERNAL. Every church in process of time decreases and is contaminated, 494, 502, 1327; or recedes from charity, and produces evils and falses, 1834, 1835. The vastation of the church ends in the rise of a new one, 407—412. See VASTATION. It is restored amongst the Gentiles, 1366. Somewhat of a church is always preserved, otherwise the human race would perish, 468, 637, 931; because the church is as the heart and lungs, 637, 931, 2054. In the spiritual church the new birth is effected by doctrinals of faith, which, being implanted in the mind, become the ground of conscience, 765. Charity, not faith separate, constitutes the church, 809, 916. The church would be one, if all had charity,

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although they should differ as to worship and doctrinals; thus charity constitutes the church, not doctrinals, 1285, 1316, 1798, 1799, 1834, 1844. The internal and external constitute one church, 409. The internal consists of those who are regenerate, the external of the unregenerate who are in the doctrine and worship of the church, 1083, 1098, 6587. Those who live in charity without knowing anything of the internal man, constitute the external church, 1100, 6587. The external without the internal is an idolatry, 1242. The external is a mere body which is nothing unless the internal vivify it, 1795. Worship was made external, lest the internal principle should be profaned, 308, 1327, 1328. There is an internal church true and corrupt, and an external true and corrupt, 1238. The church is compared to the rising and setting of the sun, to the times of the year; also of the day, and likewise to metals, 1837. A woman denotes the church, 252, 253. See WOMAN. Concerning the church, celestial and spiritual, what is the quality of the one and the other, 2669. Concerning the first and succeeding states of the spiritual church, and of spiritual things. See REGENERATION. The state of the church is successively changing, still the kernel is always preserved, 2422. The church would be as the Lord's kingdom, if all had charity, 2385. The last judgment is the last time of the church, 2118. In what the consummation of the several churches which have existed on this globe has consisted, 2243. The Lord came into the world that he might save the spiritual, 2661. They who are within the church ought especially to be purified from evils and falses, because they can render holy things impure, 2051, 2054, 2056. The communication of heaven with the human race is by the church, because the church is like the heart and lungs, 2853. All men who are in the Lord's church, although dispersed through the globe, still make as it were one, as in the heavens, 2853. States of the church compared to times of the year and of the day, 2905. Every church decreases, and this even to no charity, and at length to hatred against others, 2910. The reason is, because hereditary evil increases with time unless families become regenerate, 2910 at the end. A new church is rarely, if ever, raised up by the Lord from the men of a former church, but from the Gentiles which were in ignorance, 2910, 2986; the reason is, they have no falses opposed to the truths of faith, 2986, 4747. Various churches form one church, when love to the Lord and charity towards the neighbor is the essential, not when faith is, 2982. The church is compared to a bride; and in ancient times, vessels of silver, and of gold, and garments, were given to a bride, to signify truth, good, and their adorning, which are of the church, 3164, 3165. See BRIDE, BRACELETS. The church of the Lord extends to Gentile nations; and the Gentiles who are in good easily acknowledge many truths from themselves, 3263. Even the tacit acknowledgment and worship of the Lord, and his presence with them, is involved in their reception of good, 3263. They constitute the spiritual church, which is everywhere various as to truths, but one by charity, 3267. There is no church unless the truths of doctrine are implanted in the good of life, 3310. Concerning the first state of the perversion of the church, 3353, 3354. There is only one doctrine of the church, viz., the doctrine of charity towards the neighbor and of love to the Lord, 3445. Although doctrinals are various, still the

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church is one, if all have charity, 3451, 3452. The Word is unclosed to churches in their infancy, because love to the Lord, and charity towards the neighbor, is assumed as a principle; but afterwards, when faith is so assumed, the Word becomes closed, 3773. The knowledges of doctrinals, that is, the Word, must precede before the church can be established, 3786. There would be no church unless man was spoken to in the Word by exterior truths, *ill.* 3857. The churches which have existed were in external truths, 3857. They are not of the church who are in the affection of truth and not in good, and who are in the affection of good which is not productive of truth, 3963. The church is the foundation of heaven, 4060. That man is the church, 4292. That they who are of the vastated church are removed from heaven by a cloudy mist, caused by an inundation of falses, 4423. That life makes the church, not doctrine thence separated, 4468. The human race would grow insane and be extinguished, if there were no church, 4545. The church which commences from faith has no other regulator than the understanding; but the church which commences from good has for its regulator charity, and the Lord, 4672. The church in process of time usually declines to faith, 4683, 4689. There is no church where there is not an acknowledgment in life and doctrine, that the human of the Lord is divine, and thus one with the Father, *sh.* 4766. Neither is there any church where charity is not acknowledged for an essential of the church, 4766. Concerning the representation of the man of the celestial church as to the voluntary part, and of the man of the spiritual church as to the intellectual part, throughout the Word, 5113. They who are in the affection of truth do not remain in the doctrinals of their own church, but search the Word, and see whether they be true, *ill.* 5432, 6047. The man of the church was heretofore in interior things; but at this day in what is external, or the body, 5649. Man ought to be in the good of truth, that he may be a church, 5826. The Word ought to be searched, to know whether the doctrinals of the church are true, otherwise truths would be estimated only from the soil in which they are propagated, and their birthplace, 6047. See FAITH. How much good there would be in the church if charity was in the first place and faith in the second, *ill.* 6269. But how much evil there is when faith is in the first place and charity in the second, 6272. That charity is actually in the first place, and faith apparently,—see TRUTH, REGENERATION. They who are in the external church, do not elevate the thoughts higher than to the Lord's divine natural, but it is otherwise with those who are of the internal church, 6380. The church is not a church from having the Word, from knowing the Lord, and from sacraments, etc., but from living according to doctrine derived from the Word, 6637. The man of the spiritual church is infested in the other life by scientifics and falses, and is thereby purified so as to be capable of being elevated into heaven, 6639. Man is a church, and howsoever such are dispersed, they make the church in general, 6637. They who are in the externals of the church in simple good, and in the literal sense of the Word receive the internal by influx, but obscurely and generally for want of interior truths, 6775. See NATURAL, SPIRITUAL. It is worse with those who are of the church, and are vastated, than with those who are out of the church, the reason why, 7554. Who they

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are, and of what quality, who are of the internal church, and who of the external church, 7840, *ill.* 8762. Heaven is as one man before the Lord, and also the church, 9276 at the end. The Lord is conjoined with the human race by the good of charity and by the church, 9276. See MAN. The three classes of men who constitute the church, described, 9276. The good of charity constitutes the spiritual church; the good of love to the Lord, the celestial church, 9277. He who is in the internal of the church is in the external also, for the internal is of the will, and the external of action, 9375. No one is really in the church except he is in it internally, 10,698. The Lord himself is heaven and the church; thus all in all, because he dwells there in his own, and not in the proprium of any, 10,125, 10,151, 10,157. The states of the church decreasing from love and light, are compared with the state of man decreasing from infancy to old age, 10,134. There have been four churches, the most ancient or celestial church, the ancient or spiritual, the Israelitish, and the Christian; and their times are meant by the golden, silver, brazen and iron ages, 10,355. Concerning the revelations in those four churches; that in the first there was communication immediately with heaven, in the second by correspondences and representatives, in the third by a living voice, and in the fourth by the Word, 10,355. See the preceding articles, 1, 2, 3, 4. If there were no church wherein the Word is received, the human race would perish, 10,452. The external of the church and of worship without the internal is the same as hell, 10,546. Summary of doctrine concerning churches, 10,760—10,766. That which makes heaven, makes also the church with man, 10,760. The church is where the Lord is acknowledged, and where the Word is, 10,761. The church is internal and external; that which is in love, and that which is in faith, 10,762. There ought to be doctrine of life, which is the doctrine of charity and faith together, 10,763, 10,764. They who are out of the church and live well, are in communion with the church, 10,765. They who are of the church thus understood, will be saved; they who are not, will be damned, 10,766.

CHURCH-MILITANT [*ecclesia pugnans*]. The Lord's church is called militant before regeneration, the reason, *ill.* 59.

CHYLE. The castigation and purification of the blood, of the serum, and of the chyle, correspond to the various modes of spiritual vexation and inauguration, 5173. These take place in order that evils may be separated, and goods collated for use, 5174. Certain spirits whose influx answers to the attraction and circulation of the chyle, described, 5180. Spirits only come into heaven, or the Grand Man, when they are representatively in the blood, 5176. See BLOOD.

CICERO. Discourse with him in the spiritual world, 2592. See also HEAVEN AND HELL, 322; SACRED SCRIPTURES, 115; TRUE CHRISTIAN RELIGION, 273.

CINDERS [*favilla*]. See ASHES.

CINNAMON [*cinnamonum*]. Aromatic cinnamon denotes the perception and affection of natural truth, 10,254, 10,264. See CANE.

CIRCLE [*circulus*]. The procedure of faith illustrated by the circle of things in man, from hearing and sight into the understanding, from thence into the will, and from the will into act, 3869, 4247. If action is obstructed, it falls into the endeavor to act, 4247. This circle

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exists by influx from heaven, 5288. The similar circle by which communications are effected, 5017. The circle of communication between good and truth compared with the circulation of the blood, 9300. The process of the regeneration of man, and of the glorification of the Lord's human principle, is described and illustrated by the circle of life with man, 10,057.

CIRCLE. See HALO.

CIRCUIT [*circuitus*], signifies what is outermost, 2973. What is signified by those dwelling around about Canaan, 2973; and those round about Jerusalem, 4592. See BORDER, EXTREMITY, OUTERMOST.

CIRCUMCISION denotes purification from filthy loves, *sh.* 2039, 2632, 7045. It was performed with knives made of flint, because flints or stones signify truths, 2039 at the end, 2046, 2799, 7044; and it is by the truths of faith that purification is effected, 2799. The performance of this rite on the eighth day, denotes that purification ought to be effected every moment, 2044. The uncircumcised within the church are they who are not in charity, howsoever they may be in doctrinals, 2049 at the end. Everything is called uncircumcised which impedes and defiles, as an uncircumcised ear, 2056. They were called uncircumcised who were in the loves of self and of gain, 3412, 3413. Circumcision was enjoined, because the foreskin in the ancient church corresponded to the defilement of good, but in the most ancient to its obscuration; wherefore with this latter there was no circumcision, 4462. All are circumcised who are spiritually circumcised, viz., purified from the love of self and of the world, *sh.* 4462. It was enjoined upon Abraham and his descendants as a representative sign that they were of the church, and was not a new rite, 4462. It effected initiation into the externals of the church, 4486, 4493. The pain after circumcision denotes lust occasioning anguish, 4496. The foreskin corresponds to the most external loves, viz., such as are corporeal and terrestrial, 7045. One uncircumcised in lips, denotes one who is impure as to doctrine, 7225. An uncircumcised ear denotes disobedience, and an uncircumcised heart is that which does not admit good and truth, 7225. Moses calling himself uncircumcised in lips, has respect to the nation of which he was the head; that its worship, which was merely external, was impure, 7245. When the angels entertain the idea of purification from natural defilements, as when any desire to be admitted into heaven, there is somewhat quick, like a rapid circumcision, represented in the world of spirits, 2039. Concerning the enormous sin of Hamor and Sheckem in the matter of their circumcision, as well as of the Jews who murdered them, 4489, 4493.

CIRCUMFERENCE [*peripheria*]. See MIDDLE, CENTRE, BORDER.

CISTERNS, BROKEN [*foveæ fractæ*], signify doctrinals derived from the proprium, 2702. See VESSELS.

CITADEL [*arx*]. See CASTLES.

CITY [*civitas*]. A city or walled town signifies the spiritual principle of love and charity, or the celestial and spiritual things of faith, thus what is doctrinal; and also what is heretical, 402. Concerning certain spirits who build cities, hiding a secret thing therein, and presenting them to others, 2601. The goods and truths appertaining to man form as it were a city, or civil polity, and this from the form of heaven, and influx thence, 3584.

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CITY [*urbs*]. See CITY [*civitas*]. Concerning cities and palaces seen in the other life, 1626, 1627, 940. The filthy Jerusalem, 940. Another Jerusalem, between Gehenna and a lake, 941. The Judgment of Gehenna, 942. By cities are signified truths, which form the mind; by their inhabitants good, 2268, 2451, 2712. The latter, therefore, signify the good of truth, or the good which dwells in truth, 2451. See in particular 4478; the reason being that every family of a nation was anciently a city, their cohabitation being so called. By cities of the earth are signified truths of the church, 7297. By city of bloods, the falsification of truth, 7297.

CIVIL [*civilis*]. Civil life corresponds with spiritual life, and no idea can be formed of the one but from the other, 4366. Civil things are the things of the world, 10,789.

CLAY [*lutum*], signifies the good of which the mind or man of the church is formed, 1300. In the opposite sense it signifies evil, *sh.* 6669. To tread the clay is to fashion falses, 1296, 7519.

CLEANSED, *to be* [*mundari*], is to be sanctified, *sh.* 4545. See BAPTISM, WATER.

CLEFT OF THE ROCK [*fissura petræ*], denotes an obscure and false principle of faith, *ill.* and *sh.* 10,582. See CAVE, ROCK.

CLEMENCY [*clementia*]. The clemency of Jehovah denotes grace and mercy, 2412. Untimely clemency to the evil is not mercy, 2258. The wrath of Jehovah signifies his clemency, 6997. See also, 10,618.

CLERGY [*clerici*]. See PRIEST.

CLEAVE, *to* [*findere*]. See *to* CUT.

CLOAK [*pallium*]. See ROBE.

CLOSET, or SECRET CHAMBER [*conclave*]. See HOUSE.

CLOSURE [*clausura*]. The closure outside the border or crown of gold made to the table of the tabernacle, signifies conjunction with truth from the Divine, 9534, 9539, compare 10,187. See BORDER, SPHERE.

CLOTHING or RAIMENT [*tegumentum seu amictus*], denotes the support of exterior life by inferior scientifics, 9003. See GARMENT, SCIENTIFICS. Clothing, or covering on all the glory, signifies the vailing of divine truth, 9433. See VAIL.

CLOUD [*nubes*]. Clouds signify the obscure light in which the spiritual man is as compared with the celestial, 1043. All appearances, ignorances, and falsities, are clouds, 1043. Clouds of falsity arise from the voluntary proprium, 1047. Cloud denotes the literal sense of the Word, Preface to chap. xviii. Gen., also 4060, 4391, and *sh.* 6752. Clouds represent things affirmative and negative of truth, etc., according to their varieties, 3221. Cloud denotes the literal sense of the Word, and glory the internal sense, *sh.* 5922, 6343 at the end. Spheres of thoughts from societies are represented by clouds, 6609, 6614. Cloud denotes the obscurity of truth, also the literal sense, 8106. Falses derived from evils appear as mists, clouds, and waters, around those who are in the hells, 8137, 8138. The pillar of a cloud signifies the obscurity of truth tempering its internal glory, 8106. See PILLAR. Cloud denotes truth accommodated to reception, 8443. Cloud denotes the Word in the letter; the density of a cloud, or thick darkness, the Word in its lowest natural species, 8781. Even the angels are veiled with a suitable cloud, 6849. Because the Israelites were in obscurity,

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and in a false principle as to the truths of faith, therefore the Lord appeared to them on Mount Sinai in a thick cloud, and in smoke, and in devouring fire, 8814, 8819. The external sense of the Word without doctrine, which is glory derived from the Word, is the obscurity of a cloud, 9430. A pillar of a cloud denotes thick obscurity, thus the Word as received by those who are in an exterior principle without an internal, that is, who are not in illustration, 10,551. Cloud denotes the external of the Word, of the church, and of worship; it is also called glory, *sh.* 10,574. How the Lord manifested himself to the inhabitants of a certain earth, in a cloud which appeared lucid and in human form,—that it was an angelic society, in the midst of which was the Lord, 10,810, 10,811. See PILLAR. This appearance was according to reception with those spirits, 10,810.

CLUSTER. See GRAPE.

COAL. See FIRE.

COAT [*tunica*]. See WAISTCOAT.

COAT OF MAIL [*lorica*]. Why the hole in the priest's robe is compared with the hole in a coat of mail, 9916.

COAT OF SKIN [*tunica pellis*]. A coat of skin signifies spiritual and natural good, *ill.* 294—297. Coats of hair, truths of doctrine of the natural or external man, 4676. Coat of various colors appearances of truth, 4742. See COLORS, GARMENT.

COCKATRICE [*regulus*], signifies the evil of false derived from the sensual and scientific principle denoted by the root of the serpent, 251, 1197. Cockatrice serpents (Authorized Version, *Scorpions)* denote reasonings destructive of the truth, 3923, 9013. See SERPENT.

COCK, OR COCK-CROW [*gallus, seu gallinaceus*]. Those who have no regard for their married partners represented by a cock, etc., 2745. Before cock-crow, signifies before the commencement of the New Church, 6073. Cock-crow signifies the last state of the church, 10,134. Cock-crow and the morning twilight are the same thing, hence it signifies the first time of the commencing church, 10,134. See TWILIGHT, MORNING.

COFFER [*capsa*]. See ARK.

COHABIT, *to* [*cohabitare*]. Cohabitation denotes conjugial love in the external sense, and in the internal sense the heavenly marriage union, 3960. See TRIBES *(Zebulon).*

COITION, *to be in* [*coire*]. The first in coition of the flock signifies things spontaneous, or truths and goods which are from freedom, or from the highest affection, 4029. The next in coition denote things forced, or not of freedom, 4031.

COLD [*frigus*]. The life of spirits who are in the science of the doctrinals of faith without love, is very cold and obscure, 34. Cold denotes the absence of love, or of love and faith, *sh.* 934, 4175. Man undergoing regeneration is in cold when he is in the life of the body and the world, 933. The expression "cold and heat," is predicable of those about to be regenerated; and "summer and winter" of the regenerate, 935, 936. "Day and night" are predicable in like manner of the understanding, 936. The heat of infernal spirits is turned to intense cold when they approach a society of good spirits, 825, 1528. This intense cold is signified by the gnashing of teeth, 4175. See TOOTH. In the hells there is thick darkness, which is from falses; and cold, which is from evils, 3340. There is also a lumen there, but

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it is extinguished on the first approach of truth; and likewise heat as of an unclean bath, which is turned into cold on the first apperception of any good, 3340. Infernal spirits are in cold and darkness in proportion as they are in hatred and falses, 3643. A state of cold and winter denotes aversion from the good of love, 3755; where the words "Pray that your flight be not in the winter" are explained. Cold does not signify the privation of all love, but the privation of spiritual and celestial love, *ill.* 4175. The ultimate created spheres both in man and nature are dark and cold, 7270. Man is so far in darkness and cold as his internal is closed to heaven and the Lord, 9278.

COLLECT, *to* [*colligere*], signifies to store the memory with truths, 679; and to collate them into a unity, 6112. When predicated of good it signifies to receive by influx, 8418, 8467, 8472. It signifies also to appropriate after instruction, 9273.

COLLECTIONS [*collectiones*]. The series of truths in the regenerate mind are so called, 5339. See FASCICLE, SERIES, SHEAF.

COLLATERAL [*collateralis*]. Collateral good and truth, so called in subordination to spiritual consanguinities and affinities, 3665, 3676. See AFFINITY. It is such good as serves for the introduction of genuine goods and truth, and in which man is held until he can fully accept them, 4063. See GOOD, TRUTH, LABAN.

COLON. See INTESTINES.

COLORS [*colores*]. See RAINBOW. Colors are produced by the rays of light flowing into somewhat obscure and snowy, or black and white, and are varied according to the temperature of these; some drawing more from the white, and some from the black, 1042, 3993, 4530. In spiritual things, the black is man's proprium, and the white is the truth and good which he supposes to be self-derived, while the rays of light proceed from the Lord as the sun of wisdom and intelligence, 1042, 1043. Colors are thus originated in the sphere of man's life, and can be seen by the angels, 1053. The colors seen in the other life far exceed those on the earth in splendor and beauty, 1053, 4530, 4677. All colors in the other life represent celestial and spiritual things, and there are some which were never seen in the world, 1624. Light flowing into objects produces fair colors if their forms are suitable, and unfair if the quality of the form and reception is unsuitable, 2715. The faces of evil spirits appear of a lurid cadaverous hue (a sort of yellow or brown, bordering on blue), 4417, 4798. The colors seen in the other life are, in their essence, variations of intelligence and wisdom, 4530, 4922, 4677, 9466, 9833, 9868. They signify something of good and truth, 4922. In proportion to their effulgence and qualification by purple, they are derived from the good of wisdom; and in proportion to their splendor and qualification by shining white they are derived from the truth of intelligence, 4530, 9466. [See also the author's treatise on *Conjugial Love*, 76.] They are the appearances of truth whereby the spiritual of the natural principle is known and distinguished, 4677. They signify the qualities of truth and its appearances, and they appear from the affections of good and truth, 4677. When the light by which the angels think passes into the world of spirits, it presents itself under the appearance of various colors, which far exceed the colors of this world in variety and beauty, 4742. They are so many appearances of truth derived from good, the latter being as

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the plane from which light emanates, 4742. The fundamental colors are red and white; the former, being derived from fire, signifies the good of love; the latter, being derived from light, the truth of faith, 9467, 9833, 9865. The colors which partake of red and its effulgence are derived from the inmost heaven; those which partake of white and its splendor, from the middle heaven, 9865. The signification of colors illustrated by a beautiful representation seen in the spiritual world, 7620—7622; and by a similar representation exhibiting the original state and decline of the spiritual church, 4328. The signification of the coat of many colors explained, 4677, 4741, 4742. Concerning the colors of the precious stones in the breastplate as a medium of revelation, see 3862, 9905, and under the word BREASTPLATE. The names of the several tribes were correspondent to the stones and their colors, but to what particular tribes they severally correspond is not mentioned in the Word, 3862. [See *Ap. Rev.*, 915.] See PRECIOUS STONES, and the colors specified below.

RED [*rubrum*], denotes the good of love, and this from fire and from blood which are red, *sh.* 3300, 6379. It denotes natural good especially, 3300, 3320. In the opposite sense, the evil of the love of self, *sh.* 3300. White is predicated of truth, red of the good of love that is in truth, 9407. There are two fundamental colors, red, which signifies the good of love, and is derived from fire; and white, which signifies the truth of faith, and is derived from light, 9467, 9865. See also 3301, 4907, and the note at the end of WHITE. So far as any color partakes of red it signifies the good of love, 9467, 9833, 9873, compare 4530. Somewhat holy is evidently signified by the red cow, from the ashes of which the water of purification was commanded to be made, 3300, 9723. See BLOOD.

WHITE [*album*], signifies truth, also the righteousness and merit of the Lord, consequently his righteousness and merit in man; in which case it is shining. It also denotes self-righteousness, 3993, 4007. It signifies the truth of faith, and is derived from light; as red signifies the good of love and is derived from fire, 3301, 9467. So far as any color partakes of white it signifies the truth of faith, 9467, 9833, 9865, 9873. Truth, when it is presented to the eye in the other life, appears as discrete, small and angular, and also as white, 8458. White linen, and garments white as snow, denote holy truths, 5954, *sh.* 5319. White and shining white are predicated of truth, 3412, 9407. In heaven, those who are in natural truth appear clothed in white, like linen, 7601. Natural truth is also represented there like a linen texture, soft and shining if it be derived from good, but otherwise hard and fragile; in both cases white, 7601. See MILK. [The signification of all the colors is varied according as they are understood to be opaque or transparent, but this distinction is of the greatest importance in regard to white. Opaque white and black are the ground properties in which all the colors are figured; transparent white and red, on the other hand, are the primitive colors. See RED.]

PURPLE [*purpura*], signifies the celestial love of good, or good of a celestial origin, *sh.* 9467, 9596, 9833, 9868. Also knowledges of good (when garments are understood), 9467, 9231. Thus the good of celestial love, 9873. So far as colors partake of purple and are effulgent, they denote the good of wisdom, 4530. Blue, purple, scarlet double-

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dyed, and fine linen woven together, signify in one complex the good of charity and faith, *ill.* 9687, 9833. See Grape, Precious Stones *(Ruby)*.

Hyacinth [*hyacinthinum*]. Hyacinth and purple signify celestial goods and truths, 4922, 5954, 9834, 9839. Hyacinth signifies the celestial love of truth, or truth derived from the good of love to the Lord, 9466, 9596, 9833. This good itself prevails in the celestial heaven, and appears of a purple color, and the truth thence derived hyacinthine, 9466. In the opposite sense hyacinth signifies the infernal love of the false, 9466 at the end. It signifies love, or the affection of truth, 9596. Also the truth of celestial love, 9873, 9933. The truth of celestial love is the same thing as the good of mutual love, by both of which is meant the external of the celestial, 9933. It is also called the external good of innocence, 9912. See Precious Stones *(Chrysoprasus, Azure Stone)*.

Blue [*cæruleum*]. There are two colors called blue, one which partakes more of red, and signifies the celestial love of truth, or the external of the good of the celestial kingdom (see Hyacinth), and another which partakes more of white, and signifies the spiritual love of good, or the internal good of the spiritual kingdom, 9868. Blue signifies good, 4328, also truths, 6609. Good, when it is presented to the eye in the other life, appears as continuous, as round, and in regard to color, as blue, yellow, and red, 8458. Blue signifies spiritual good, or the spiritual love of good, which is charity towards the neighbor, 9870. There is an appearance in the other world of a heaven with stars similar to the appearance in this, its blueness is truth transparent from good, 9408. The angels of the planet Jupiter are clothed in blue, and blue is loved by them, 8030. An inhabitant of Mercury was represented to the author in obscure blue clothing, 7175. See Precious Stones *(Azure Stone)*.

Scarlet [*coccineum*], when it appears in the other life, signifies spiritual good, or the good of charity, *sh.* 4922, 9833; or the good of truth, 9596; or the good of spiritual love, 9873. In the opposite sense, the evil opposed to that good agreeing in both senses with the signification of blood, 4922, 9468, both at the end. It signifies celestial truth, which being the external of the celestial kingdom and the internal of the spiritual, is the same thing as the good of mutual love, *sh.* 9468. It is the sphere of this love which shines like scarlet in passing through the light of the middle heaven, 9468. Scarlet signifies good, double-dyed its truth, 9468. To be clothed with scarlet and adorned with gold is to teach the truths of doctrine from a celestial origin, and the goods of life, 9468. To be brought up in scarlet is to be instructed from infancy in the good of mutual love, from the Word, 9468. The external of the Word appears scarlet to the inhabitants of heaven, hence the signification of this color in the Apocalypse, where it treats of those who have profaned the Word, 9468. Scarlet signifies remembrance also from the same ground, 9468.

Yellow [*flavum*]. The color of good when presented to the sight in the other life is blue, yellow, and red, 8458. See Honey, Butter, Manna.

Green [*viridis*]. A green thing signifies the external pleasures of the intellectual part, or of spiritual affections, 996. Herbs, grass, and

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the leaves of trees signify truths, their greenness the sensitive or ultimate perception of truth, 7691, 9936, 10,137. See HERB, TREE, PRECIOUS STONES *(Emerald)*.

BLACK [*nigrum*]. Opaque white and black are the two planes from which all the colors are reflected, 1042, 3993, 4530. Black denotes evil; specifically the proprium of man, 3993, 3994. Hence the corporeal life of man, when seen in the spirit, appears like a black mass, 5865. See HAM. Whence the blackness of evil spirits, 4320. Black in lambs denotes the proprium of innocence, 3994, 4001. The sordidly avaricious, when they are excoriated like hogs, from black become white, 939. Certain black spirits seen in the habitation of dragons, 950. That one who supposed he had lived holily without works of charity became black, 952. Concerning certain spirits of black men, 2603. The Word in the letter represented by black shining garments worn by a beautiful maiden, 1872. See GARMENTS, PROPRIUM.

COLUMN. See PILLAR.

COMB, *to* [*pectere*]. To comb the hair, denotes to accommodate natural things, that they may appear decent; hence the appearance of certain female spirits described, 5570.

COMBAT [*pugna*]. See TEMPTATION.

COME, *to* [*venire*]. See *to* ENTER IN. To come, denotes transition from one state to another, 1853, 3016. The coming of God signifies perception, because such is the effect of his advent or divine influx into the intellectual faculty, 2513. To come to drink signifies the affection of truth, 4017. To come into Egypt signifies to be instructed, 1479. To come to any one signifies communication, 5249; also, what is successive, 5505; whence it denotes accession, 5941, 5947; and presence, 5934, 6063, 6089. See *to* BRING. To come or enter to any one is presence or appearance, 7498, 7631; and when predicated of what is matrimonial, conjunction, 3914, 3918. But see 6782, 6783. To come, likewise, denotes application (which precedes conjunction), 6117. See APPLICATION. To come after them, when predicated of those who are in falses derived from evil, denotes an attempt to do violence by the influx of what is false from evil, 8187.

COME NEAR, *to* [*accedere*], denotes presence, also perception thence, 3572, 3574; and interior communication, 5883. To approach to God, is to think from the faith of charity concerning the Divine, 6843. See *to* APPROACH, NIGH.

COMELINESS [*decus*]. Comeliness or pleasantness signifies a state of truth, 4769. The Lord's spiritual kingdom in heaven, and his spiritual church on earth, are so called, 5922 at the end, 9642, *sh.* 9815. It signifies divine truth in its external form, and also its splendour, 9815, compare 9930, 10,540. See BEAUTY, GLORY.

COMFORT, *to* [*consolari*]. See CONSOLATION.

COMMAND, *to*, and TO-SAY [*præcipere et dicere*]. Divine order is the perpetual command of God, hence precepts or commands denote what is of that order, 2634, 10,119, the procedure of which is described, 7270. Command denotes reflection, and saying perception thence, 3661, 3682. Command denotes influx, for the internal only commands the external by influx and disposition to use, 5486, 5732. By which influx is meant the communication of thought and desire, *ill.* 5732; the perception of which on the part of the recipient is also signified by

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command, 5732. Hence it signifies consent, 6105; also insinuation, 6450; and, when predicated of the church, a precept, 6561. See PRECEPTS. In the opposite sense, it denotes lust, 7110. Jehovah's commanding, when it relates to the Israelitish nation, denotes that it was so done because they were urgent, but only from permission, *ill.* 10,612. See *to* SAY, LAW, DECALOGUE.

COMMENCEMENT [*initium*]. See BEGINNING. Commencement signifies a state when man begins to be instructed, and beginning a state previous to instruction, 1560. The Law given at Sinai was the commencement of the Word, 10,632. See INITIATION.

COMMON [*commune*]. Every common or general thing contains thousands and thousands of particulars, and every particular thousands and thousands of singulars, 865, 2367. Illustrated by the common affection of heaven and its innumerable contained harmonies, 545. He who has perception is acquainted with the singulars of particulars, and with the particulars of generals; not so the spiritual man, who has conscience, 865. Such as man is in general, such he is in singulars, 917, 1040, 1316. Man's affection and thought is as something common which contains the innumerable things of the interior man, 978. Fallacies come from general ideas, 865. Particular ideas, as the objects of the senses, insinuate themselves into general affections, by which they are qualified and whence they flow, 920. See UNIVERSAL. The reception of common truths makes an easy entrance for the indefinite particulars to which they open, 1802. How particulars and generals are as what is small and what is large, 2384. During man's reformation, generals are first arranged into order, and when these are so disposed as to receive influx doctrinals are removed, 3057, compare 5208. Rational truths in respect to natural truths are as particulars compared with generals, 3513. The common or general appears under a form which is according to the order of its constituent particulars, 3513. Thus superior or highest things are in what is ultimate as in their general principle and image, 3739, and therefore generals ought to be known that particulars and singulars may be apprehended, 4269. Particulars and singulars continually refer themselves to their common or cardinal forms, 3913. Effects are so called, 4104. The ordination of truths and affections of truth into their common principles is their production in the life of the natural man as in their images and mirrors, 4104. There must be a general principle, otherwise there cannot be particulars and singulars, 4325, 4329. Generals are so called from particulars, for particulars are insinuated in order into generals, and singulars, in like manner, into particulars; such is the progress from things exterior to things interior, *ill.* 4345. Generals are insinuated into those who are regenerating, wherein are particulars and singulars, which successively come forth, 4383. The angels notwithstanding their ineffable wisdom know and perceive only such things as are comparatively most common or general, 4383. There are series of things in arrangement under their general principles, according to angelic societies, with the regenerate, 5339. The perceptive principle is the common principle of thought, 5228. What is common must always precede, whether in things natural or spiritual, into this the less common, and at length particulars are inserted, 5208, 5339. See SERIES. Common or general truths must enter into the understanding first, otherwise the

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affection of particulars could not exist, 5454. Common or general principles have their receptacles; and in those general principles are arranged things less general, or particulars, and in these singulars, 5531. Common truths before they are qualified by particulars, and these again by singulars, suffer themselves to be bent so as to favor all kinds of interpretation, 5620. What is general is the father of what is internal or particular in the beginning, but not afterwards, *ill.* 6089. All things must have reference to what is general, that they may be kept in form, and general things be under more generals, *ill.* 6115. The most general universal principle is the Lord; those which are less universal or common successively described, 6115. All things are to be referred to general things, thus to doctrinals, 6146. Not even general things can be known to eternity, 6618. In proportion as anything is more common, it perceives less of what is more particular, 6686. General things may be filled with things innumerable, 7131. The common or general is the outward or inferior, 8823.

COMMUNICATION. All joy and happiness are perceived and communicated in heaven, 549, 550. Also all science, insomuch that one spirit is capable of entering into all the knowledge of another, 1390, 6193. Such communications are effected not only by speech, but by representations which coincide with ideas, 1391. The communication of joy and happiness is by actual transmission, 1392, preceded by the instantaneous removal of what is sad and contrary, 1393; compare 1875. There is a communication between heaven and the interiors of spirits and men, and between the world of spirits and their exteriors, 1399. The communication of every idea of thought and affection is such, that the good are thereby associated with the good, and the evil with the evil, 2449, 6193. Communication is from perceiving and willing, 3060. Man has communication with hell by means of two spirits, and with heaven by means of two angels, 5849, 5861. Such are called emissary or subject spirits and angels, 5983, 5984. The acknowledgment of the truths of the church and of the Lord effects communication with heaven, and opens the interiors of man towards heaven, 10,287, compare 784; and in regard to the manner of communication, 1638, 1639, 10,199. Even those who are in evil, so long as they possess the truths of faith, are preserved in communication with heaven, 7545. Evil spirits in hell are in such communication but not in conjunction, 7560; and such communication ceases when they are vastated, 7573, 7601. Man has communication with heaven by the internal sense of the Word, 4280, 9817. In early times his communication with heaven was open and manifest, but that ceased when he became external, 7802; but more particularly, 920. Man comes into communication with angels after temptations, and thence partakes in their blessedness, 8367. During temptation his communication with heaven is partly closed, 8367; compare 5036. Unless the communication between heaven and man were kept open, he would be left without any restraint, external or internal, and hence would ensue the mutual destruction of the human race, 4545. On this account communication was miraculously preserved by representatives in the Jewish church, 4208, 4311, 4545, 8588, 8788, 10,436, 10,698. See CHURCH. The internal man can only be in very obscure communication with the external before recipient vessels are formed in the latter by

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sciences and knowledges, 1900. How this communication is opened by instruction, 5126, and how it is again closed by vastation, 7601. Communication between the internal and external man is by influx, 5882, 5883; and by means of the interior man, 1702. And according to the degree of conjunction, 6057; consequently of affection, 4186. The communication between the affections and thoughts of men and the angels is effected by means of the Word, 9817. The various form and beauty of the angels is according to the communication of affections between them, and the several societies, 6604, 6605. When truths which are known appear undelightful, it is a sign that their communication with good is intercepted by the fall of man into his proprium, 8349. How communication is signified by a door, etc., 8989. The more an angel communicates to another from the affection of charity, the more he receives from the common stock of heaven, 9174. There is no communication of the Infinite with the finite, except by the medium of the divine human, 1990. As to the communication of the divine with the human and the human with the divine, 2136 and sequel. Communication and conjunction cannot be predicated of the divine itself and the divine human, except as infinite and eternal communication, and infinite and eternal conjunction, 3701. How the Lord is in communication and conjunction with the human race, 9276. See CONJUNCTION, PERCEPTION, INFLUX.

COMMUNION. The communion of the church throughout the whole world illustrated by the communion of parts in the human body, those who are in true doctrine as well as the good of life being as the heart and lungs, 2853, 7396. The communion of all in the heavenly societies is such, that when a good spirit enters one of them he comes into possession of all its wisdom, 5859, 10,723. The societies which constitute the church in the complex, and which are called the Lord's church, or kingdom, consist both of those within the church and without it who are in good, 7396. The intelligence, the wisdom, the felicity, and the peace of all who are in heaven are communicated to each individual, and those of each individual to all, 10,723. See FEASTS, CONSOCIATION.

COMPANION [*socius*]. Brother or neighbor denotes the good of love; companion, the truth of faith, 2360, *sh.* 10,490. A companion is one who is in the truth of faith, who may be at enmity with his associate, 6765. The expression, "man and companion," and "man and brother," denotes what is mutual, and the conjunction of good and truth, 10,555; also "one at another," or "one to another," 5705, 9149.

COMPARISON [*comparatio, comparativa*]. Comparisons taken from nature are also representatives, 3518. Natural objects serve for comparisons according to their signification, 3579, 7571. All comparisons used in the Word are made by significatives, 3901, 4231, 9086. But see 4424, 5201. They are real correspondences, and not mere metaphors of language, 4434, 8989, 9272, 9828, 10,669. All the historicals of the Word are representative, and all the words significative, 1404, 1408, 1409. If the comparisons used in the Word were not significative and representative they would not cohere together, 4599. They are called correspondences because such particular objects actually appear in the world of spirits as representatives of the subject

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discoursed upon, 5115, 8989; and because they are actually conjoined to that which they correspond to, as sight is conjoined to the eye, etc., 7850. See CORRESPONDENCE, REPRESENTATION. The progress of the church is compared to the succession of times and seasons, etc., 1837, 10,134; and with the development of vegetable and animal life, 501. Good affections compared to the beautiful in form and aspect, and evil affections to the monstrous, 2363. The latter compared to all that is vile in nature, 2045. Regeneration compared to the infusion of the sweet juices in fruits when they grow ripe, and the growth of new fibres in the heart, 3470. The immature fruit is the first rational, the genuine rational being the fruit-tree bearing seed, and the further productions of gardens and paradises, 2657. Comparison of these growths with the growth of the spiritual life in man, 3518, 5115; and of the operation of divine good and divine truth with the heat and light of the sun, 8328, 9434. The apparent absence of divine love compared with the apparent setting of the sun, 5097. Comparison of one who knows the truth concerning the influx and operation of spirits to a person who looks at his own image in a mirror, and knows it to be his image; while those who are ignorant of this truth are like persons who believe the image to be themselves, 5036. Man undergoing temptation compared to squalor and uncleanness, and afterwards to a person who has cleansed himself and put on fresh garments, 5246. Comparison of intellectual and voluntary things with forms perpetually varying and the harmony of them, 5147;—of a man acquainted with truths, but still in evil, to a tree bearing leaves but not fruit, 2388;—of those who are holy in externals but interiorly evil, to fruits which have an outwardly good aspect, but are rotten and filthy within, 2468. Interior things compared to seeds, and exterior to the fruits which contain them, and how much more perfect and vital are the former, 9666. The union of the Lord's human essence with the divine, compared to the conjunction of the soul and body in man, 2018; not that the one can be compared to the other, but that it may be illustrated by it, 2025, 2026; compare 2063.

COMPASSION [*commisseratio*]. In the original tongue compassion is expressed by a word which signifies the inmost and tenderest love; to be moved with compassion is to have mercy from love, 5691. The compassion felt for others by those who are in charity flows in from the Lord, and is an admonition to give aid, 6737. Compassion is predicated of truth, and moving of the bowels of good, 8875. See MERCY.

COMPEL, *to* [*cogere*]. Man ought to compel himself to resist evil, and to do good; otherwise he cannot receive a celestial proprium, 1937, 1947. For a man to compel himself is freedom, but not to be compelled, 1937 at the end, 1947. No good can arise from any other compulsion, 1937, *ill.* 5854. Hence the Lord governs man in perfect freedom, 5854. See LIBERTY. Man cannot come into the good of innocence or the good of love to the Lord unless he compel himself, 7914. See COMPULSION.

COMPLAISANT, THE [*assentatores*]. They who are of this character, for the sake of doing mischief, constitute the sphincter of the bladder, or of the urethers, and correspond to things contrary, 5388. Complaisance is more or less evil according to the end, 5388. See SIMULATION.

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COMPULSION [*coactum*]. No one can be reformed or regenerated by compulsion, 1947; because the affection for good is the recipient of good, and the means of its conjunction, 2875, 2881, 4031—4033. If not received into the will it belongs to another's will, and hence is not of liberty, 5854, 10,777. Therefore it is impossible to force man to be saved, 8700. See *to* COMPEL.

CONATUS. See TENDENCY.

CONCEAL, *to* [*celare*]. See *to* HIDE.

CONCEIVE, *to* [*concipere*]. See NATIVITY, *to* BRING FORTH. To conceive denotes the first reception of life flowing from the internal man into the external, 1910. In the inmost sense, the origin of the divine natural, 3288. It signifies reception and acknowledgment, 3925. It is the first condition of spiritual birth, 6718. See GENERATION. All conception of doctrine is from good as a father; and all birth is by truth as a mother, 2586. The thought and device of the heart is meant by conception, 261, 264.

CONCUBINE. Handmaids, with whom children were procreated, are called concubines; and children were procreated from them, that such as are out of the church, and also such as are of an inferior degree within the church might be represented, 2868. The spiritual are sons of concubines, 3246. It was permitted those who were in externals, for the sake of representation, to adjoin a concubine to a wife, but not to those who are in internals, and in good and truth; therefore not to Christians, to whom it is adultery, 3246. The celestial church was represented by the wife, and the spiritual by the concubine, 3246. See also 8983. That it is not allowed to have concubines or many wives at this day, as with the Jews, 9002.

CONCUPISCENCE [*concupiscentia*]. See DESIRE, LUST.

CONFESS, *to* [*confiteri*], from which Judah takes his name, denotes, in the supreme sense, the Lord; in the internal, the Word; and in the external or proximate interior sense, doctrine thence derived, 3880. See TRIBES *(Judah)*. It signifies the divine principle of love, and the Lord's celestial kingdom, 3880. It signifies the acknowledgment of Him, and the things which are of Him; which acknowledgment is doctrine itself and the Word itself, 3880. Confession belongs to the celestial class of expressions being from the heart as the voice of love; praise to the spiritual class, 3880. The sacrifices of confession or thanksgiving involve the celestial things of love and faith, 3880. Interior, which is real confession, is attended with humiliation and with the affection of good, but exterior confession with the fictitious resemblances of these, 2329. There must be confession of sins, that man may be saved, 8387. In what the confession of sins consists and that it must be before God, 8388. A general confession of sin is not the confession of repentance, 8390. See *to* REPENT.

CONFESSION. See *to* CONFESS.

CONFIDENCE [*fiducia, seu confidentia*]. The Lord was in inmost confidence and faith of obtaining the victory, because he fought against hell, not for himself, but for the whole human race, 1812. There can be no confidence of salvation except in the good of life; but there are various kinds of confidence, 2982; which are further described, 4352, 9242. Genuine confidence or faith is derived from charity, 3868, 4352, 5826, 6272, 6578, 9242. How fallacious the so-called

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confidence of faith is when the affection of the life has been contrary, 3938. All confidence draws its esse from the end of the life, and hence genuine confidence only exists in good, 4683. The spurious faith or confidence, which may be excited by the near approach of death, effects nothing, 5826. Without the perception of the Lord's presence, or of good and truth, it is impossible to enjoy that confidence in him which gives rise to perfect tranquillity, 5963. Faith in an eminent sense is confidence, 6272, 9242. Genuine confidence is the offspring of good in the will, and is only given to those who are in the good of charity; as genuine hope is given to none but those who are in the good of faith, 6578. The supposed confidence of faith is only natural, the essence and life of genuine confidence being the good of love, 7762. It is of love by faith, 8240. All who are in celestial love have confidence that they are saved by the Lord, 9244.

CONFIRM, *to* [*confirmare*]. See CONFIRMATION.

CONFIRMATION. Falses confirmed by a life of evil are damnatory, 845. The confirmation of truth, by which it is firmly rooted and multiplied in the mind, is effected by the Lord through charity, 984. It is possible to confirm false principles from innumerable things in the Word, 589; and even truths are falsified by their connection with a false principium, 2385. The confirmation of divine truth with those who think of the Lord as changeable like men, is signified by the Lord's swearing, 2842. See also 7192. How necessary it is truth should be confirmed with those who have no perception of it, 3388. Universal confirmation, including the confirmation of things not understood, is effected by the idea of sanctity attaching to them, 3388. Without a knowledge of the internal sense of the Word, any dogma may be confirmed from it, 4677 at the end, 6222, 8521. Falses, which are of three distinct kinds, are confirmed by a life of cupidities, 4729, 4730. It is not the part of a wise man to confirm a point of doctrine, but first to see whether it be true, 4741, 7012. It is in this that perception consists, 7680, 7950; which is only enjoyed by those who are affected with truth for the sake of the uses of life, 8521. Things which have been confirmed by the life as well as doctrine, remain to eternity, from experience, 4747. Falses may be confirmed, so as to appear altogether like truths, 5033, 6865. The interpretations of Scripture by which they are confirmed are appearances of truth, 4768; which appearances are intended for the initiation of the simple into the internal sense, examples given, 4783. See also 5008. The truths of faith and the goods of charity are more interiorly implanted and more strongly confirmed by temptations, 6574, 6663, 8098, 8099; thus by the defence which they provoke, 6663. The light of confirmation is not the light of perception, or divine light from heaven, but is sensual light, such as belongs to the infernals, unless there be an affection for what is true grounded in good, 8780, 9300, 10,124.

CONFOUND, *to* [*confundere*], is to darken, to obliterate, and to dissipate, 1321. To confound lips is predicated of doctrine, 1321. See LIP.

CONGERIES. Man is a mere congeries and composition of evils and falses, 761, 987, 2694.

CONGLUTINATION. How the deceitful are punished by conglutination, 960, 1271.

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CONGREGATION. Company, congregation, and multitude are predicated of truths, 4574; and in the opposite sense of falses, 6355. All nations congregated before the Lord, denotes the manifestation of goods and evils in the light of divine truth, 4809. To congregate is to collate, or bring together and conserve, 5293, 5340; also to ordain, or reduce into order, because it is only thus goods and truths can be congregated, 6338; compare 10,397, 10,727. Congregation is predicated of truth, company of good, 7843. The gathering together of waters, as in a lake, denotes truths in the complex, and in the opposite sense falses, 7324, 7325. What is signified by being gathered to his fathers, and how the expression originated, 3255, 4619. See *to* GATHER, *to* COLLECT.

CONJUGIAL LOVE [*amor conjugialis*]. See MARRIAGE.

CONJUNCTION. Those who do not love others, and desire to make them happy cannot be conjoined to the Lord, 904. Union is predicated of the divine essence, and the human essence in the Lord; conjunction of the Lord's presence with man by the faith of charity, 2021, 2034. There can be no conjunction of what is false with good, nor of what is true with evil, but only of what is false with evil and of what is true with good, *ill.* 3033. See also 2269. Conjunction is predicated of the natural and rational as to good, adjunction of truth natural and the latter, 3514, 3660. Conjunction depends on the end regarded, and is effected first between the most interior, and the exterior, 3565. All spiritual conjunction is effected by goods and truths, and all natural conjunction has relation to these, 3812; the former, *ill.* 4205, 10,367. The process of the conjunction of one good with another includes mutual acknowledgment, agreement, affection, and initiation, to which conjunction itself succeeds, 3809, 3810. All conjunction in the other life is according to the will and thought, and not according to outward profession, as the conjunction of friendship in this world, 4126. Conjunction is what constitutes regeneration, *ill.* 4353. In order to conjunction there must be reciprocity or consent on both parts, 6047. See CONSENT. With those who have been educated for the world, and thought little of spiritual things, spiritual good cannot be conjoined but only adjoined as a means of confirming them in the truths of the church, when they undergo anxieties, 8981. There can be no conjunction with the external without the internal, 9380, 1038. Hence there is no conjunction of the Lord with those who remain in the literal sense of the Word, 9380, 9396. But compare 3735, 3362—3365, 10,452. The Lord conjoins himself with those who are in gross ideas concerning spiritual things by the good of charity and obedience, 4211. He is conjoined with man even in his impurity, in order to vivify and affect him with innocence, 2053. The conjunction of the Lord with the human race was the whole end of the assumption and glorification of his humanity, 2034, 2102, 2112. The conjunction of the Lord with the human race is by love and charity, and faith thence, 2342. He is present with man in love and charity, either more nearly or more remotely according to the degree in which they are received, 1038; and by the internal man, 1999. This presence or conjunction is not with the supreme divine, but with the divine human, and thereby with the supreme, 3441, 4211, 10,067. The appropriation and conjunction of the divine in man is by acknow-

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ledgment and affection, 5114, 10,205. It is by the good of charity that the Lord conjoins himself with those who are in the affection of truth, 9276; and consequently by which they are elevated into heaven, 7200. The conjunction of the truth of faith with the good of charity can only be effected in freedom, 2877, 4029, 3158. Yet this conjunction is necessary in order that man may come into the heavenly marriage, 3957.

The difference between legitimate conjunction and illegitimate conjunction, *ill.* 9182. The affection of truth for the sake of life is the affection of conjunction, 9206, 9207. And the conjunction of truth and good is what constitutes the church, or the kingdom of the Lord, 10,367, 10,555. The conjunction of divine truth with those who do not acknowledge the Lord is profanation, 10,287. The conjunction of good with truth in the natural man is effected by spiritual combats or temptations, 3321, 4572; the reason of which, 4341, 5270; but to this end some good must exist in the will, 3542; because good is the active cause and truth the reactive or passive, 4380, *ill.* 5928. See RECIPROCATION. At first, the conjunction of good with truth appears to proceed from exteriors to interiors, 3848, 4271. Hence truth appears in the first place before conjunction, and good after, 4337, 6717. The conjunction of good and truth is effected by a life according to the truths of faith, 10,237½. The actual conjunction of good and truth is not in the natural but the rational, 3098, 3123—3128; the manner of which is, *ill.* 3128, 10,143; and in respect to charity and faith, 7757—7759. What appears like conjunction in the external is only affinity, 4989. Good flows in by the internal man and is conjoined with truth insinuated by the external, 4352. It can only be conjoined with interior truths as man comes into illustration, 4402. The heavenly marriage or conjunction of good and truth cannot have place between good and truth of the same degree, 3952. Celestial and spiritual truths can only be conjoined so far as man is in the affection of truth from good, and in the affection of good, 3834.

The internal and external man are never united, but are held in conjunction by the Lord, 1577. The beauty of the latter, could it be united, would be ineffable, 1590. The love of self and the world is what disunites them, 1594. Perception increases and becomes more interior in proportion as the celestial things of the internal man are conjoined with those of the external, 1616. Before this conjunction the internal man is, as it were, dead, 3969. Good cannot be fructified, unless the doing of good is joined with the willing of good, and the teaching of good with the thinking of good; that is, unless the external man be conjoined with the internal, 3987. When this conjunction is effected, man wakes as from a dream, and is illustrated as by the light of a clear day, 4283. This is meant by the conjunction of the celestial spiritual with natural good, 4275—4277. How the natural man shrinks and withdraws from it, 5647. It cannot take place until the natural man is reduced to obedience, and, as it were, to nothing, 5651. Hence the labors and combats of temptation, 9278, with which compare 4353. The natural is not regenerated before it is conjoined to the rational. How this is effected, 3573. The conjunction of the natural and rational makes the human, 4108. The conjunction of the good of the interior man with the good and truth of the exterior, is both immediate and

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mediate, 3952, 3969; its application to the church, 5469. There is immediate, as well as mediate, Divine Influx into every man, and these are conjoined in those who suffer themselves to be led by the Lord, 7055. See INFLUX. The conjunction of the natural with the celestial spiritual represented in the story of Joseph and his brethren, 5710, and see, concerning the first and second conjunction there mentioned, 5645. The conjunctive principle is good in the will, which elects to itself truth in the understanding, 10,067.

The conjunction of the internal of the church with its external, represented by the reconciliation of Joseph and his brethren, 5469; and of the truths of the church with scientifics, by their dwelling with the Egyptians, 6047, 6052. The conjunction of the Israelitish church with heaven, and by heaven with the Lord, was effected by representatives, 6877, 10,244; compare 10,698. But this conjunction was not so close as that effected by the representatives of the ancient church, 4874. Jehovah's speaking face to face with Moses signifies the conjunction of the Word, internal and external, 10,554—5. The mutual conjunctions effected between its celestial and spiritual contents, and between these and the representatives of the letter, are as innumerable as the connection of the parts in the human body, and of societies in heaven, 10,554. All in heaven are conjoined, as it were, in one body, 9864. This conjunction is effected by spheres, which proceed from every society, and from every angel in a society, 9606. The two kingdoms of heaven are conjoined by the good of love to the neighbor, which is the external of the celestial kingdom, and the internal of the spiritual, 5922, 9139; but with a specific difference which is described, 6435. See MUTUAL LOVE. All the angels are kept in aspect with the Lord, and in the bonds of conjunction, by their love one for another, 9828. The six universal laws by which this is effected, 9613. The consequence is, that every angel enjoys all the wisdom and intelligence of the society with which he is more immediately associated, 4186. In like manner spirits are conjoined to man, by whom, under the Lord himself, he is governed, 4186. See COMMUNION, CONSOCIATION, SOCIETY, COMMUNICATION.

CONNECTION [*nexus*]. What a wonderful connection exists in the internal sense between the historical and other portions of the Word, however varied in the letter, 1659, 2161. Such is the order, the connection, and the influx subsisting between heavenly and earthly things, that the perception of the former conveys along with it the perception of the latter, 1919; and He who governs heaven governs all things in the world and in nature, 2026. A similar connection of all things pertaining to affection, perception, and thought, is the means by which every human being is in conjunction either with heaven or hell, 2556. Without such connection man could not remain in existence a single moment, 2998, 9481. All truths are in affinity and connection with one another, 2863. It is by the Grand Man and its influx that man is connected with the Lord, 3627. Everything is contained in its connection and form by two forces, *ill.* 3628. Everything in nature derives its existence from something prior to itself, and thus from the first and only existence, 3739, 4523, 9481. They are derived by continual succession from the First Cause, 7270. The interiors are contained in their connection by ultimates, where they are at rest and in power, *ill.* 10,044. Illustrated and shewn from the signification of the belt as a

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common bond, 9828. The connection of things is owing to the sameness of the end in the first and the last, 6044. They are connected from first to last by correspondences, 4044. There is in man a connection with the Divine, and his inmost is such that it is able to receive the Divine, and appropriate it by acknowledgment and affection; this connection with the Divine implanted in him is the reason that he is immortal, 5114. It is more or less remote according to the reception of influx from the Lord, 5461; which influx proceeds by means of spirits and angels, 9438, 9481. Concerning the connection of evils and falses in man, and the means by which they are removed, 9334—9336. See CONJUNCTION, CONSOCIATION.

CONSANGUINITY [*consanguinitas*]. See AFFINITY; and in addition to the numbers there cited, 3703, 4619, 6756, 9079, 10,490.

CONSCIENCE [*conscientia*]. See BOND, PERCEPTION. When evil spirits begin to rule, the angels labor to avert evils and falses; hence a combat arises, which is sensibly apprehended by perception, dictate, and conscience, 227, 263. This assault of the conscience is spiritual temptation, 847. See TEMPTATION. When doctrinals of faith are implanted in the man of the spiritual church, conscience is insinuated, lest he should act against the truth and good of faith, and hereby he becomes receptive of charity, 765. Hence it is the conscience of what is right, 986 at the end, *ill.* 1798. Conscience is the medium by which the intellectual part of man is separated from the voluntary part and its cupidities, 863, 875, 918, 1043. It is formed in the intellectual part, as ground, and in the good of charity there, 875, 895. Hence all who have conscience are in the good of charity, and it cannot be given without charity, 1919, 2380. It is formed by the truths of faith, 986, 1077. It is the new will, 918, 987, 1023, 1043, 1044. It is the new will and the new understanding of the regenerate man, who comes into anxiety when he acts contrary to conscience, in like manner as the unregenerate when he is restrained from acting according to his delights, 977, 4299. Conscience is implanted by the Lord in the internal man where there is nothing but goods and truths, 978. It is an intermediate between the Lord and man, 1862. The Lord rules man by bonds of conscience; and, if he has not conscience, by external bonds, 1835. There is a true, a spurious, and a false conscience, which are respectively described, 1033. With the unregenerate man there is no conscience; and what its quality is if there be anything like conscience, 977. They who actually separate faith from charity cannot have any conscience, 1076, 1077. Adulterers have no conscience, 827; nor jugglers and syrens, 831. They who are in evil in the other life cannot be punished by conscience, because they have had none; they who have had conscience are amongst the happy, 965. Conscience is a kind of dictate flowing in by heaven from the Lord, the things which form it present themselves in the interior rational man; and from the things of conscience is derived thought, 1919. It is otherwise, however, with those who have not conscience, whose thoughts are derived from sensual and corporeal things only, 1914, 1919. Hence they are not rational, 1814, 1944. The thought of conscience is interior thought, which is capable of animadverting upon the evils and falses of the external man; those who are without conscience are without interior thought, and their rational principle acts as one with their corporeal sensual, 1935. The

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conscience is better in proportion as the truths of faith which form it are more genuine, 2053, 2063 at the end. The difference between perception and conscience is the same as between the interior rational and exterior rational; the former receiving the influx of good, the latter of truth, 1914, 2144. There is thought from perception, thought from conscience, and thought from no conscience, which are respectively described, 2515. He who has perception is acquainted with the particulars, and the singulars again contained under them, of general truths; those who have conscience only, with general or common truth, 865. The simple in faith who have lived in conjugial love, and have had conscience, come into heaven, 2759. They who have conscience do not swear in confirmation of the truth, still less they who have perception; wherefore it was forbidden by the Lord to swear, 2842. Conscience is formed in spiritual good and truth, also in what is just and equitable, and in what is honest and becoming, which are goods that succeed each other in order, as successive planes of intelligence and wisdom, 2915. There are three planes into which the Lord operates: the interior conscience, which is of spiritual good and truth; the exterior conscience, which is of natural good and truth, and of civil good and truth, or of what is just and equitable; and the sense of honor and fear on account of those things which are of the love of self and of the world, 4167. The new will and the new understanding which form conscience are from the Lord; hence conscience is the Lord's presence in man, 4299. The conscience of what is good is from the good of truth, which is truth in the will and in act, 4390. They who are without conscience are in external things alone, 4459. Conscience is the interior plane in which the influx of divine good terminates; interiorly, it is the conscience of spiritual good and truth; exteriorly, of what is just and equitable, 5145, 6207. It is the boundary of the exterior rational part, as perception of the interior, both to the intent that the divine good received by man may not flow out, without direction by the way, and be turned into what is vile, 5145. Those who are obstinately conscientious in things not necessary, correspond to the phlegmy parts of the brain, 5386, 5724. When anything of anxiety is felt on man's betaking himself to evil, it is a proof that he may be reformed, 5470. The influx of the angels is into those things which are of man's conscience, 6207, 6213, which evil genii and spirits continually attempt to destroy, 1820. Besides the genuine conscience, interior and exterior, is the false conscience, when all things are done for the sake of self, 6207. They who are in false conscience, or in external bonds, are able to discharge more eminent duties and do goods according to the stringency of those bonds, 6207. But they who do good from natural good, and not from the doctrine of religion, cannot be saved, and have not conscience, 6208. Men who are only natural, call it weakness of mind to be tormented on account of the privation of truth and good, because they have no conscience, *ill.* 7217. Conscience is produced and formed from the truths of faith, and is inscribed in the interior memory, to act from which becomes as easy and familiar as to act from habits of the body, 7935. The conscience of those who belong to the spiritual church is a conscience derived from truths or from things believed to be true, 8081. The voluntary principle with them has perished, but the intellectual part is preserved whole by the Lord, 10,296. Those who act from the love of self are not aware

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that conscience consists in acting and speaking justly from the pure love of justice, 8908. Seriatim passages on the doctrine of conscience, 9112—9122. That it arises from a religious principle, 9112. That it is from the truths of faith, according to their reception in the heart, 9113, 9116 That they who have conscience speak and act from the heart, and that conscience is improved with the illustrated and the intelligent, 9114. That it is a new will, and that it exists from charity, 9115. That to act against conscience is to act against faith and charity, thus against the spiritual life of man, 9116, 9117. That they are in tranquillity and blessedness who act according to conscience, and contrariwise, 9118. That there is a conscience of what is good appertaining to the internal man, and a conscience of what is just pertaining to the external man, 9119. Two examples concerning gain and dignity, to illustrate what conscience is, 9120; and hence the quality of those who have not conscience, neither know what conscience is, 9121. That they who have not had conscience in the world, have it not in another life, and that it is the plane and receptacle of the influx of good from the Lord, 9122. Faith is called conscience when it passes from the understanding into the will, 10,787.

CONSENT [*consensus*]. In order that truth may be conjoined with good, there must be consent from the understanding and the will, and when it is from the will there is conjunction, 3157, 3158. It is predicated of the affection of truth, and is inspired into truth from good, 3161, 3179. Full consent is predicated of truth when it perceives in itself the image of good, 3180. To consent signifies accession, 4464, and agreement or concordance as to life, 4484, 4490. Obedience is predicated of what is comparatively vile, consent of what is more eminent, 6513, 8702. When good and truth are conjoined, there is reciprocal consent in every particular, 8702. How evil enters the will by detention in the thought; and by consent; and how with consent the particular hell answering to that evil is opened, 6203, 6204. See Consociation, Conjunction.

CONSOCIATION. All consociations in the other life are according to differences of mutual love and faith, 685, 1394, 2449. Thus according to perception and consent, 1395—1398. See Consent. Those who are in a similar state appear consociated, and if they mutually touch one another, especially by the hands, the state of their life is communicated, 10,023. When evil spirits consociate in masses, they are dispersed by cohorts of spirits whose operation is signified by the east wind, 842. Consociation in hell is according to differences of lusts and phantasy, 2449. Those are consociated there who can act as one against good, though in internecine hatred themselves, 5764. In heaven, on the contrary, those are associated who constitute one good, because unity consists in the harmony of many similar things, 8003. This law of consociation was represented by the manner in which the Paschal supper was ate, 7996, 7997, 8003, 9079. The consociation of angels and men is effected by the Word, 3982, because all thought in its first origin is spiritual, and becomes natural by influx into the external man, 10,215. In like manner the consociation of good and truth in the human mind is according to the consociation of angels by good and truth, 9079. See Communion, Conjunction, Communication, Society.

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CONSOLATION, always succeeds to temptation combats, 1787, 1865, 8415, 8567. It is an influx from the Lord into the affection of truth, 2692, 2821. Consolation after temptation is insinuated into good, and is from good, 2822. All consolation is by good and from good, or is according to every one's love, 2822, 2841. To be consoled denotes the restlessness of the mind appeased with hope, 3610, 4783, 6577. To be consoled is predicated of the understanding, and to speak to the heart of the will, 6578. How consolation, and also recreation by good and truth succeeds to temptation, 6829, 8165. See RECREATION. It is occasioned by the communication opened with heaven, 8367.

CONSTERNATION, denotes commotion, by which is meant a new arrangement and ordination of truths in the natural mind, *ill.* 5881. Also the terror and despair experienced in the regeneration, 8310—8314; and the fear and trembling of the evil, 9327, 9330. See FEAR.

CONSTIPATION. See OBSTIPATION.

CONSUME, *to* [*consumere*], is to perish by reason of evil, 10,431. Those who are in the love of self and the world would be consumed if anything of the divine were to flow in, 10,533. The bush not consumed by fire, denotes scientific truth not dissipated by the good of divine love, 6834. Silver consumed (or the failure of money) in Egypt, denotes scientific and practically applicable truth no longer appearing by reason of desolation, 6116.

CONSUMMATION. The consummation of evil has arrived when it reaches the boundary to which it is permitted to go, when it runs into punishment, 1311, 1857. The consummation of the church arrives when there is no longer any charity, 1837, 1857, or good and truth, 2239, 10,249. The consummation of the several churches described; in each case, when evil had come to its height, 2243, 2905, 4516. The consummation of the age denotes such periods, and when more interior truths can be revealed without danger of profanation, 3398. Thus, the consummation of the age and the coming of the Lord denotes the last time of a former church, and the first of a new one, 4057, 4535, 10,622. Consummation, and what is consummated, have reference to evil when it is brought to the height, both in general or in the case of churches, and in particular, or in the case of individuals, 1857, 2243, 10,622.

CONTAIN *to* [*continere*]. That which contains and that which is contained make a one, and hence the two things have a like signification, 5120, 5882, 10,177. Scientifics contain natural good, as the ears contain the corn, 5212. How all things are thus contained by more and more common or universal principles up to the divine itself, 6115. The external contains all the interiors in their order, and in their form and connection, 9824. To contain oneself, or be silent, indicates perception, 3100; also concealment, because it prevents what is interiorly willed from becoming manifest, 5697. Not to be able to contain oneself, or forbear any longer, indicates a state of full preparation when all things are prepared and disposed for the end, so that it then becomes manifest, 5869.

CONTEMPT [*contemtus*]. A description of certain spirits by whom the Lord and all divine worship had been held in contempt, 950, 1878; and in like manner the Word, 5719; also of those who despised others, 4949. Such contempt of spiritual things, and also of others in comparison with themselves, arises from the proprium, when the external or

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natural man is not subject to the internal, 5786; and when man does not acknowledge that he is nothing but evil, and that all good is from the Lord, 5758, 7643. See Love of Self.

CONTEND, *to* [*contendere*], as a prince, with God and men, signifies temptation combats as to truths and as to good, 4287; but in the internal historical sense it denotes the opposite, namely the contumacy of the posterity of Jacob, because that people were not in goods and truths, but in falses and evils, 4293. Litigation or strife signifies contention concerning truths, and in favor of truths against falses, 9024, also denial, 3425—3427. Not to contend in the way, a state of tranquillity, and confidence in the Lord, 5963.

CONTENT [*contentus*]. The blessing of Jehovah, in the external sense, denotes a mind contented in God, whatever be its state in this world, 4981. See a similar expression, 5051, and compare 3938, 8717. All content and happiness is from spirits and angels, who are associated with man according to his ruling love, 5866.

CONTINGENCIES [*contingentia*], which are generally ascribed to chance or fortune, are of the Divine Providence, and they denote things foreseen or provided, 5508, 6485, 6493, 9010. They appear like contingencies because Providence acts tacitly and secretly, 6485. To think otherwise is to attribute effects to dead causes and not to living ones, 8717. See Fortune, Providence.

CONTINENT. See *to* Contain.

CONTINUALLY [*juge*], denotes all and in all, *ill.* and *sh.* 10,133. See also 3994, 9485, 10,042.

CONTINUOUS. See Degree.

CONTRIVE, *to* [*machinari*], denotes to will from a depraved mind, 4724.

CONTRIVER, A, or Skilled Person [*excogitator*], denotes the intellectual part, 9598, 9688, 9835, 9915. What is signified by discovering or inventing, 10,332.

CONVOCATION. The three great feasts of the Jews are called holy convocations, because the whole company of Israel, according to their tribes and families, were then assembled, and represented heaven, 7891. See Feasts.

COOK, *to* [*coquere*]. See *to* Bake, *to* Boil.

COPPER [*cuprum*]. See Brass.

CORAL [*ramuth*], is mentioned along with the merchandize of Tyre, by which knowledges of good are signified, 1232.

CORD [*funis*]. See Rope.

CORIANDER SEED [*semen coriandri*], denotes truth and its purity, 8521. See Seed, Manna.

CORMORANT [*platea*]. The cormorant, the bittern, the owl, the raven, denote genera of the false which exist when the divine truths of the Word are made of no account, 5044. The cormorant and bittern lodging in the pomegranates [or capitals resembling pomegranates, Zeph. ii. 13, 14; Amos ix. 1. Authorised version, *lintels*] signifies falses of evil destroying the scientifics of good, 9552.

CORN [*frumentum*], denotes natural good, and new wine (*mustum*) natural truth, *sh.* 3580—3941, 9780. See Wine. Abundance of provision denotes the multiplication of truth with good, 5276, 5280, 5292, 5358; compare 5345; provision, the truth of the church, or

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the truth of faith, 5402. Ears of corn denote truths of the exterior natural principle, which are scientifics, 5266. Seven ears on one stalk, natural scientifics conjoined in their origin, 5212. Corn in general denotes natural good, or the good of truth in the natural, 5295, 5410, 5737, 5959, 6537, 7602, 10,031, 10,402, from which is spiritual life, 5614. When predicated of the celestial internal it denotes the truth of good, 5959. It signifies the interior good of the spiritual church, 9960. It signifies truth in will and act, 5345. The corn in the storehouses in the cities of Egypt, signifies truths adjoined to good concealed in the interiors of man, 5342. Corn in the field [*seges*], signifies truth in the church; the sheaf containing the corn, doctrine in which is truth, 4686. Standing corn denotes the truth and good of faith in conception; when gathered together in heaps, the truth and good of faith received, 9145, 9995, *sh.* 9146. See HARVEST, WHEAT, BARLEY, FARINA, FLOUR.

CORN, STANDING [*seges*]. See CORN.

CORNELIAN. See PRECIOUS STONES.

CORNER [*angulus*]. Corners denote firmness and strength, because there is the greatest resistance, and also the connexion of the whole, *sh.* 9494. Such is the strength and firmness of divine truth from divine good, and hence the Lord is called the head of the corner, 9494. Hence also the signification of the four rings upon the four corners of the table of shew-bread, 9537, and of the four horns upon the four corners of the altar, 9719—9721. When the quarters of the world are meant by corners, they signify where that state is which is denoted by the quarter, 9642. See QUARTERS, and as to the west, or corner of the sea, 9755. The corner or stay of the tribes denotes what serves for supports to the things of faith, 1462. The corner of a bed and extremity of a couch denotes the lowest natural, that is, the external sensual, and its truth and good, 10,050; compare 6188.

CORONATION. See CROWN.

CORPSE [*cadaver*]. A man without charity is a dead carcass, 916. With those who are called Babel there is no real worship, but what they interiorly worship is a dead carcass, 1326. The church is compared to a dead carcass when it is void of good, and thereby of the truths of faith, 3900. Where the carcass is, there will the eagles be gathered together, 1667; *ill.* and *sh.* 3900, 3901. The sphere of those who have lived in hatred and cruelty is cadaverous, 1514, 5394. A heap of carcasses and no end of bodies denotes innumerable evils, and masses of those who are in evils, 6978. To be filled with dead bodies denotes spiritual death, which is the total deprivation of truth and good, 9809. Why the animal which died of itself or was torn by beasts was not to be eaten, 4171, 5828. A carcass signifies the death of good occasioned by evils, 5828; or evils which are acquired by oneself, and confirmed in act and thought, 4171, 4172.

CORRESPONDENCE [*correspondentia*]. There is in every man a celestial and spiritual principle, or internal man, which corresponds to the angelic heaven, 978. The external man is formed to correspond with and receive the influx of the internal man, 1460, 5131; and is brought into correspondence and concordance therewith by knowledges, 1461. There are things in the external man which correspond and things which do not correspond with the internal, and what they are,

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1563, 1568, 3349. Between the Lord and man there is parallelism and correspondence as to things celestial, 1831; not as to things spiritual, 1832. The Word is written by correspondences, representatives and significatives; the laws concerning servants, for example, 2567; and the correspondence of certain members of the body, 2763. Representatives and significatives originate in representatives which exist in the other life, but correspondences are altogether different in sound and signification from the things which they denote in the spiritual sense, 2763. Seriatim passages concerning representatives and correspondences, 2987—3003, 3213—3226, 3337—3352; especially concerning those that are in the Word, 3472—3485. Representatives are the external things which are put forth as effigies of internal things, and those which concord, or which are rightly represented, are correspondences, 2989, 2990, 4044. There is nothing throughout the whole natural world but has something to which it corresponds in the spiritual, and hence is representative of the Lord's kingdom, 2992, 2993, 3483; in like manner, all things in the external man, and the human body, 2994—2998. Correspondences, therefore, are things which stand in the same mutual relation to each other as the light of heaven and the light of the world, 3225, 3337. Such is the correspondence between the ideas of men and the ideas of angels, and between the literal sense of the Word and its internal sense, 3131, passages cited, 3349. Hence the conjunction and correspondence between angels and men, illustrated by the case of the Holy Supper, 3464, and developed seriatim, 5846—5866, 5976—5993. There is but one only life, and to that life correspond forms, which are substances or organs; which organs have a quality according to the degree of their correspondence with life, as its receptacles, 3484.

The things which belong to the light of this world only so far live and affect life as they are adequately and correspondently conjoined with those things which belong to the light of heaven, 3485. The rational principle, which, as being internal and nearer to the divine, is first regenerated, sees nothing but darkness in the natural, until the latter is brought into correspondence, thus until the things which are in the light of the world correspond with the things which are in the light of heaven, 3493. The most universal principle of correspondence is, that the Lord is the sun of heaven, and that hence is light in which is intelligence, and heat in which is love, to which all other things, more or less remotely, have reference, 3636, 3643. Heaven, therefore, corresponds to the Lord, and man, as to all and singular things, to heaven; hence, heaven is the Grand Man: seriatim passages, 3624—3649, 3741—3750, 4218—4228, also 2853, 4044, 4318, 10,030. See MAN. This correspondence subsists not only between the spiritual and celestial things, which are with man, and heaven, but with the whole man and whatever pertains to him from first to last, 3628, 3745, 4215, 4222. It subsists primarily with the functions of the organical parts, and thence with their forms, 4223, 4224; and not only with their visible forms, but also with the invisible, by which is internal sight and affection, 4224. The reason is, divine order and influx are terminated and finished when they reach the external man and not before, 3632. Seriatim passages concerning this order and correspondence resumed; in particular, concerning the heart and its correspondence to celestial things, and concerning the lungs and their correspondence to spiritual

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things, 3883—3896. See HEART, RESPIRATION. The same continued; in particular concerning the cerebrum and cerebellum, or the human brain, which corresponds to heaven, and represents it as a whole, being formed according to the order of its fluxion, 4041—4054. See BRAIN. Further continuation, and especially concerning the correspondence of the senses, 4318—4331. Of the common and involuntary sense, 4325 and following numbers. See SENSE. Of the sense of sight, and of the eye, which correspond with the understanding and with truths, and of the correspondence of light, 4403—4420, 4523—4533. See EYE, LIGHT, UNDERSTANDING. Of the sense of smell and the nostrils, which correspond with those generally who are in common perception, 4624—4634. See NOSE. Of the sense of hearing and the ear, which correspond with those generally who are in obedience, 4652—4660. See EAR. Of the sense of taste, of the tongue and of the face, 4791—4805. Of the hands, the arms, the shoulders, the feet, the soles of the feet, and the heels, 4931—4953. Of the loins and members of generation, 5050—5062. See TASTE, TONGUE, FACE, HAND, GESTURE, ETC. Of the interior viscera of the body, 5171—5189, 5377—5396. See GLAND, STOMACH, INTESTINES, KIDNEYS. Of the skin, the bones, and the hair, 5552—5573. See SKIN, BONE, HAIR. Of diseases incident to the human body, 5711—5727. See DISEASE. The societies which constitute heaven are more or less universal according as they correspond to whole members and whole organs, or to their parts; and the particular societies contained in the more general ones are also involved in their correspondence, 4625. It may be known from their situation and influx to what province the angelic societies belong, 5171. Their influx and correspondence with man are unknown, because the very existence of a heaven and a hell is doubted, 4322. How there must be a correspondence of exterior things with interior, in order that one may be an administering medium to another, illustrated by the philosophical doctrine of end, cause, and effect, 5131, and from the existence and subsistence, in one harmonious whole, of the universe at large, 5377. If there be not correspondence between the internal and external, the former appears to the latter as alienated and hard, 5422, 5423. Illustrated by examples, 5511. By correspondences is effected the conjunction of things interior with things exterior, and at length with things ultimate, 8610; thus they effect the conjunction of heaven with earth, 8615. Correspondences have the greatest force, even to the working of miracles, and affecting the angels in heaven; on this account the Word was written by mere correspondences, 8615. They consist in the subordination of inferior things to superior, so that the latter work in them as causes work in their effects, 8778. All things in the world, in its three kingdoms, are representative of the spiritual and celestial things of the Lord's kingdom, and also of divine things, and this according to correspondence; passages cited in illustration, 9280. The representatives seen in the other life, are correspondences agreeing with the state of the interiors with spirits, 10,194. The correspondence of all the members of the body with heaven shewn from the statue of Nebuchadnezzar, namely, that the head corresponds to the inmost heaven, the breast and body to the middle heaven, and the legs and feet to the ultimate heaven, 10,030. The science of correspondences, though it is now antiquated and lost, far excels all other sciences, 4280. It existed in Egypt, and

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when the church with them came to an end, it was turned into magic and thus perished, 4964. It was known to the Arabians, the Ethiopians, and other eastern nations, but was at length obliterated, especially in Europe, 10,252. It was first obliterated with the Israelitish nation, 10,252.

CORRUPT, *to* [*corrumpere*], is predicated of things intellectual, thus of persuasions, 621, *sh.* 622. The way of all flesh being corrupt, denotes that the understanding of truth had perished by reason of man's becoming corporeal, 627, 628. To corrupt, when predicated of the truths of faith, is to extinguish, 9060; and when predicated of worship, to turn away from the Divine, 10,420.

COTTAGES [*tuguria*]. See TENT.

COTTON [*xylinum*], is the *byssus* or fine linen of Scripture, and signifies truth from the Divine, 5319. See FLAX, LINEN.

COUCH [*sponda*]. The natural mind is signified by a bed, because it serves as a substratum to the rational, 6188. The extremity of a couch denotes the sensual part, and the corner of a bed, the lowest natural, *sh.* 6188, 10,050. See BED.

COUCH, *to*. See *to* BOW HIMSELF.

COUNTENANCE, or LOOKS [*vultus*]. To eat bread in the sweat of the countenance signifies to hold what is heavenly in aversion, 276. The countenance is an index of the mind, 1388, 6616. It is a type of the interiors, which are manifested in the face as in their image, 3527, 4066, 4292. Hence it denotes the state of affection and thought, 4066. See FACE.

COUNTRY [*patria*]. Those who really love their country, seek its welfare without the least thought of reward, 3816. A society of many persons is the neighbor in a higher degree than a single individual; one's country in a higher degree than a society; the church and the Lord's kingdom in still superior degrees; and the Lord above all, 6819—6824. See NEIGHBOR. He who loves his country, in the other life loves the kingdom of the Lord; for this latter is then to him his country, 6821. It is the Lord's kingdom on earth which is called the church, and the church and one's country are both signified by mother, the former in the spiritual sense, the latter in the natural, 8900. A comparison with those who fight in battle for their country without regarding either life or fame, etc., 9210.

COURT [*atrium*]. In the original tongue, the word that signifies villas and castles, also signifies courts and palaces, the latter denoting the internals of the church, the former its externals, 3271. As courts serve for introduction into houses, so scientifics serve as means for introducing man into the truths of the church, 5580. Houses signify the interiors of the natural mind, courts its exteriors, 7407, and porches, outward things which cohere with things interior, 7353. The court of the tabernacle represented the ultimate heaven, 9594, 9688, 9711, *ill.* and *sh.* 9741, 9755. The good of faith itself which constitutes that heaven is also a court, for by it man is introduced into the good of charity, which is the good of the middle heaven, 9741. The ultimate heaven is formed by the exterior of the celestial kingdom, and the exterior of the spiritual kingdom; hence there were two courts to the temple, the one interior, the other exterior, 9741. Concerning those who dwell in these courts, their quality, etc., 9741, 9742. Man

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may be compared to a house in which are many apartments communicating one with the other; those who are in truths only as to the understanding are not in any of these apartments, but only in the court, 10,110. See HOUSE, CASTLE, HABITATION.

COVENANT, A [*fœdus*], denotes the conjunction and presence of the Lord in man by love and charity; thus, in the widest sense, it denotes man's regeneration, 665, *sh.* 666, 1023, 1032, *ill.* and *sh.* 1038, 1864. The Lord does not establish a covenant with man according to the literal idea of a covenant, but his covenants with Abraham and others represented that conjunction, 665; and, in the supreme sense, the conjunction of the human essence of the Lord with the Divine, 1864, 1996, 2003, 2021, 2084. The statutes or rites of the church were constituted a covenant, because they had respect to love and charity by the internal things which they represented, 1038. Externally, they were only the signs of a covenant, for a covenant is made with things internal, 1038, 2037. Conjunction by means of love is signified by a covenant, and such is the only conjunction or means of conjunction and union, throughout universal nature, 1055. To make a covenant is predicated of what is celestial or of good; to swear, of what is spiritual or of truth, 3375, 3452. The Lord's covenant with Abraham, Isaac, and Jacob, denotes his conjunction with the church by the divine human, 6804, 7195. His covenant in their flesh denotes the Lord's conjunction with man even in his impurity, 2053, 2054. The stipulations or compacts, which in the Word are called a covenant, in a confined sense, are the ten precepts, or the Decalogue; in a more extended sense, all the precepts, statutes, etc., which the Lord enjoined by Moses from Mount Sinai; and in the most extended sense, the books of Moses; on the part of the Lord, it is his mercy and election, 6804. Blood was a sign of a covenant, because it signifies conjunction by spiritual love, that is, by charity towards the neighbor, 6804 at the end. To keep a covenant, is to live according to the precepts, thus in good, and to be thereby conjoined to the Lord, *ill.* 8767. A covenant can only be made between the Lord and man by his receiving the influx of truth from the Divine, and thus by correspondence; in this case conjunction is effected, because superior things can act in inferior as their subjects, 8778. To establish a covenant denotes communication as well as conjunction, because things which communicate are conjoined, 9344. The conjunction of man with the Lord is effected by the Word; hence the Word is called a covenant, as also the law, the tables, and the ark where the law was, *sh.* 9396, 10,632. Things were halved and set opposite to each other when a covenant was entered into, as in the case of the sacrifices and the tables on which the law was inscribed, on account of correspondence, *sh.* 9391, 9416. Why the salt of the sacrifices is called the Lord's covenant, 10,300. Passages cited, shewing that a covenant denotes conjunction, 10,371, 10,632. See CONJUNCTION.

COVERING [*velamen, tegumentum*]. See VAIL.

COVET, *to* [*concupiscere*], is to will from an evil love, for concupiscence or covetousness is nothing but the procedure of love, or the life of its respiration, 8910. It pertains both to the will and the understanding, being the continuum or procedure of the will in the understanding, 8910. The precept not to covet signifies that man is to be careful lest the evils which enter into his thought pass into the will, and go out

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thence, 8910. Not to covet denotes aversion, 10,676. See Concupiscence, Lust.

COW [*vacca*]. Cows denote interior natural truths, 5198, 5212, 5263, 5265; in the opposite sense, falses, 5202, 5268. Somewhat holy is evidently signified by the red cow, from the ashes of which the water of purification was made, 3300, 9723. See Calf, Cattle, Goat.

CRAFT [*dolus*]. See Simulation, Deceit.

CREATE, *to* [*creare*]. To create, to form, and to make, in the prophetic writings signify to regenerate, but with a difference, 16, 88. To create is to regenerate or make man spiritual; to make is to render him perfect or celestial, 472, 593. To create is predicated of somewhat new that had not before existed; to form, of quality; and to do or make, of effect, 10,373. See, as to the signification of creating, 1688, 3043, 3704, 10,373, and as to the means and procedure of regeneration, 3470. The verimost reality and verimost essential in the whole universe is Divine Truth, or the Word, proceeding from Divine Good; it is this which creates and makes all things, 5272, 6115. As to its procedure in the creation, 7270. The historical account of creation in the first chapters of Genesis is only factitious, the new creation or regeneration of the man of the church being signified, and thus the establishment of a celestial church, *ill.* 8891, 9942, 10,545; compare 9396. To create a new heaven and a new earth is to institute a new church, internal and external, 10,373, and the passages cited there. To be created denotes to be from the Divine itself, and thus in Divine order from first principles to last, or from inmost principles to outermost, 10,634.

CREATION. See *to* Create.

CREATURE [*creatura*]. Man becomes a new creature when the external man is reduced under obedience to the internal, 9708. Creatures in the sea that have souls, or life, denote scientific truths in which is good, 6385. See *to* Create.

CREEPING THING [*reptile*]. See Animals. Creeping things of the water, or fishes, denote scientifics which belong to the external man, 40. The least part of every thought of angelic spirits not only lives, but has a species of body, signified by the moving or creeping thing, 41; concerning the life of which see 9050. Hence the living creeping thing denotes scientific truths, which are at the same time truths of faith, 9050. The sensual part and its pleasures, which creep as it were in the surface of man, are signified by reptiles and creeping things, 746, 810, 909. With the regenerate those pleasures correspond to the celestial and spiritual things which are of the will and understanding, 911; but more especially 994. They include in their signification that of birds and beasts, both clean and unclean, 994; compare 803. They signify the things of the will and understanding, but of the lowest kind, 674; thus external and sensual goods and truths, 9182, and their opposites, 9331. See Insect.

CRIMSON [*coccineus*]. See Colors *(Scarlet)*.

CRITIC [*criticus*]. The ideas of such as read the Word with the art of critics appear in the spiritual world like closed lines, or a texture of such lines, 6621.

CROOKED [*obliquus*]. The crooked made straight denotes the

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evil of ignorance turned into good, and the rough places made into plain ways denotes the falses of ignorance turned into truths, 3527 at the end.

CROSS, THE [*crux*], denotes temptations, 4599, 8159; or the state of man undergoing temptations, 10,490—as truth divine was treated with contumely, scourged, and crucified by the Jews, 2813. The Lord's suffering on the cross was his last temptation or combat with hell, 9930, *ill.* 10,659. It is not to be understood according to the faith prevalent at this day, 10,659. See LORD, TEMPTATION.

CROWD [*turba*]. In the beginning of illustration the mind is disturbed and agitated, and only becomes tranquil when truths are disposed into order by good, 5221, 5222. How crowds of evil spirits are connected with such states of turbulence. The means by which they are dispersed, etc., 842. A mixed crowd denotes goods and truths not genuine, 7975. A great multitude or crowd signifies those who are of the church but not in it, as the Gentiles, who live in mutual charity but have no knowledge of the Word, 7975. How a great crowd of spirits, who were incoherently mixed together, were gradually reduced to order by a choir of angels in their midst, 5396. Pharaoh compared to a great whale disturbing the waters, denotes scientifics perverting the truths of the church, 6015; disturbance denotes consternation of heart and soul, 9328. The Word is to be searched by every one for himself, to see whether the doctrines of the church to which he belongs are in agreement with the truth; but if they are found to disagree, care is to be taken lest the church be disturbed, 6047. If the truth is expounded by any but those who are teaching ministers, heresies come into existence, and the church is disturbed and rent asunder, 6822, compare 5432. The quality of certain spirits described who could be in great crowds without feeling disturbed, 5172. See MULTITUDE.

CROWN, THE, or TOP OF THE HEAD [*vertex*]. See HEAD, NAZARITE.

CROWN [*corona*]. Unless the holy things of heaven and the church were represented by the ceremonials of a coronation, they would be nothing more than childish amusements, 4581. It was well known to the ancients what the crown, the sceptre, the sword, the keys, etc., signified, 4966. A golden crown upon the head denotes the good of wisdom, 6524, 9930. A crown of adornment signifies the wisdom which is of good; a diadem of beauty, the intelligence which is of truth, 9818, 9930, 10,540. The golden plate worn by Aaron is called a crown of holiness because a crown is the representative of divine good; and sanctity, of divine truth thence proceeding, 9930. A crown denotes divine good, from which is divine truth, and a crown and sceptre, government from both, 9930. What the crowns like gold worn by the locusts signify, 7643; and the crown of thorns worn by Jesus, 9144. See THRONE, SCEPTRE, KING.

CRUCIFY *to* [*crucifigere*]. See *to* HANG, STONING.

CRUELTY [*crudelitas*]. Those who have been distinguished for cruelty have also been notorious adulterers, 824. Those who have been violent and unmerciful in the life of the body become incredibly cruel in the other life; and into what phantasies cruelties are there changed, 954. The hell of cruel adulterers beneath the right foot, where there are such from the Jewish nation, 5057. How cruelly they delighted to

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treat the nations whom they overcame, 824, 5057, 7248. Those who cherish ill-will to others, if they are likewise adulterers, become cruel, 7370. The cruel are in the excrementitious hells, where are cadaverous things, 5394. See HELL.

CRY, or SHOUT [*clamor*]. A voice crying, or the voice of a cry, is an expression of speech very common in the Word, and is applied where there is anything disturbed or unhappy; and conversely, on occasions of festivity, 375. To shout from the top of the mountains is to worship the Lord from love, 795. To cry is predicated of what is false, 2237, *sh.* 2240, 2396, 5011; and of its wrathful aspect towards what is good, 2351. A cry from heaven denotes influx, 2692, and hence consolation, 2692, 2821, 2841. A cry in the night (Matthew xxv. 6) denotes a change in the church, 4638. To cry bitterly, lamentation over the false, or truth perished, 4779. To cry with a great voice denotes aversion, 5016, 5018, 5027. To cry denotes confession and acknowledgment, by faith, which is the opposite of aversion, *sh.* 5323. To cry is predicated of indigence, or the want of good, 5365. When man cries to the Lord from evil, or for himself against the good of all others, he is not heard, and it appears to him that the Lord is without mercy, 5585, 6852. Also, when he prays and cries to the Lord in temptation, without overcoming the evil as of himself, 8179. A cry ascending to God denotes imploration and its being heard, 6801, 6802, 6852. To say denotes thought, hence to cry signifies to think more powerfully, thus, thought with a full intention of doing, 7119. See *to* SAY. To cry is to testify indignation, 7142. It denotes interior lamentation and intercession, 7782, 8179, 8573, and hence supplication from the feeling of pain, 8353. The tacit supplication of the heart is heard as a cry in heaven; this is what was represented by the vocal supplications or cries in the representative church, 9202. If the prayer and supplication originate in what is evil and false, they are not heard in heaven, but if sufficiently ardent they are heard as a cry in hell, 9202. Compare 10,456, 10,457. See *to* PRAY.

CRYSTAL [*crystallum*], denotes the truth of faith derived from good, 9872. The knowledge of immaterial things is represented in the other life by crystals, 7175. [The translucence of the Word in the letter from the truths contained in its spiritual sense is denoted by crystal. *Ap. Rev.*, 897, 932]. See PRECIOUS STONES.

CULTIVATE, *to*, or TILL [*colere*]. To be banished from Eden is to be deprived of all intelligence and wisdom; to till the ground is to become corporeal, 305, 345. A tiller of the ground is one who regards corporeal and terrestrial things, and is without charity, 345, 381. See CAIN.

CUMMIN [*cuminum*]. See FITCHES.

CUNNING [*astus*]. See DECEIT, SIMULATION.

CUNNING WORKMAN [*excogitator*]. See CONTRIVER.

CUP [*scypus, seu poculum*]. A cup denotes the truth of faith which is from the good of charity, and, in the opposite sense, the false derived from evil, *sh.* 5120. Joseph's cup signifies interior truth as a medium, 5736, 5747. The various things in the external memory are so many vessels intended for the reception of interior things, and are signified by vessels in the Word, as cups, bowls, baskets, etc., 9394. Hence a cup signifies the intellectual part proximate to the senses of

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hearing and sight, and is predicated of truths, 9996. See Bowl, Vessels.

CURDLE, *to* [*coagulo*]. See Milk.

CURE, *to*, or Take care of [*curare*]. See *to* Heal.

CURSE, *to* [*maledicere*]. The Lord curses none, but is merciful to all, 245, 592, 1093, 1874. To be cursed is to turn away from what is celestial, and to turn to what is corporeal, 245, 379, 1423. A curse signifies disjunction, or aversion from good, 379, 1423, 3530, 3584. They are called cursed who have averted themselves, 5071. Hence blasting and mildew signify the non-reception of the good of love and the good of faith, 9277. Not to curse God signifies that divine truths ought not to be blasphemed, 9221. See Blasphemy, Mercy.

CURTAINS [*aulæa*]. The curtains over the habitation or tabernacle were of goat's hair, because it signifies the innocence of ignorance such as exists with the Gentiles who were thereby represented, 3519; or because it signifies truths from external celestial good which form the external of heaven, 9615, 9627. The three heavens with the Lord in the midst were represented by the tabernacle; their ultimates by the vails or curtains, 3478, 3540. The ten curtains of fine-twined linen, and hyacinth, and purple, and scarlet double-dyed, signify the interior truths of faith, which are of the new intellectual part, and their derivation from spiritual and celestial things, 9595, 9596, 9615. See Colors. Each particular curtain denotes one particular truth, 9602, 9619. The remnant or superfluous part of the curtain hanging over the side of the tabernacle, denotes truths proceeding, 9627. Its edge, the sphere of truth, 9606. To stretch out the heavens, and expand the earth, is to regenerate man; thus, it is to create a new intellectual part, in which is a new will. The like is signified by expanding the curtains of the habitation, 9596. Tapestry or hangings denote truths, such as are in the ultimate heaven, 9743, 9756. See Tent.

CUSH, [*Cusch, Kusch*]. See Ethiopia.

CUSTODY, Guard, or Watch. *To* Guard, or Watch, or Keep [*custodia, custodire*]. To keep custody is to serve and be subordinate, 372. When predicated of the Lord, it signifies the divine providence, 3711, 9304; and in the supreme sense, the divine continuum, or divine essence continued to ultimates, 3733. To feed and keep a flock is to have and apply that particular good to use, 3991. To keep, in the sense of remembrance, is to conserve within, 4703; hence it is predicated of the memory, 9149. The corn preserved in the store-houses of Pharaoh denotes goods and truths stored up in the interiors of the natural mind, 5298. To be imprisoned, or given into custody denotes rejection, 5083, 5089, 5101, and hence separation, 5456. Guard and custody are predicated of the Lord; also of the prophets and priests; thus of the Word, *sh.* 7989, 8211, at the end. To keep the Lord's covenant or precepts, is to live according to them, thus it is to live in good and be conjoined to the Lord, *ill.* 8767, 8881. To guard or keep, denotes to hold in bonds and to coerce, and is predicated both of good and of evil affections, according to opposites, 9096. See Prison. As to the protection or guardianship signified by the cherubim, see 9391, and the article, Cherub.

CUT, *to*, or *to* Cleave [*secare, findere*]. To cleave or rend the shoulder signifies deprivation of all power, 1085. Hewers of wood and

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drawers of water, signify those who perform comparatively vile uses in the church, 1097. Those who arrogate merit to themselves on account of works, appear in the other life to cut wood, 1110, 2784, 3720, 4943; and those who place merit in truths, to cut stone, 3720. A certain class of the former appear to cut or mow grass, 1111. To cut wood signifies the merit of righteousness, 2784, and such merit is in good done from the proprium. See MERIT. To cut stone is to exclude or fashion truths from the proprium, 8941. To cut into segments or pieces is to prepare for arrangement, 10,048. To cut asunder or divide the sea signifies the dissipation of falses, 8184. To be cut off by famine is to perish from the defect of truth, 5302.

CUT ASUNDER THE SEA, *to*. See *to* CUT.

CUTICULARS [*cuticulares*]. Such as acquire truth without delight, but only because they regard it as necessary to salvation, are called cuticulars, because they correspond to the cuticle in the Grand Man, 8977, 8980. See SKIN.

CUTTERS OF GRASS. See *to* CUT.

CUTTERS OF WOOD. See *to* CUT.

CYMBAL. See MUSIC.

CYRUS [*choreschus*], in the representative sense, is the Lord as to the divine human, 8989.

D.

DAGGER [*machæra*]. See SWORD.

DAILY [*quotidie*], denotes continually, what is perpetual and eternal, 2838; in like manner as to-day, yesterday, to-morrow, etc., 2838, 3998, 4304, 6165, 6983. Day by day, or daily, denotes intensely, 5000. As to the signification of the prayer: Give us this day our daily bread, 2493, 2838 at the end, 4976, 6110. See DAY, TIME.

DAINTIES, or SAVORY MEAT [*cupediæ*]. See TASTE.

DAMASCUS, was the principal city of Syria, and has a like signification, 1715. The remains of the worship of the ancient church existed there, 1796. Eliezer of Damascus, the steward of Abram's house, signifies the external church, 1796. See SYRIA.

DAMNATION. Divine truth, separate from divine good, damns every one, 6148. Damnation is the punishment which accrues to the false when truth is vastated, 7102; but it is in consequence of the evil and false procuring their own separation, 7791, 7878, 9020; compare 8286. With those who are damned, the truths of faith and the goods of love are extinguished, 9008. The process of final damnation, *ex.* 7795. The sphere of damnation flows in from hell, and were all the hells opened, the human race would perish, 7879. Those who succumb in temptations come into a state of damnation, 8165. The Jews, when they neglected and thus annihilated their representative worship, represented the damnation of those who remain in their sins, 9965. Damnation, and thus immersion in hell, was also represented by the swallowing up of Korah, Dathan, and Abiram, 8306. No one is condemned because of the omission of external rites, but only for evils of the heart, 9965; nor for false doctrines, unless they are confirmed by evils, 845. To be damned is to perish by reason of evil, 2395.

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DAMSEL [*puella*], denotes affection in which is innocence, 3067, 3080, 3110. See GIRL.

DAN. See TRIBES.

DANCE [*chorea*]. The timbrel and dance denote the affection of truth derived from good, 3081. Dancing is predicated of truth, gladness of good, 4779. In ancient times it was permitted to express spiritual delights by choirs, or by dancing and singing, as mentioned in the Word, where these things signify the joys belonging to the affection of truth grounded in charity, *sh.* 8339. Such dances and sports denote interior festivity, because all festivity is from the delight of the love in which man is, and in the Word internals are expressed by externals, *sh.* 10,416, 10,459. See CHOIR, MUSIC.

DANIEL, when mentioned by name, represents whatsoever is prophetic concerning the coming of the Lord, and the state of the church at the last times, 3652. The prophecies of Daniel concerning the four kingdoms, and concerning the kings of Media and Persia, have respect to the internecine conflicts of evils and falses, 2547. In like manner, all the numbers mentioned in Daniel are significative, 1709. By the magi of whom Daniel is called the prince are meant such as were in the science of spiritual things and thence in revelations, 5223.

DARIUS. As to the quality of worship signified by his requiring to be worshiped as a God, 1326.

DARKNESS, THICK DARKNESS [*tenebræ caligo*]. The things of man's proprium, which appear as light before regeneration, are thick darkness, 7, 21; because he is then in stupor and ignorance of all things relating to spiritual and celestial life, 17. Darkness denotes falsities, *sh.* 1839, 7688, 6015. Darkness denotes falses, thick darkness evils, *ill.* and *sh.* 1860. In the original tongue the word translated darkness, Gen. xv. 17, involves the meaning and signification of both the above terms, 1860. The lumen of the evil is turned into darkness, and darkness is loved by them, 1528. In the hells there is thick darkness, which is derived from falses; and cold, which is derived from evils, 3340. There is also a lumen there, but it is like what is derived from an *ignis fatuus;* and there is also warmth, but it is like that of unclean baths, 3340; as to the lumen more particularly, 3224. When the hells are looked into, there is seen a thick dark mist; and the inhabitants have warmth from the hatreds, revenges, and murders, which they breathe, from experience, 3340. The inhabitants of hell dwell in a gross atmosphere, cloudy, and dark, and also in cold; their darkness and cold are proportionate to the hatred and the falsity in which they are principled, 3643, 8814. The hells are said to be in darkness because they are in falses which appear as darkness when seen from the light of heaven; but they have a lumen as from a coal fire, 4418, 4531, 7870, and also of a yellowish hue as from sulphur, 4416; thus they see one another, 6000, 7870. Those who believe that they are wise from themselves are sent into a state of darkness where they become utterly stupid, from experience, 4531. The lumen flowing in from hell is called darkness, for it is turned into darkness when light from heaven flows into it, 5128. When man comes into temptations he is obsessed by evils and falses, and, as it were, in darkness; for darkness, in the other life, is nothing but the obsession of falses, 6829. Thick darkness denotes the total privation of truth and good, thus impenetrable falseness grounded in evil; darkness, the

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privation of truth, thus what is false only, *sh.* 7711. To feel or grope in thick darkness, denotes where there is contrariety to truth and good, *sh.* 7712. Divine light is as thick darkness and smoke to the evil, *ill.* and *sh.* 1861, 6832, 8197. Clouds and darkness are condensations of falses derived from evils, 8197. The darkness in the church at this day is much grosser than in ancient times, in consequence of confirmations from scientifics formerly unknown, 231—233. The light of truth becomes changed into darkness when man regards himself in place of the Lord, 1321. The mind or intellectual part of man is kept in a light which is quite different from the light of the world; but what darkness this is to those who are in the love of self and the world, *ill.* 3224. When those who are without charity draw near to heaven, their light is changed into darkness, and their minds overcome with stupor, 3412. The love of self and the love of lucre induce darkness and stupor in the mind, 3413. Those who are in corporeal ideas only, that is, in the will of what is evil and in the understanding of what is false, can only regard spiritual and celestial things from the darkness and coldness of their own state, thus they extinguish them, 3888. Black signifies evil, in particular man's proprium, depth of shade or darkness [*tenebricosum*] what is false, 3993. Darkness upon the earth denotes falses occupying the natural mind, 6015. Those who are in truth and not yet in good are in shade and darkness, and what they see are only phantasms, *ill.* 6400, 10,201. When man is in the sensual state and its light, he is in darkness as to spiritual and divine things, and his sensual lumen is turned into mere darkness when it falls into the light of heaven, 6948, 9577, 9801. Actual darkness pervades hell when any light from heaven flows in, 7870. Truth divine is as thick darkness to the man of the spiritual church, and still more to the Israelitish and Jewish people, 8928; compare 8814. Those who refer all things to faith are in darkness concerning good, consequently they are in darkness concerning the conjunction of good and truth, and concerning truth itself, 9186. All heavenly and divine things are darkness to those whose internals are not open to the light of heaven, 9256, 9577, 10,156, 10,201, 10,227.

DART [*jaculum*]. See Bow, Archer.

DATES. See Branch, Palm.

DATHAN. See Korah.

DAUGHTER [*filia*]. In the spiritual man the intellect or understanding is called male, the will female, 54; compare 8994. Hence the church itself, from the affection of good, is called a daughter, etc., 54. And hence sons denote truths and daughters goods, 489—491. In the opposite sense, daughters signify cupidities or lusts, 564, 568. Daughters signify the affections of good and truth; daughter of Zion the affection of good, and daughter of Jerusalem the affection of truth; thus celestial and spiritual churches, 2362, 10,402. Daughters of the nations signify the various affections of evil and the false, and their religious principle, *sh.* 3024. Daughters of the Canaanites signify affections which are discordant with the truth, 3024. Daughters of Canaan signify the affections of what is false and evil, 3683—3686, 3662. Daughters of Heth the affection of truth with those who are without the Word, thus from a source not genuine, 3620. Daughters of Babel, those who are interiorly profane and evil; daughters of the Chaldeans, those who are interiorly profane and false; both holy in externals, 4335.

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See as to various other nations, 3024. Daughters signify affections in common, specific differences being signified according to the age understood, 3067. Daughter of a king, the love of truth, 3703. Daughter denotes affection; also the church and faith wherein is good, 3963, 6419. Daughter denotes the church, and also a false religious principle, *sh.* 6729. The seven daughters of a priest denote the holy things of the church, 6775, 6778. Daughter signifies the genuine affection of truth, handmaid the affection of truth from natural delight, 8993, 8994, 9001. See HANDMAID. Daughters signify the goods of faith, 9079. Daughter of Zion the celestial church, 9055 at the end. The signification of father, mother, and children, *sh.* 3703.

DAUGHTER-IN-LAW [*nurus*], denotes the truth of the church adjoined to its good; in the opposite sense, the false adjoined to its evil, *sh.* 4843, 10,490. Thamar, the truth of the representative church, 4869. What is involved and represented in Judah's whoredom with her, and the derivation of the Jews from that stock, 4818. See JEW.

DAVID, denotes the Lord, 1888, 2159, 2842, 4926. To swear by David denotes irrevocable confirmation, or eternal truth, 2842. A king, more especially when David is understood, represents divine truth, 4763. The throne of David signifies the Lord's heaven, 5044. David signifies the Lord as to divine truth, from whom is faith, intelligence, and wisdom, 9548; as to which, and the reason of his being called the Lord's anointed, 9954. As to his numbering the sons of Israel, 10,217. As to the rebellion of Absalom, 4763. As to his son by the wife of Uriah, 2913. See HETH. David was in the love of himself and his posterity, and believed that what was said of the Lord applied to him and his seed, 2842.

DAY [*dies*]. The six days or times of creation denote so many successive states of man's regeneration, 6. Day denotes time and state of that time, 23; or times and states in general, 486, *ill.* and *sh.* 487, 488, 493, 862, 2788, 3785, 3814, 4780, 4850, 5089, 10,656. A state of faith is called day, a state of no faith night, 221, 4175. Love and faith are also contrasted as day and night, 709. The changes of the regenerate man as to the will, are as summer and winter; and as to the understanding, as day and night, 935, 936. All the days of the earth denotes so long as there is any inhabitants in the earth, and the inhabitants perish from the earth when there is no longer any church, 931. Day by day signifies in every state, 7133, 7157, thus continually, 10,122, 10,132. See DAILY. The third day, denotes a complete period from beginning to end, thus it denotes continuity, 2788, *sh.* 4495, 5457, 7715. The third day denotes the ultimate, when the last state ceases and a new state begins, 4119, 5159, 5457, 5458. The three days denote the whole period or state, and the third day the ultimate of that state, 5457. Consequently the third day denotes the end of a state of purification or preparation to receive, 8791, 8811, 8812. Many days denote much of the subject predicated, 4780, 6798, 5089. To this day, even to-day, to-day, in that day, etc., denote what is perpetual and eternal, 2838, 3325, 3467, 3998, 4197, 4304, 4316, 4596, 6165, 6278, 6573, 7140, 8052, 8503—8505. By a change in the expression, it denotes what is apparently perpetual, consequently only temporal, 3325, 3329. From now, or from this day, denotes henceforward to eternity, 6984. Compare to-day and to-morrow, 8788. Yesterday signifies from eternity to-day eternity, and to-morrow to eternity, 3998; as to the latter, see

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also 7399, 7509, 7510, 8082, 10,412; and the expression, continually, 9939, 8418. The morrow or the day following, when predicated of the Jewish nation, signifies duration to the end of the church, 10,497; when predicated of the Lord, predetermination, 7510. From yesterday, and from the day before yesterday, denotes past time in general, and when predicated of the Lord, what is from eternity, *ill.* and *sh.* 6983. Hence it denotes from a prior state, 7114, 7139, 7140, 9070; compare 4067. When predicated of the Lord yesterday and to-day denote what is eternal, 2838, 9939. Days and hours, when predicated of the church, denote states as to good and truth; hours, such states in particular, *sh.* 4334. The twelve hours of the day signify all the states of truth, 6000. As to the day or the hour of judgment, see 3353—3356, 9857, at the end. Days signify times and states in general, and years are added to signify the quality or species of state, 487. See YEAR. The days of old or of antiquity, and the days of eternity, signify the beginning, by which is denoted the commencement of man's regeneration, 16. See DAYS OF ETERNITY. When a year, a month, or day is mentioned in the singular number, it denotes a whole state or period, 3814. To come into days or grow old, is to put off what is human and put on what is celestial; when predicated of the Lord, to put on what is divine, 3016; compare 1854, 2198. It came to pass in that day, denotes state, 3462. As yet a great day, denotes a state now proceeding, 3785. Days multiplied, denotes change of state, and is predicated of truth, 4850. The times of the day, as morning, mid-day, evening, and twilight, in hell, are so many variations of night and torment, *ill.* 6110. The last day and the judgment is the death of the body with every individual, 5078. In the whole day, and in the whole night, denotes a state of perception not obscure and obscure, 7680. Day, and light, denotes when there is truth and good, 7870. The times of the day, as morning, noon, evening, and night, states of illustration and perception, and of the latter obscured, 8106. Of a day in its day, or every day its own rate, denotes continually, 8418, 8423. The first day denotes the beginning of a state, 7887, 7891. The first day to the seventh, a whole and holy period, or a state completely holy, 7890. Six days denote the labors and combats of temptation, 8494, 8506, 8539, 10,367. The sixth day denotes the end of any given state, 8421, 8488; also the seventh, 7892. The seventh day denotes a holy state, 8059; or a state of the conjunction of good and truth, 8490, 10,367; consequently the state after regeneration, 8539, 10,374. The tenth day denotes the state of the initiation of the interiors, 7831. The day began from the evening in the representative church, because man, before he comes into the morning or light of truth, is in a state of shade or darkness, 5270. The morrow of the Paschal Supper, or the day Pæsach, denotes the state in which the Lord is present, and hence liberation from damnation, 8017. The days of our father Abraham, denotes a previous state as to truths, illustrated from the truths known in the ancient church, and now obliterated by the Philistines, 3419. The day of Elias denotes a state of the reception of Divine truth or the Lord as the Word, 9198. The day of Jehovah, of the fierceness of his wrath, etc., and the great day of God Almighty, denote the last times when there is no longer any faith or charity, and hence the last judgment, 5360, 5798, 6997, 8902, 9809. The day of affliction denotes the miserable state of the evil in the other life, 34.

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The day of straightness denotes when truth is preferred to good, 4548. Days of mourning denotes perversion of state, 3607. Days few and evil denotes a state of temptations in the natural man, 6097. The day of slaughter denotes the end of the vastated church, 8902. Changes of state in the other life are as the changes of the times of a day in the world, to the intent that man may be continually perfecting, 8246. That in the other life states succeed each other, like the seasons of the year in the world, 9213. And that the states appertaining to the angels are as the times of a day, but ending in twilight instead of night, *ill.* 10,605.

DAY-DAWN [*aurora*]. When those who from external things look to internal, see the day-dawn, they think of the beginning of all things from the Lord, and of their progression to the full day of wisdom, 1807, 920. The dawn ascending denotes the approach of the Lord's kingdom, when the upright are separated from the evil, *sh.* 2404, 2405. Morning and day-dawn, in the supreme sense, are the Lord, in the internal sense, his love, and hence peace, 3458. It was in the day-dawn or morning redness that Jacob was named Israel, by whom is signified the celestial spiritual man, with whom the internal and external are conjoined, 4275, 4283—4289. The dawn or redness denotes when conjunction begins, the rise of the sun conjunction itself, 4300. When man is in peace, celestial and spiritual things are in their day-dawn and spring, 1726, 3696, 5662. Peace in heaven has a like salutary and cheering influence as day-dawn and its light on earth, 2780, 8455; compare 91. See Morning.

DAY BEFORE YESTERDAY, the [*nudius tertius*]. See Day.

DAY FOLLOWING, the [*postridie*]. See Day.

DAYS OF ETERNITY, the [*dies æternitatis*], or days of old, signify the beginning, by which is denoted the commencement of man's regeneration, 16. Days of eternity denote the most ancient church; generation of generation, the ancient church, 477, 1259, 6239, 10,248; compare 3419, and see Age, Day, Eternal, Generation.

DEAF [*surdus*]. The deaf are those who do not perceive what is true, and hence do not obey; abstractedly, the non-perception of truth, and hence non-obedience, *sh.* 6989. By the deaf, in the Word, are also signified the Gentiles who are unacquainted with the truths of faith, because they are without the Word, and hence cannot live according to them, 6989. The deaf are they who are not in the faith of truth, because not yet in the knowledge and apperception of it, briefly *sh.* 9209, 9397. Those who reason from sensual things, and thence conclude concerning heavenly things, are deaf serpents, 196. To enter upon an explication of heavenly things to the unregenerate who have no notion of them is like speaking to the deaf, 4027.

DEATH, Dead [*mors, mortuum*]. He is a dead man who acknowledges nothing as good and true but what pertains to the body and the world; he is a spiritual man who acknowledges spiritual good and truth, but only from faith; and he is a celestial man who believes and perceives them from love, 81. Man is called dead when the external and internal are separated, 272, and when he is not in faith, 290. A man is called dead who lives the life of death, which is damnation and hell, 304. Death signifies the cessation of any particular state or quality, 494, 525, 2516, 3326, 4563, 4833. The death of the antediluvians

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was occasioned by an inundation of evils and falses, 660; compare 5725. In the other life it is manifestly perceived what is alive and what is not alive with man; how his good appears in each case, 671. He who is without goods and truths is not living but dead, 680. The worship of those who are in the love of self is interiorly as somewhat dead and cadaverous, 1326. Corporeal things must die before man can be born anew or regenerated, as the body itself must die before he can come into heaven, 1408. The death of the body is only a continuation of life in a new state, which is therefore signified by expressions relating to death when they occur in the Word, 1854. As to the life of man after death and the manner of his resuscitation, see LIFE, RESURRECTION. To see death signifies to perish, 2687. By the Lord's death on the cross all that was merely human was put off, illustrated by the offering up of Isaac, 2818, 2854. To die denotes the last time of the church, when all faith, that is, charity, has expired, illustrated by the death of Sarah, 2908, 2912, and by the death of Joseph, 6587, 6593. To bury the dead is to emerge from the state of shade and of night, predicated of the truth of faith, represented by death, 2917, 2923, 2961; compare 6557, 6558. To die, denotes an end of a given representation, illustrated by the death of Abraham, 3253, 3259; by the death of Ishmael, 3276; by the death of Isaac, 4618, 4621; by the death of Jacob, 6464, 6465; and generally, 5975: in respect to the office of Aaron, 9928, 10,244. To die is to rise again, or to end one state and commence another, 3326, 3498, 3505, 3523, 6008, 6036, 6176; *ill.* 6221, 6645. To be slain and to die, when it is predicated of good and truth, denotes not to be received, 3387, 3395. The proprium of man is nothing but evil, and when it is not vivified by divine good, or the Lord's proprium, man is said to be dead, 3813. In ancient times, wives who bare no children called themselves dead, and believed themselves to be so, and this from a spiritual cause grounded on the correspondence of sons and daughters, 3908, 3915, 3969. The life of the evil, though received from the Lord, is spiritual death, 4320, 4417, 5070, 6685, 10,363. Man cannot die when corporeal things are separated by the death of the body, because his interiors are conjoined to the Lord, 4364, 4525; compare 5114, 5144, 6326, 10,099, 10,591. Death denotes the extinction of the Lord's life, which is the life of the divine human, in man, 4724. It was customary with the ancients to bewail the dead, by which a last farewell is to be understood, though they knew that the person still lived, 4565. By death, in the Word, is signified hell and eternal unhappiness, and what is evil and false, as opposed to the life of intelligence and wisdom, 5407; or the life of truth, 5465, 7136. No other death is treated of in the internal sense of the Word than spiritual death, which is damnation, 5605, 5759, *sh.* 6119, 7136, 7494, 7954, 8364, 8407, 8571, 9007, 9008. Death is occasioned by sin, 5712, 5726, 8364. If man had lived the life of good, he would have been without disease, and would have become an infant again in his old age, but a wise one; and would then have passed into heaven, and put on a body such as the angels have without suffering, 5726. See DISEASE. The destruction (or death) that wasteth at noon-day, denotes evil openly lived, by which truth is destroyed, 6000. When man is said to die he only passes out of the body which has served him as an instrument of use in this world into a body adapted

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for uses in the other, 6008. To place the hand on the eyes when a man dies, denotes to vivify or to elevate, and this by the closing of the external sensual and the opening of the internal, 6008. In the state of desolation, when truths are deficient, the spiritual life labors, and man is partly remitted into his proprium, hence there is then presented an image of spiritual death, which is damnation, 6119; compare 8571. Inasmuch as death denotes resurrection to life and regeneration, sickness denotes the successive state preceding, *ill.* 6221. The death of the men who were at enmity with Moses denotes the removal of falses that would destroy the life of truth and good, 7021. The fishes dying when the waters were turned into blood, the extinction of scientifics by the falsification of truth, *ill.* 7318. The first-born dying or being slain throughout Egypt, the damnation of those who are in falses of evil, or in faith separate from charity, 7871. They have life, and are said to be alive, who will what is good and believe what is true; while they have not life, and are said to be dead, who will what is evil and believe what is false, *sh.* 7494. To die denotes the consumption or withdrawal of good and truth, 7507, 7511, 7699. To die denotes extirpation, 7738. To die in the desert is to succumb in temptations, and hence to be damned, *ill.* 8165. To die by the hand of Jehovah is to rush into damnation by relinquishing the Lord, 8407. Anguish, and as it were death, is occasioned by any attempt of those below heaven to enter into it, or of those in an inferior heaven to enter into a superior, or of those in the highest heaven to ascend to the divine, 8797; the reason, 8922. Damnation is called spiritual death, and yet the damned live, because they have extinguished the truths of faith and the goods of love, which are the verimost life of the Lord with them, *ill.* 9008. By the dead saints arising, after the resurrection of the Lord, and going into the holy city, is signified the salvation of the spiritual church; and that they were seen in vision, 9229. Knowledges of heavenly things become dead when they are only stored in the memory, and used for worldly ends, 9272. When man ceases to respire externally by the death of the body, he enters upon a respiration which is exactly accordant with the affection of truth in which he was principled, thus according to his life of faith, 9281. When death is predicated of Aaron and his sons, it denotes the end of what is representative, and thus of conjunction with heaven, 9928, 10,244. See above. The punishment of death for breaking the sabbath denotes spiritual death in consequence of non-conjunction with heaven and the Lord, 10,363, 10,731.

DEBILITY [*debilitatis*], signifies the diminution of potency, 8616. See Disease.

DEBORAH, the nurse of Rebecca, denotes hereditary evil, *ill.* 4563. See Rebecca. The prophetic chant of Deborah and Barak treats of the perversion of the church and its restitution, 8753.

DEBT [*debita*]. Those who are wise not only observe the laws of the decalogue externally, but also in internals, because the doing of such evils is contrary to the internal debt, or charity, between man and man, 4190. The conjugial debt signifies conjunction, 9003.

DECADES, like hundreds and thousands, denote much, but each in a different degree, 8715. See Numbers (*Ten*).

DECALOGUE [*decalogus*]. See Law. The ten precepts or words of the Decalogue signify remains, and the table on which they were

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written the internal man, 576. All the precepts of the Decalogue have relation to the life of charity and faith thence derived, *ill.* 1798, 1038. The precepts of life were adapted to use in both senses; those which were for use in the literal sense were for the Jewish people of that time, 2609; compare 10,637. The moral precepts of the Decalogue needed not to be miraculously revealed, as they were known to all nations, but they were so promulgated from Sinai on account of their internal sense, 2609, 3690, 8862, 8902 at the end. The precepts of the Decalogue are called a covenant, because there can be no conjunction between God and man unless they are observed, not only in their external form, but in their internal, 4197 at the end, 8899. The laws of life which are in the Decalogue and other parts of the Old Testament are not abrogated, but confirmed in both senses, 9211. The ten commandments are the divine truths implanted in the good of those who are of the Lord's spiritual church, 8859. The signification of each commandment, *ill.* and *sh.* 8860—8910. See ADULTERY, SABBATH, etc. The two tables signify the law in the whole complex, 9416, 10,375. Why there were two tables, and how they were divided and written, 9416. See also 10,375, 10,376 and the numbers cited there.

DECEIT [*dolus*]. Those who deceive by artful deceit, with a view to destroy souls, seem to live among serpents in a more direful hell than homicides, 830; compare 4533, 9013. There are differences of deceit, some being premeditated, and some not premeditated. The worst of deceivers are expelled from all society, and sit in solitary misery, like images of death, 830. Those who have simulated external decorum and religion for the purpose of obtaining influence over others, and drawing them into their lusts and pleasures, become jugglers and soothsayers; their quality described, 831. The most deceitful are in an infernal tun; they infuse deceits with so much subtilty that they are able to pervert the very thoughts, and even to substitute others for them; hence they are not admitted to men, 947. Concerning others of the deceitful in an obscure chamber who have fraudulently deceived others with a view of possessing their goods, 949. Generally deceitful pretenders undergo the various punishments of discerption; the author's experience, 957—960. Deceivers and hypocrites at first insinuate themselves into societies; but they are rejected and fined, 1273. See FINE. Such are meant by those who enter in not having on a wedding garment, 2132. The deceitful present the fallacy of being situated above the head while they are in hell beneath the feet, 1380. Infernal spirits are only allowed to speak what is false from their own evil, to speak otherwise being deceit, which is not permitted, 1695. The Lord continually provides against the danger of good and evil becoming commingled, on account of the eternal damnation which it entails upon man; but there are deceivers and hypocrites within the church who are in greater danger than others in this respect, 2427. Pretence and deceit were regarded as enormities by the most ancient people; and the deceitful were cast out, as devils, from society, 3573 at the end. He whose will and thought are not exhibited in his face, as in their proper image, is deceitful or a hypocrite, 3934. Simulation which has the good of the neighbor, or the country, or the church for its end, is prudence; but simulation that has evil for its end is deceit, 3993. Such deceit the evil call prudence, 6655. Simulation and deceit are rendered practi-

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cable by the fibres of the cerebrum governing the fibres of the cerebellum, 4327. Fraud is evil opinion and intention, and the fraudulent think and intend differently from him with whom they speak, 4459, 4469. As to the fraud of Jacob, 3660; and the fraudulent contract of his sons with Shechem, 4459. The state of a crafty and deceitful spirit who was known to the author in his lifetime described, 5058. Concerning the assumption of subjects by such spirits, 5989, 6197. The deceitful, when viewed by the angels, appear as serpents, and the most deceitful as vipers, 4533, 9013; compare 830. To act insidiously or lie in wait is to do evil from the will and from forethought, 9009. Deceit or guile is wickedness grounded in the will, in previous thought or premeditation, which is the worst of all evil, 9013. Those who have acted from guile in regard to worldly things in this life, also allure others in regard to spiritual and celestial things in the other life; such are called genii, and their abode in hell is behind the back, where they have the power of rendering themselves invisible, 9013. They destroy the all of spiritual and interior life, and therefore are not admitted to men like spirits, 9013. Because they appear like serpents when inspected by the angels, and what proceeds from them is venom; poison denotes deceit in the Word, and poisonous serpents the deceitful, *sh.* 9013. Deceit is hypocrisy in the spiritual sense, being so called when piety, or charity, or innocence is simulated, *sh.* 9013. It is what is meant by the sin against the Holy Spirit, because hypocrisy or deceit in divine things infects the interiors of man, and destroys his spiritual life, 9013. See Hypocrites, Simulation.

DECISION. The decision, consummation, and fulness of things denotes the end of the church, 1857, 2905. See Desolation, Vastation, Consummation.

DECLARE, or Tell, *to* [*indicare*], signifies to think and reflect, 2862, 5508, 8142. Consequently to perceive, 3608, and to know, 3803; or to apperceive and communicate, 4856, 5264, 5922. Hence it also signifies to conjoin, 5596. To tell or indicate is to apperceive, because thoughts are communicated in the other life without speech, 5601. It signifies communication, conjunction, and influx, 5966, 6063, 7058. To tell what shall happen, communication and prediction, 6337. Tell me, I pray thee, exploration, 3111, and deliberation, 3158. See *to* Say.

DECLINE, or Turn aside, *to* [*declinare*], is to fall into what is false and evil, 4815. To decline, in like manner as to descend, is predicated of elongation from good to evil, and from the true to the false, 4816; thus of application to what is false, 4867. To decline, in a good sense, is to submit, 3068; compare 2330, 2339. To decline or pervert the judgment of the stranger, etc., is to lead by instruction to what is false and evil, 4844. To decline or follow after a multitude to do evil denotes confirmation and consociation with those who pervert truths and goods, 9252. To decline is to pervert, thus to destroy, 9260.

DECORATION. See Ornament.

DECORUM. Honesty is the complex of all the moral virtues; decorum the form, 2915. Where these are, the Lord is present with man, for upon them he founds conscience, consequently intelligence and wisdom, 2915. Honesty consists in willing well to others from the heart, decorum in the speech and manner, by which that honest will is

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testified or represented, 4574. The case of honesty and decorum an illustration of the sense in which truths are to be regarded as the forms of good, 4574.

DEDAN. See Sheba, Keturah.

DEEP, Depth [*profundum, profunditas*]. Deeps denote the hells as to evils, because they are the opposite of heights, which denote heaven, *sh.* 8279, 8298, 8099. Abysses denote the hells as to falses, because they are understood to contain waters, 8278, 8279. See Abyss. Deeps are exteriors, and heights are interiors, 9656, *ill.* 10,181. The want of love towards the neighbor is an infernal deep which separates man from the Lord, and into which those who are so separated fall if they approach towards him, 904. See Hell.

DEER. The animal understood to be the stag, or male deer, [*cervus*, Ps. xlii. 1; Is. xxxv. 6,] signifies the natural affection of truth, 6413. The hind [*cerva*, the female of the deer] is an animal which rejoices beyond others in its freedom; it signifies natural affection; specifically, the affection of natural good, 6413. Napthali compared to a hind let loose, signifies the affections of the natural man remitted into freedom after temptations, 3928, 6411—6415. The fallow-deer [*dama*], and the roe, or roebuck [*caprea*], only occur, 2165, where 1 Kings iv. 23 is cited. Animals of this species would seem to come under the signification of the flock, 8937. See Flocks, Herd.

DEFENCE [*defensio*]. Ultimate truth is a defence to spiritual truth; it is also the means by which the natural man conjoins himself to the spiritual, and when the latter relinquishes it he has no means of defending himself against the former, 5008, 5022—5028. Hence it is, as man becomes more spiritual that he is assailed by evil spirits who are all merely natural, and thus comes into temptations, *ill.* 5036; compare 8960. Those who are in the truths of faith only are not admitted into temptations, because the Lord could not defend them against evils and falses, 8975. Evils necessarily lead men into falses, because what a man loves he cherishes and defends, and evils can only be defended by falses, 7437. How temptations are instrumental in confirming good and truth by the defence which they provoke, *ill.* 6663. See Confirmation.

DEFORMITY [*deformitas*]. The effigy of the man is contained in every idea of his thought, and can be rendered visible; the deformity of such effigies with the evil would strike the beholder with horror, 1008. He with whom the internal and external man are opposed is black and deformed as to his spirit, however fair he may appear outwardly, 3425. The inhabitants of hell are horribly deformed, and when seen in the light of heaven appear as monsters, 5199, 5377. Certain deformed spirits described, 5717. Spirits and angels are beautiful in proportion to the communication of their thoughts and affections with societies; if the communication is diffused in societies not according to celestial order, they are in that degree unhandsome; if they communicate with infernal societies they are deformed and diabolical, 6605. See Beauty.

DEGREE, or Step [*gradus*]. The intellectual part of man consists of three degrees, which are respectively called, the scientific, the rational, and the intellectual, 657, 658, compare 5934. The difference between the degrees of heavenly joy is such, that the inmost of one

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degree hardly approaches the outmost of another, 543. There is a like difference of degree in goods and truths, those in the higher degree being represented in the lower as in their images, 3691. Without a distinct idea of degrees, it is impossible to understand the nature of the connection between the soul and the body, nor how heaven is constituted, 3691. The three degrees with man are in correspondence with the three heavens, and receive influx from them, *ill.* 3691. How much those things, which are in a superior degree, exceed, in perfection and abundance, those which are in an inferior, 3405. The lowest degree is that which is called the external or natural man, the concupiscences and phantasies of which are similar to those of animals; the middle degree is the internal or rational man by which they are kept in subjection and ruled; the third or highest degree is most unknown to man, but it is the medium by which the Lord flows into the rational mind, 3747. The heavens with which these degrees correspond, are successively opened in man, according as he is principled in the good of life, 9594. The degrees by which the church advances are four: 1. The truth of faith; 2. Its exercise; 3. Charity thence derived; 4. Celestial love, 3759. All who are in goods and truths are in fraternity, because all good and truth originates from the Lord as a common father; still there are differences of degree, and these are signified in the Word by various terms of relationship, 4121. There are goods and truths of a triple degree in the internal man, according to the three heavens; and goods and truths of a triple degree in the external man, which correspond to them, *ill.* 4154. Degrees are as ladders from things interior to things exterior, and are so distinct that the interior are capable of existing and subsisting without the exterior, but not contrariwise, 5114, 5144, 6326, 10,099. On this account man cannot die when corporeal things are separated by the death of the body, 4364, 4525. There are three degrees in man answering to the three heavens, besides the body with its sensual faculties, 5114. The life which flows in from the Lord is derived from one degree to another, and becomes more and more common or composite, 5114; compare 3240. The interiors of man are distinguished into degrees, and every degree is so terminated as to be separate from the inferior or subjacent degree; if this were not the case, evil in the ultimate degree would flow in with defilement, 5144, 5145. Things interior and their quality in respect to things exterior cannot be known unless degrees are known, 5146. All things are formed from one another successively, so that they are not united by a continuum, but contained within one another; he who conceives of formations, as of things continuously purer and grosser, cannot comprehend the internal and external of man, 5146, 6326, 6465, 8603. See INTERNAL, EXTERNAL, FORM, CONNECTION. Man casts himself into hell or evil by degrees, first from consent, then from purpose, and lastly from the delight of his life, 6203, 6204. Each degree in man is distinguished by its particular light, the lumen of the sensual degree is that by which hell flows in, as heaven with its wisdom and intelligence by the clear light of the interior, 6310—6313. The degrees of regeneration proceed from truth to the good of life, and thence to good, 6396; compare 4145, 5605. It is impossible to liberate man from evils and falses at once, because they are so inherent that they can only be removed by various mutations of state, thus by degrees, 7186, 9336.

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The vastation or removal of truth is in like manner effected by degrees 7265, 7710, 7795, 7465. There are six degrees of divine truth, two of which are above angelic intelligence, 8443, 8603; compare 9435. The degree, both as to quantity and quality of good and truth with man, can be seen in the light of heaven but not in the light of the world, 8533; and no one can ascend higher than the degree in which he is, 8945. How the case is with degrees in successive order, illustrated from fruits and from animal life, 8603. To ascend by degrees or steps denotes to be elevated to things interior, *ill.* and *sh.* 8945. In order to man's regeneration divine truth must be received in good from the Lord, and this can only be done by degrees, in the same order that heaven and earth were created, and in which they are sustained, 9336, 9435. All altitudes in heaven are relative to the Lord as a sun which is its centre, hence altitude or heights signify degrees of good and truth, 9489; hence also what is high signifies what is internal, and good is more perfect in proportion as its degree is more interior, 9489 at the end. Altitude signifies degree as to good, and it signifies degree as to truth also when predicated of the ultimate heaven, 9773; compare 10,179, 10,181. All distances from the Lord, as the highest or inmost are so many degrees of good and truth from him, 9773. The Lord's spiritual kingdom consists of three degrees, the inmost communicating with the celestial, the outmost with the natural, and the middle participating equally of both, 9825. There are three heavens and three degrees in each; there are also the same number in man, 9825. The influx and reception of the divine is in several degrees, and innumerable arcana are involved in each, 9940. The three degrees which succeed each other in heaven are called celestial, spiritual, and natural, and they are connected and make one by influx, 10,099; compare 8603. The learned of this day have no knowledge of degrees, except as to continuity, but the ancients were acquainted with them; hence their knowledge of the separate existence of the spirit, and of man's capacity for being withdrawn from sensual things and elevated into the light of the spirit, 10,099. The interior degrees are opened by divine truths as vessels recipient of the good of love from the Lord, and in proportion as they are opened man approaches nearer to the divine, 10,099. And how impossible it is for anything to exist unless good and truth consociate to produce it, 5194. Degrees from interior to exterior, or from inmost to the outmost or the extremes, are called degrees of altitude or of depth, and are discrete from one another; it is according to these degrees that the Lord is called the Most High, by which is meant the inmost and centre of all, 10,181. Degrees of greater or less purity, which proceed by continuity, as from light to shade, are called degrees of longitude and latitude, 10,181. Degrees of altitude are consociated according to correspondence, the things of the interior degrees becoming more and more perfect, 10,181. [That the spiritual degree, which is interior, does not communicate with the natural or exterior by continuity, but by correspondences, see *Angelic Wisdom concerning Divine Love and Divine Wisdom*, 238; and on the subject of degrees generally, the *third part* of that work.]

DEISTS. See DEITY.

DEITY [*Deitas*]. There is no real acknowledgment of the Deity except under the human form, 4733. Those who profess to acknow-

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ledge the supreme ens, of which they can form no conception, acknowledge no God, but nature in his place, 4733; because man is such that he can have no idea of the abstract, for unless somewhat natural is adjoined, his thought perishes as in an abyss, and is dissipated, 5110. Hence the divine human is the All in All in heaven, 7211; and the means by which man can be conjoined to the invisible God in thought and affection, 9972. The idea of God under the human form is from heavenly influx, and hence is according to the order and fluxion of heaven, which in its complex is one man, 10,159. The divine human seen in the sun of heaven, 7173; and the advent of God, as a man in this world, acknowledged with joy by the inhabitants of other earths, 9359. See God, Lord.

DELIGHT [*jucunda, juncunditas*]. The phantasies that have been indulged in the life of the body are turned into filthy delights in the other life, 820, 954, 1742. Interior affections and their delights become manifest in the world of spirits; the more interior with their pleasantness in the heaven of angelic spirits; the yet more interior with their felicity in the heaven of angels, 994. Pleasures in the Word are signified by reptiles or creeping things, and distinction is made between those whereof the delights are living or heavenly, and those whereof the delights are dead or infernal, *sh.* 994. See Creeping-Thing. Pleasure derives all its quality from delight, without which it is inanimate and dead, 995. The delight of pleasure, thus of everything corporeal and sensual, is derived from interior affections, 995. See Pleasure. Only that delight in which is good from the Lord can be called living, 995. Interior affections, if they are living, draw their delight from good and truth; good and truth draw their delight from charity and faith; and these again from the Lord, thus from life itself, 995. The various delights of the body and of sensual things are therefore denied to no man providing his intentions are good, 995. Delight grows vile the more it approaches to things external, and indefinitely sweeter and pleasanter as it approaches to things internal; 996, compare 5620. Hence the delights of the body are held in contempt when man comes into the spirit, and these again when he comes into heaven, and so on to the highest of the heavens, 996. The living delight of pleasure is derived from charity, and is proportioned to use, *ill.* 997; compare 1096. There is a twofold happiness in the internal man to which correspond two delights in the external, the one being the delight of good, the other of truth, 1470; compare 3589, 4301, 8056. Evil spirits can find no delight except in a life of cruelty and hatred flowing from the loves of self and of the world, 1742, *ill.* 3701, 5057, 7370, 7371. They delight especially in the destruction of man, 6192. They seek the evil of others for no end but the delight they find in it, 8293, 7032, 7392. Savoury meats or delicacies are expressed in the Hebrew tongue by a word which denotes the delight and pleasantness of taste; in the internal sense it denotes the delight of good and the pleasantness of truth, 3502, 3536. Nothing can remain with man which is not insinuated by some delight; hence the natural man can only become regenerate by the insinuation of rational truths with delights, 3502; compare 7967. Such truths, together with all other scientifics, are situated in the memory according to the delight found in them; accordingly, when the delight is excited, the truth or object returns, and when the truth or object is

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remembered the delight returns, 3512, 4302. Love is the life itself of man, and such as his love is such is his delight, because it can only proceed from his love, 3539, 3701, 3938. The delights of good are called things desirable, the pleasantness of truth things delectable, because the affection of good desires, and the affection of truth finds delight in it, 3589. The same distinction is observed between joy and gladness, 8056; compare 4301. Delight is an actual variation of form modified and animated by the influx of life from the Lord, 3726; compare 5147. The combats between the delights of the natural man and the delights of the spiritual man constitute temptation, *ill.* 3928; for the external man is entirely occupied with the delights of evil, 6631; and the delights and blessedness of the internal man can only flow in as these are removed, 6408. The delight of affection in the external sense, the felicity of eternal life in the internal sense, and eternity itself in the supreme sense, are signified by blessedness, *ill.* 3938. They who are in the delight of the affections of what is evil and false, do not know what the delight of the affections of good and truth is; and they suppose they should perish if they were deprived of their delight, shewn from experience, 3938, 4063. Delights of the affections of truth and good effect conjunction, because the life of man consists in delights, 3939. Such delights flow in by the medium of angels from the Lord, 4027. An illustration of the reality of truth and good and their effect upon man. The pleasantness and delight of seeing is of the soul and its affection, not of the eye, and what is not seen from any delight of affection is not inserted into the memory, 4301. Those who are in faith separate from charity take no other truths from the Word but such as agree with the delights of their life, fully *ill.* 4769. The whole delight and happiness of heaven consists in willing well and doing well to others, 4776; thus nothing affords them more joy than removing evils from man, and leading him to heaven, 5992. In the other life there are societies of such as have given themselves up to the delight of conversation, without regard to the good or evil of those with whom they associated; how they deprive others of all joy, and appropriate it to themselves, 4804. How the posterity of Jacob delighted in cruelty, 5057. The intellectual part of man may be compared to forms which are continually varied, and the voluntary part to the harmony resulting from such variation; consequently truths may be compared to variations and goods to delight thence derived, 5147. The good of charity yields nutrition to the spirit of man as food nourishes his body; illustrated by the opening of the meatuses or ducts of the body according to delight, etc., 5147. All sweetness in the natural world corresponds to delight and pleasantness in the spiritual, *ill.* and *sh.* 5620. See Honey. External delight contains somewhat of the love of the world in it, 5620, compare 996; and see below, 9213. The Word in the external form is signified by delight, because every one can bend it to favor his own love, 5620. In its interior sense it is the delight of spiritual and angelic minds, 5648. Man is led to good by the delights of his life and by the mediation of evil spirits; his delights themselves being bent towards the liberty in which he is ultimately placed, 5993. When man casts himself into evil from the delight of his affection, then the hell corresponding to such evil is opened to him, because its influx is into its own delight, 6203. So much of the delight of doing evil as

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remains after death can only be removed by punishments, and further, by demersions into hell, 7032. The interior goods of love and affection when they flow into the natural part of man are sensibly perceived there as delights; hence what are commonly called delights are exterior goods, 7356. The evil come into tedium instead of delight when they are in mere falses, because they are unable to do evil; hence they delight in the appearances and falsifications of truth by which the upright may be deceived, 7392. Unless some delight of the affections adhere to truth, the angels labor in vain to excite faith and charity in man, 7967. The natural man cannot conceive why the loss of truth should be an affliction, but with the spiritual man truth is the very delight of his life, *ill.* 8352. Those who are only in natural delight do not care whether they know genuine truth or not, more especially when they can make the doctrinals of their churches the means of self-aggrandizement, 8993. When the good of charity is insinuated, the delight of pleasures which constitutes the natural life is removed; hence arises temptation, after which spiritual good and delight are communicated by the Lord, 8413; compare 6414, and see CONSOLATION. After regeneration the good of charity is the all of life, and the delight of pleasure is the ultimate plane in which spiritual good with its felicity and blessedness is terminated, 8413. Those who can only be led by natural delight can be reformed but not regenerated; only those can be regenerated who are receptive of the truths of faith, 8987. External delights cohere with the world, and are excited and vivified by its heat, 9213, 9341. See below, 9996. Internal delights are in like manner coherent with heaven, and are excited and vivified by its heat which is love from the Lord, 9213. The delights of external love are as a shade in which the truths of faith cannot be discerned, 9213. The sensual scientific is the ultimate of the intellectual part of man, and sensual delight the ultimate of the voluntary part, 9996, 3293. The delight of love truly conjugial is both internal and external, the delight of love not truly conjugial is only external, 10,170. Natural and sensual delight is signified by the calf as an idol, and it consists in the delight of pleasure, of cupidity, and of the loves of self and the world, *ill.* and *sh.* 10,407. Those who give themselves up to the loves of self and the world, at length find their delight in hatred and revenge, and after death rush into all manner of wickedness, 10,742—10,746.

DELIVER, *to* [*liberare*], signifies to prevail, 6784; and to exempt or liberate from falses, 6854. Deliverance is predicated of the bound, who are such as are principled in good, and yet bound as it were by falses, 6854. Such were those who were detained in the lower earth until the Lord's advent, 7849, concerning whom see 8668, and the passages cited there. Their deliverance at the Lord's resurrection is signified by his descent to hell, and was also represented by the deceased who rose from the tombs and appeared to many in Jerusalem, 8018. No power but the holy proceeding of the Lord could deliver the spiritual church from falses, 6864; which proceeding is the divine truth manifesting the divine human, 6945. The process by which this deliverance is effected, *ex.* 8099,—that it involves three states represented by the three festivals observed in the Jewish Church, 9286, 9294, 9295. No other than a gradual process is possible since no one can be introduced into heaven by an instantaneous act of mercy, 7186.

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It is the same thing as deliverance from sins, or the removal of evil, which can only take place as man seriously repents, 9077. It is an actual deliverance from the yoke and dominion of wicked spirits, 905, 10,219, especially 10,657. No one can be delivered from evil who believes that his actions are self-derived, 10,219. All deliverance from evil is owing to the subjugation of the hells by the Lord, and the glorification of his human, 10,655; see also 9937; and as to the temptations experienced by those who are delivered, 4299. See TEMPTATION, REGENERATION, *to* ESCAPE.

DELUGE [*diluvium*]. See FLOOD.

DEMON. See DEVIL, SPIRIT.

DENIAL [*negatio*]. See AVERSION, DOUBT.

DEPART, *to* [*egredi*]. See *to* GO FORTH.

DEPART, or JOURNEY, *to* [*proficisci*]. See *to* JOURNEY.

DEPART, or GO AWAY, *to* [*abire seu exire*], signifies separation, not necessarily actual, but in appearance, 5827; compare 5696. To go, or to go away, is to live; also to live removed and in secret; and to relinquish, 5962. To cause to go away is to dissipate, 8201. Moses sent away to the people by Jehovah, denotes the Lord's conjunction with them by truth from the divine as a medium, 8787. The Lord's going away to the Father denotes the union of the human essence to the divine, *sh.* 3736. See *to* Go.

DEPENDENCE [*dependentia*]. All things that are in the world and in nature depend from heaven, and this more immediately from the Lord, who thus governs all, 2026. Every posterior formation exists separate from the prior, but not without dependence, 6465. See DEGREE. Dependence is the subordinate disposition of things from interiors to exteriors, as from angels and angelic societies to men, 8728. See DISPOSITION.

DEPOSIT, *to* [*deponere*], signifies to conceal or store up for use, 5299.

DEPOPULATE, *to* [*depopulari*], signifies to disturb order, or cause a want of order, 6405, 6406, 10,227. See TRIBES *(Gad)*.

DEPREDATION. See THIEF.

DERIVATIONS [*derivationes*]. The truths of faith variously accepted are called the derivations of faith or of the church, 3267. Truths of the second class, produced by the influx of the rational, are derivations, 3579; compare 7966. The derivations of divine good in the Lord's divine natural are signified by names only, because they exceed all finite intelligence, 4642. Unless there were a continuum of derivations in man, from the intellectual principle which is in the light of heaven, to the sensual principle which is in the light of the world, the latter could have no human quality, 5114. These derivations are as steps or degrees, as of a ladder, between the intellectual and sensual, *ill.* 5114. Derivations in the inferior degrees are only compositions, or more properly, conformations of the singulars and particulars of the superior degrees, with such things added, first of a purer nature, and afterwards of a grosser, as may serve for containing-vessels, 5114; compare 5122. The productions and derivations of goods and truths with the spiritual are endless, 7966. In the chain of derivations and successions interior things do not cohere with exterior by continuity, but are distinct, *ill.* 8603; compare 5114. See DEGREE. Such is the

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continuum of evil which man derives from his parents and remotest ancestors, that his own proper life is nothing but evil, 8550.

DESCEND, *to* [*descendere*], is predicated of Jehovah, in like manner as he is called the Most High, from the appearance; and when judgment is effected, 1311, 6854. The influx of divine love into the affection of good, and thence into the affection of truth, disposing all things in the natural man into order, is signified by descent, 3084. To ascend is predicated of going to Jerusalem, because to interiors; to descend, of going from Jerusalem, 3084. To descend mourning to the sepulchre, when predicated of the church or of divine truth, is to perish, 4785. To descend involves declension to evil; to ascend, elevation to good, *ill.* 4815, 4816. To descend is to pass from interiors to exteriors, that is, towards natural and terrestrial things, 4969, 5406, 5546. To descend, understood in the same sense as to go, denotes life, 5637; also animus or intention, 5655, 5660. Jacob with all his household descending into Egypt, denotes natural truth about to be initiated into the scientifics of the church, 6004—6006, 6023. When descending is predicated of the Lord it denotes to inferior states; for example, to those who are of the spiritual church, 6854. It denotes his presence by influx, thus his advent, 8792. To descend from the mount, predicated of Moses, denotes application and preparation, 8805. It denotes the influx of the Lord into the externals of the Word, of the church, and of worship, 10,689. To ascend into heaven denotes conjunction with the Lord, to descend from heaven the contrary, 8760. To descend from heaven, when predicated of divine truth, signifies its influx into man, 10,396. To descend, in the spiritual sense, is not to descend bodily but mentally; hence Moses descending from Sinai when the people were practising idolatry, denotes the intuition and examination of their externals by divine truth, 10,419. Jehovah's descending in a cloud denotes the divine in the externals of the Word, 10,614. To descend into the deep like a stone is to go towards hell, by reason of the false of evil, which gravitates thither as what is heavy tends towards the earth, 8279. To descend is to become subject, 5809. By the truths of infancy and boyhood the angels of God ascend to heaven as by a ladder, and by those of adult age they descend from heaven to earth, 3701, 3882, 4009. All goods and truths descend from the Lord and ascend to him; and if the life of man were according to order, the divine itself would descend through man to the ultimates of nature; and from the ultimates of nature ascend to him again. Thus it would represent the divine communication and conjunction, which is signified by the angels ascending and descending on Jacob's ladder, on the top of which stood Jehovah, 3702, 3721, 3726. Descent from heaven into the world, and ascent from the world into heaven, is effected by the brain and its interiors, 4042. See *to* ASCEND, *to* ARISE, ELEVATION.

DESERT [*solitudo*]. See WILDERNESS.

DESIRE [*desiderium*]. The goods of love and charity are the food and recreation of angels, such being their desires, 5147; compare 8562. Desires, loves, affections, etc., are spiritual heats deriving their origin from the sun of heaven, 5215. The respiration or breathing of evil love is called concupiscence, that of good love desire, 8910. Desire is the affection of conjunction, as in the case of good and truth, *ill.* 9206. Desire is the very activity of the life, for it is from the affection of

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good, 9269. Those who are principled in truths always desire to do good, such desire being in all truth by reason of its conjunction with good, 9207. The desire of truth to conjunction with good is signified by the salt of the sacrifices, etc., *ill.* and *sh.* 9207, 10,300. See SALT. Such desire is the conjunctive principle itself, 10,300, *ill.* 5365, 8772. When man has received good he comes into the desire of truth, and this desire is kindled in proportion to the defect of truth, *ill.* 8562, 10,290. Those who are principled in good, and hence desire to know truths from the Word, are affected with delight by the influx of angelic wisdom into the sense of the letter, 5202. Those who are in good are in the delight of perfecting their good by truths, consequently they desire truths; and the contrary with those who are in evil, *ill.* 5623. It is manifest from the desire of knowing in man that scientifics and truths are sustenance to his soul; the case is still more manifest with good spirits and angels, 6078. The man who desires heaven thinks no otherwise of death and of the sickness which precedes it than as resurrection into life, 6222. The delights of good are called things desirable, the pleasantnesses of truth things delectable, for it is the affection of good that desires, and the affection of truth that then enjoys delight, 3589. Spirits meet and are conjoined in the other life according to the state of desire one for another, 9104.

DESOLATION, is predicated of the spiritual things of faith; vastation of the celestial things of faith, 411. Vastation and desolation are also called consummation and excision, 411. Desolations and temptations are inundations of falses, and are signified by inundations of waters, *sh.* 790. Desolation as to truth and good is signified by being cast under a shrub, in the fissures of the rocks, the rivers of desolation, etc., 2682. A state of desolation as to truth is signified by Hagar's despair on account of her child, 2689. Those who are reformed are reduced to this state of desolation, in order that the proprium may be subdued, 2694. The desolation of truth is called affliction, 4060. The state when man is apparently deprived of truths is called desolation, but with those who are susceptible of reformation such truths are only indrawn, 5270. It is signified by a state of famine, closing in despair concerning spiritual life, 5270—5279, 5280, 6144, 7147. See DESPAIR. The nature of such desolation farther shewn, and that it is absolute with those who do not become regenerate, 5376. In the Word, desolation is used when truths are deficient, and vastation when goods are deficient, 5360. Good spirits and angels actually appetite goods and truths, and come into desolation when they are not received, 6078, 6110. A defect of the knowledge of good and truth is signified by famine, and hence desolation, or indigence of spiritual things, 5576 and citations there. To desolate denotes to deprive by lusts, and thereby to consume, 9141. See DEVASTATION, VASTATION, FAMINE.

DESPAIR, or DESPERATION [*desperatio*]. Temptations are accompanied with despair concerning the end, 1787. They who are regenerating are reduced to despair in order that the persuasive light in which falses and truths are equally illuminated may be extinguished, and in order that the proprium may be overcome, 2682, 2694. The despair attendant on those who are about to be regenerated is concerning spiritual life; the delight of the love of self and the world being

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removed, and the delight of the love of good and truth insinuated, 5279. Hence it is the last state of vastation and desolation, 5280, 5369, 8164. By despairs, desolations, and temptations, it at length comes to be acknowledged, that the all of truth and of good is from the Lord, 6144. The fallacies and falses which infest arise from the hells and are combated by truths insinuated from heaven, 7090, 7990. They who are in infestations, and in temptations, are brought to despair by the withdrawing of truths, 7147. The subjects of this desolation and despair suppose themselves to be damned, or delivered to infernals, 7155. Unless infestation and temptation were continued even to a state of despair, the ultimate of use would be wanting, hence the temptation of the Lord, which is the exemplar of the temptations of the faithful, was to this extremity, 7166. When temptations proceed to the length of despair man is in the declivity to hell, and bitter things are spoken, which are not attended to by angels because temptation is to the last limit of the power of resisting, 8165. Temptations are continual despairs concerning salvation, comparatively light at first, but growing heavier and heavier by degrees, until the divine presence and aid are scarcely believed in, 8567. They are succeeded by comfort, and, as it were, new life from the Lord, 3696, 4572, 5246, 6829, 8367, 8370, 8567. See Consolation.

DESTROY, *to* [*perdere*], when predicated of the Lord, denotes to perish by evil, that is, to be damned, 2395, 2397; and that it is impossible it can be otherwise, 2402. See Damnation. The destroyer signifies hell, 7879, or the false and evil which flow in from hell, 7929. To destroy is to deprive any one of the truths and goods of faith and of love, which, in the Word, is called desolation and vastation, 10,510. See Desolation, Devastation, Vastation.

DESTROYER [*perditor*]. See *to* Destroy.

DETAIN, *to* [*detinere*]. Spirits who infest man detain him in the delight of his love as one bound; hence to detain denotes to continue to infest, 7501. If man were not momentarily detained from evils and falses by the Lord, he would rush headlong into hell, 789, 929, 5854. Such evils cannot be separated, but only reduced to quiescence, thus the angels themselves are only detained or withheld from them, 1581, more especially 5398. The angels plainly perceive the detention itself, and also influx itself from the Lord, 2016. Those who are principled in faith and love to the Lord, derived from himself, are capable of being detained from hell and from eternal damnation, but no others, 10,153. How the spiritual church was detained in the inferior earth and infested by evil spirits, until the Lord's advent, 7090, 7932½. See Earth.

DETENTION. See *to* Detain.

DETERMINATION. There are two determinations of the intellectual and voluntary parts of man, the one outwards towards the world, the other inwards towards heaven, *ill.* 9730, 7607. It is essential that truths be determined to a certain form, or finished and closed exteriorly, 4875: compare Degree, 5144, 5145, and see Basket [*canistrum*]. The indeterminate of the internal sense of Scripture is determined to persons and particular modes of expression in the letter, 3776, compare 8705. To reflect on these outward determinations of the Word, instead of the universal sense couched under them, limits the idea and turns

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the mind from the perception of the thing, 6653. To think of God without an idea of the divine human is to think indeterminately, in which case the thoughts fall into the idea of nature as God, 8705; compare 9972. All who think of God from themselves or from the flesh think of him indeterminately; but those who think of God from the spirit think of him determinately, that is, they present to themselves an idea of the divine under the human form, 8705. Certain spirits described, whose weak and indeterminate proprium renders them almost useless, 1937.

DEVASTATION. A total devastation is the privation of all good and truth, thus a state of mere falses and evils, 7776, 7947. The total devastation of truth is signified by the first-born of Egypt perishing, 7039, 7699. The last state of devastation, when the evil cast themselves into hell, is signified by the overthrow of all Pharaoh's host in the Red Sea, 8210. That it is the evil who expel good and truth, and thus devastate themselves, 7643, 9330; and this by virtue of influx and communication with hell, 7879. See Desolation, Vastation.

DEVIL [*diabolus*]. See Hell, Spirit. Inasmuch as all hell has one proprium and animus, it constitutes one devil, 694. Those who form this devil were once men in the world, being such as lived in hatred, revenge, adultery, etc., 968. The author has frequently discoursed with the worst of this infernal crew without fear, 968. As to their character, 5721. The man who indulges in the evils of his proprium is a devil in human shape, 5786. The idolatrous nations with whom the Israelites were forbidden to have any intercourse, perverted divine representatives by applying them in the worship of a certain devil whom they evoked from hell, 4444. As to open association with such, 3990; compare 1749, 8273. When the love of self and the world have ruled the life, the departed spirit puts on a diabolic appearance, 5165; and this in conformity with the form of hell, which is a deformed monster in opposition to the human form of heaven, 6605. How infernal spirits were overcome and subjected to heaven by the Lord when he glorified his humanity, 8273. The alluring delights of evil are the means by which the diabolic crew invaded man, and those who find delight in alluring others belong to that crew, 9348. Infernal spirits imagine themselves to be the gods of the universe, and that they contribute to the power and dominion of the Lord, whose whole power is by good, 1749; and though the presence of a little child is sufficient to cast them down into their infernal abodes, 1271. Such are represented by the king of Sodom, 1749. See Sodom.

DEVOTION. Many who had preached faith with much eloquence, and affected devotion in this life, hate the Lord and persecute the faithful in the other, 724. External devotion and piety have no communication with heaven when evils are cherished in the heart and life, 10,500; compare 379. See Piety, Worship.

DEW [*ros*]. The dew of heaven denotes truth, and especially truth derived from a state of peace and innocence, *ill.* and *sh.* 3579, 3600. Such truth is called the truth of peace, and its nature is described, 8455. See Rain.

DIADEM. See Crown.

DIAMOND [*adamas*]. See Precious Stones.

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DICE, Game of. See 6494.

DICTATE [*dictamen*]. When evil spirits begin to rule, the angels labor to avert evils and falses, and thence arises a combat; it is this combat which is sensibly apprehended by perception, dictate and conscience, 227. When perception ceased with the decline of the most ancient church, there succeeded a kind of dictate, which may be called conscience, being intermediate between perception and what is known as conscience at this day, 607, 608. Conscience, or the dictate that a thing is true, is derived with the spiritual from what they have heard and learned, not from perception as with the celestial, 895. The internal dictate, or residuum of perception remaining to the posterity of the celestial church, is signified by the voice of Jehovah, *sh.* 218—220; and was the effect of the faces of Jehovah, 224. The interior dictate of truth flows in from the Lord by the medium of angels, 1308, 1919, 1935. It is a kind of internal speech, a degree below perception, 1822; compare 1898, 4652, 5121. Perception, dictate, and conscience answer to the space between the two parts of the animals that were divided in the sacrifices; all above perception, dictate, and conscience, being of the Lord, and all below, of man; hence parallelism and correspondence, 1831. The prophets wrote from dictation or actual speech by the medium of spirits, 4652, 7055; compare 5121. Those who have charity are led by the dictate of good, 4715, *ill.* 4788. External men who only obey what is true because it is commanded are easily misled by fallacies because they have no inward dictate, 4788. Those who have genuine perception think that it is within them, and that it flows from the nexus of things, but it is a dictate from the Lord through heaven flowing into the interiors of thought, 5121. If a man recede from good and then comes into any anxiety, it is not from any innate dictate, but from the dictate of the faith in which he has been educated from infancy, 5472. With those who are in truths derived from good, or in illustration from the Word, a resplendence flows in from heaven similar to that by which the responses from heaven were discovered in the breast-plate. It is this which, as it were, responds and dictates when they inquire into truth from the affection of the heart, 9905.

DIE, *to* [*mori*]. See Death.

DIET [*victus*], or meat and drink, denotes the knowledges of good and truth, 1480, 9003. See Food, *to* Eat, *to* Drink.

DIG, *to* [*fodere*], denotes to inquire, or investigate; digging for water, the investigation of truth, 3424, 7343. It signifies to devise or fashion from the proprium, 9084, 9085. To dig through a well signifies doctrine from the literal sense of the Word, 3445. To dig through as a thief, the perpetration of what is evil in what is hidden, *sh.* 9125.

DIG THROUGH, *to* [*perfodere*]. See *to* Dig.

DIKLAH, one of the sons of Joktan, signifies a ritual of the Hebrew church, 1245—1247. See Joktan.

DILATE, *to* [*dilatare*], or enlarge, in the internal sense is to illustrate, because illustration is an amplification or enlargement of the bounds of wisdom and intelligence, 1101. To dilate or enlarge thy border signifies the multiplication and extension of truth from good, 10,675; compare 8063. Breadth is predicated of truth, hence to dilate is to receive increase of truth, 3434. See Expanse, Extension.

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DIMENSION. There is a threefold dimension in all terrestial things, and when such dimensions are predicated of celestial and spiritual things, their more or less perfection, and also their quantity and quality is to be understood, 650. All things connected with worship in the ancient church, as the dimensions of the altar, its stones, &c., were representative, 4489. See BREADTH, HEIGHT, HIGH, LENGTH, MEASURE, NUMBER.

DINAH, denotes the affection of general truths, or the church in which is the good of faith, which is the spiritual church, 3963, 3964. She denotes the affection of all things of faith, or the affection of truth, thus the church, 4427. Being withheld from Sheckem by her brothers, and remaining among them as one polluted, she denotes, also, the church corrupted, or the affection of all falses, 4504, 4522. See HAMOR, TRIBES.

DINNER [*prandium*]. See FEASTS [*convivia*].

DISCERPTION. Divers punishments of discerption and laceration described, and the character of those who undergo them, 829, 956, 957, 959, 1983. They who inflict the punishment of discerption act in the form of a cone, 958. Discerption as to the thoughts, 962. All discerption in the spiritual world consists in the separation of good from evils and falses, 5828. Hence to be rent or torn signifies to perish by reason of such, 4777, 5828, 9171. Flesh torn in the field denotes the good of faith falsified, 9230. As to rending the garments, see DUST.

DISCIPLES, *the* [*discipuli*], of the Lord represent all things of the church, thus all things of faith and charity, 2089, 2129, 2130, 3354, 3858, 6397, 7418, 8902, 10,683. In the representative sense they signify all who are principled in the truths of faith and the good of charity, 6756, 9942. As to the numbers twelve and seventy, and the analogy of both with the tribes and elders of Israel, 9404, 3913. See APOSTLES, PETER, NUMBERS.

DISCORD [*discorditas*]. The natural man considered in itself is so discordant with the spiritual that they are the very opposites of each other, *ill.* 3913. As to the discordant doctrines and ends signified by the confusion of Babel, 1322. See DISPUTE.

DISCOURSE [*sermo*]. See SPEECH.

DISCOURSE [*loquela*]. See SPEECH.

DISCRETE. See DEGREE.

DISEASE [*morbus*]. Misfortune, sickness, disease, etc., are suffered at this day in place of temptations, the latter being experienced by those only who have a conscience of what is good and true, 762, 5353. Description of the spirits who correspond to the vicious things that enter into the purer blood or animal spirit, from which the most grievous and fatal diseases break forth, 4227. He is called sick who is in evil, and he bound who is in the false, 4958. Seriatim passages concerning the correspondence of diseases with the spiritual world, 5711—5727. Diseases correspond to the spiritual world in a wide sense; not to the Grand Man, but to those who are in hell, 5712. They correspond to the lusts and passions of the soul, thus they are from sin, 5712, 5726, 8364. All infernals induce diseases, but with a difference, because they are all in the lusts and concupiscences of evil, 5713. They are not permitted to flow into the solid and organical parts of the body, but only into lusts and falses; when man falls into disease, however,

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they have influx into the unclean things pertaining to disease, 5713. This circumstance does not hinder man from being healed naturally, because the providence of the Lord concurs with such remedies, 5713. Adulterers inflict pains in the periosteums, and the nerves of those parts, and this wheresoever they emerge; also oppression of the stomach, from experience, 5714. A sphere of the most dreadful evils described, which produced diseases instantaneously, like a burning fever, 5715. When man falls into such disease, which he contracts from his life, the unclean sphere to which it corresponds adjoins itself and acts as an aggravating cause, 5715. A cold fever is induced by certain spirits from unclean colds, also swooning, etc., 5716. Concerning those who have reference to the vitiated excrements of the brain, that they rush into the skull, and by continuity even into the spinal marrow, and induce insanities and death, but that their hells at this day are closed, from experience, 5717. Concerning those who in their principles and life have been desirous of rule, that they excite enmities and hatreds, and have reference to the gross phlegm of the brain, by which they induce torpor; how many diseases are thus originated, 5718. They who despise the Word and the life of charity have reference to the vitiated principles of the blood which run through the veins and arteries, and contaminate the whole mass; infernal spirits of this description are confined to their own separate hell, and only communicate with such as are of a similar quality, and thus cast themselves into their halitus or sphere, 5719. Hypocrites induce excruciating pains in the teeth, in the bones of the temples, the cheeks, etc., 5720. The most contumacious of all are they who, in the life of the body, have appeared more just and serious than others, and have lived only a life of self-love, in hatred against those who have not worshiped them; these, when they apply themselves to man induce the most insufferable tedium, and such infirmity of mind and body, that those who suffer under it are hardly able to rise from their beds, 5721. A similar weariness of life, and torpor of the joints and members, is induced by the presence and influx of certain most filthy spirits into the solid parts of the body, 5722. Other spirits, who had given themselves up to voluptuousness, occasion heaviness or pains in the belly; also torpor in the members and joints of the sick, 5723. They who indulge in scruples of conscience on all occasions, and in matters of indifference, induce anxieties and act upon the abdominal parts and the region of the diaphragm, 5724. How it is with man when he is inundated by evils and falses, that he is indignant, and under the influence of vehement desire, 5725; compare 660. Evil is the first cause of disease, and it acts in the body by closing the most minute vessels which enter into the texture of the larger; hence the first or inmost obstruction, and vitiation of the blood, 5726. If man had lived the life of good, he would have been without disease, and would have become an infant again in his old age, but a wise infant; and would then have passed into heaven, and have put on a body such as the angels have, without suffering, 5726. Physicians, medicines, etc., signify preservations from evils; for spiritual diseases are nothing but evils and falses, 6502. Inasmuch as to die signifies to enter upon life, and man enters upon eternal life by regeneration, to be sick, which precedes death, denotes the successive state preceding regeneration, *ill.* 6221. Diseases denote evils which affect the spiritual

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life of man, and tend to spiritual death, which is damnation, 8364, 9031. When man sickens as to his spiritual life, evil is derived into his natural life and there becomes disease, 8364. A burning fever denotes the cupidity of evil; a plague, the vastation of good and truth; a leprosy, the profanation of truth, 8364; a dropsy, the perversion of truth and good, 9086. The Lord's miracles were healings of diseases because hereby was signified the iniquities and evils of spiritual life, hence they involved and signified states of the church, 8364 at the end. Hence also they were performed on the Sabbath day, 9086. Disease denotes falsified truth, and adulterated good, because good and truth are what constitute the spiritual life, 9324.

DISPERSION. To be dispersed denotes to be dissipated, and is predicated of internal worship, 1328. Dispersion, which denotes extermination, is predicated of the internal man and of good; division, of the external man and of truth, 6361, 9093. To be dispersed upon the faces of the whole earth is not to be received and acknowledged, 1308, 1309, 1324—1328; compare 1066, 1158, 1206, 1258. See Division.

DISPUTE [*lis, rixa*]. To dispute, or litigate, denotes to deny, 3425, 3427, 3428. Not to contend, denotes to be in tranquillity, 5963. The well not contended about denotes the literal sense of the Word not denied, 3432. Altercation or dispute denotes combat, 6764. To dispute denotes contention concerning truths amongst those who belong to the church, also the defence of truths against falses, in order to their liberation, 9024, 9260. Contention or strife is predicated of truths and falses, 9041, 9252, 9253. Two subjects of strife have infested the church from the very beginning; the first, whether faith or charity is the first-born, the second, whether faith separate from charity is saving, 9224. The contention of the learned at the present day seldom goes beyond the question whether a thing be or be not, 3428. How such contention arises from the prevalence of fallacies of the senses, *ill.* 6948. See Fallacies, Falses.

DISH. See Bason [*crater*].

DISJUNCTION. Nothing but charity, or love and mercy, is conjunctive; when this is wanting the bond between the Lord and man is broken, 379, *ill.* 2034. When man is disjoined from the Lord by the want of charity he is left to his own proprium; all that he then thinks is false, and all that he then wills is evil, 389. The love of self and its cupidities disjoin the external and internal man; in like manner, the love of the world and its cupidities, but not to the same degree, *ill.* 1594. The disjunction of the human race from the divine was the cause of the Lord's assuming the humanity, *ill.* 2034. Disjunction from the Lord is signified by evils and sins, because evils and sins considered in themselves are nothing but disjunction from good, *ill.* 4997. Spiritual conjunction, which is charity or mutual love, is effected by the mind of one presenting itself in the mind of another, with all manner of goodwill towards him; spiritual disjunction, by its associating with another the thought and will of doing him evil, 8734. See Conjunction.

DISPOSITION, Dispose, *to* [*disponere*]. Before things can be disposed into order, they must of necessity be reduced to a common mass or chaos, in order that the evils which cohere may be dissociated and broken, 842. Truths are disposed into order when spiritual good

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begins to act in the natural mind, 4543. The order in which they are disposed when man becomes truly rational or regenerate, is answerable to the order of heaven, and is from influx; hence the faculty of concluding, judging, and reflecting, is so wonderful as to exceed all human science and wisdom, 2556; compare 5339. It is a holy arrangement or disposition, first, of common scientifics in order that particulars may be insinuated into them by the Lord; after which, doctrinals or conclusions from those scientifics are removed, 3057, *ill.* 3161. In the process of this order of disposition a most exquisite exploration is effected, by means of which good elects to itself truth, and relinquishes all that is false to some evil, 3110. See INITIATION, CONJUNCTION. All disposition of good and truth in the natural man is effected by the Lord through the medium of the spiritual, and by truth there, in which consists the potency of good, 4015; compare 9337, 9846. It takes place when man acknowledges the love of the Lord and the neighbor, and all things confirming them, which are the things of faith, 4104, 9931. Sensual things are disposed into order, so as to receive the light of heaven, when they are brought under subordination to the rational mind, *ill.* 5128. It is the life of charity by which the images and ideas of things in the natural mind are illustrated and disposed into the order and fairness of heaven, 5133; compare 9931. They are disposed under common principles, and in perpetual series according to the arrangement of societies in heaven, and thus adapted to the influx of life, 5339, 5343, 7403, 9337, 9846, 10,303. See SERIES. Man must dispose himself to receive the influx of heavenly charity from the Lord, by removing evils, and, as far as he can, falses, 5354. Scientifics and the truths of the church are disposed into order by truth from the divine, and scientifics are so disposed first, *ill.* 5510. When so disposed they cohere together in series according to various affinities and propinquities, not unlike families and their offspring, and so as to be excited at the same time and act harmoniously with good, 6690; compare 9079. All things in heaven and earth were first disposed into order by heaven, and afterwards by the Lord's divine human, 7931. When man has undergone temptations his interiors are disposed into order, so that by influx immediately from the Lord, and mediately from heaven, he may resist falses and evils, 8131. The disposition of the goods appropriated by man is effected by the Lord at the end of every state, denoted by the sixth day; such disposition also is followed by conjunction, which is signified by the seventh day, 8422. The disposition of things from eternity and to eternity is effected by truth divine immediately proceeding from the Lord, and also by the mediation of heaven; such divine disposition or providence extending to the most minute particulars of all things, 8717. The subordinate or mediate disposition of things consists in their dependence one from another, 8728. See DEPENDENCE, DEGREE. The disposition of truths and also of falses is according to ends and uses; thus every one when he comes into the spiritual world is reduced to the state of his good or his evil, thus to the use of his life, or the end that he had loved above all things, 9297; compare 4104. The Lord flows into man by good, and by that disposes truths into order, and so far as this disposition takes place evils and falses are removed, 9337; compare 4015. Hence it is that truths constitute the form of good, 9846. See FORM.

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As to the disposition of natural good and truth to the influx of innocence, see 4021 and sequel.

DISSIMULATION [*simulatio*]. See SIMULATION.

DISSOLUTE, UNBOUND, LOOSE, NAKED [*dissolutus*], denotes aversion from what is internal, 10,479, 10,480. See NAKEDNESS, AVERSION.

DISTANCE [*distantia*]. Places and distances in the other life are nothing but varieties of state, and are determined according to the human frame, 1274, 4403. Distance has no effect in rendering spirits and angels invisible, 1274. The mutation of place and distance is only in appearance according to state, 1275; compare 1380. Hundreds or thousands of miles would be no hindrance to the mutual presence and discourse of persons so situated in the world, providing their internal sight were opened, 1277. But see the seriatim passages, 1273—1277, 1376—1382. Places, distances, and places in nature, are states and mutations of state in heaven, 3356, 3387. The societies of heaven appear at a distance from one another according to the difference of affection as to truth and good, 6602. That distances in the other life are appearences from the diversity of states of life, 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381, 9104. See PLACE, SITUATION.

DISTURB, *to* [*turbare*]. See CROWD.

DIVIDE, *to*. See DIVISION.

DIVINE, *to* [*divinare*], signifies to know what is hidden, 5748; when predicated of the Lord, to know things hidden and future, 5781. Things which do not flow according to the common order of nature can only be predicted from the Divine Prævidence, notwithstanding the prophet may be a worshiper of other gods. The predictions of diviners, augurs, soothsayers, and Pythonesses, derived from natural magic, are always opposed to the Lord, and to the good of love and faith, 3698. See MAGIC. Divination, when predicated of the prophets, denotes revelation which respects life; seeing, revelation which respects doctrine, 9248.

DIVINE, DIVINE HUMAN. See LORD.

DIVINE NAMES. See NAME.

DIVISION. To divide or halve denotes parallelism and correspondence, and as this cannot exist between the doctrines of faith and the Lord, the birds were not divided in the sacrifices, 1832. To divide unto [*dividere, super ad*], or share out, denotes disposition or arrangement, 4342, 4343, 4344. To divide the spoil denotes service, 8292. Those who are in the knowledges of good and truth and yet in a life of evil, are said to be divided when these are removed from them, *ill.* and *sh.* 4424. Hence division denotes the separation and removal of truth and good, thus extermination and dissipation, 6360, *ill.* and *sh.* 9093. See DISPERSION. To be divided or broken denotes dissipation when predicated of the whole, and hurt or loss when predicated of a part, 9163. Man is not permitted to have a divided mind, that is, to understand and to speak truth and to will and to do evil, 7180, especially 9013. To divide silver signifies to dissipate truth, 9093. To cast lots upon and divide the Lord's raiment, is to distract and dissipate divine truths, 9942. Jordan being divided denotes the removal of falses and evils, 4255. The Jews and the Israelites being divided into two kingdoms after the time of Solomon, has respect to the two kingdoms of

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heaven, the celestial and the spiritual, 4292, 8770, 9320, 9404. The earth divided denotes the beginning of a new church, 1243. As to the division of the brain and the human mind, 644. See SEPARATION.

DO, *to* [*facere*], in the natural sense, is to will in the internal sense, 5755. To do well is to obtain the life of good, 4258. To do, when predicated of God, denotes effect and state, 2618. And hence Providence, of which all effects are the result, 5264. See *to* MAKE.

DOCTRINE, DOCTRINAL. See LEARNED.—

1. *History of Doctrine.*—The truths which had been perceived in the Most Ancient Church were reduced into doctrine by Enoch, and thus preserved for the use of posterity, 521. The doctrinals of faith which had been revealed to the Most Ancient Church were first collected by Cain, and were afterwards reduced into doctrine by Enoch, 609, 920. The doctrinals thus collected consisted in significatives, and thus, as it were, in things enigmatical, whence originated all ritual worship, etc., 920. They were derived from the revelations and perceptions of the Most Ancient Church, and constituted the Word that was in use with the Ancient Church; and because Noah was instructed in them he is called a husbandman, or man of the ground, 1068, 1071. The rise of all doctrines, true and false, from this stock, is also signified by his three sons, 1064, and sequel; and various remoter doctrinals, which were rituals, by their descendants, 1149, 1152. See NOAH. In course of time the first Ancient Church was adulterated, and its representatives and significatives turned into idolatry and magic; hence a second Ancient Church was instituted by Eber, the doctrinals of the antediluvian age constituting its internal worship, and sacrifices, etc., its external, 1241. See EBER. The doctrinals and rituals of the first Ancient Church were various in the several kingdoms over which it extended, but still the church was one, because charity was the essential in all, 1799, 2385, 2417. Their knowledges and scientifics consisted in knowing what the rituals of the church signified, and how charity was to be exercised, 4844. Hence they were enabled to know what is signified by the neighbor, and what by the poor, the fatherless, etc., 2417, 3419, 4844, 7259. It has been a subject of controversy from the most ancient times whether charity or faith is the primary, but the doctrinal of charity involves the all of faith, 2417, 2435. The Ancient Church, and all other churches, know no other doctrine at their commencement than the doctrine of charity, but this has always perished in course of time, and been superseded by the doctrine of faith, 2417, 4720, 1834. In the Ancient Church, those who thus studied doctrine rather than life, and at length rejected the life by making faith the essential of the church, were called Philistines, 3412. Having rejected the doctrine of charity, they at length obliterated interior truths by the loves of self and the world, 3413. In like manner the Babylonians and Philistines of the present day, 3419, 3420, 1844. Their doctrinals were formed from external truths, 3857. How much the doctrine of charity, and the innumerable truths flowing from it originally prevailed over the doctrine of faith, 4844, 4955. And how scientifics were thence all subservient to the love of God and the neighbor, or the doctrine of charity, 4964, 4966; compare 2417, 4844. See CHURCH.

2. *How far essential to the Church.*—It is one thing to know from

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perception, and another to learn from doctrine, 521. Those who are in perception know what is good and true by internal influx; those who are in doctrine, by the external way of the senses, 521. Neither the scientific and rational things of faith, nor yet doctrine, constitute the church, but only the love and charity to which they lead, 809, *ill.* 916, 1798, 1799, 1834, 1844. Hence the church would be one if all had charity, notwithstanding their difference as to worship and doctrinals, 809, 1285, 1316, 1798, 1799, 1834, 1835, 1844, 3419, 3420. And hence doctrinals are of no account whatever if the life be not formed according to them, 1515. The doctrine of faith is nothing but the doctrine of charity, for it only exists in order that its teaching may be performed, 916, 2571. That is called the doctrine of faith which treats concerning truth, and thence good; and that is called the doctrine of charity which treats concerning good, and thence of truth, 7053; compare 5542. Those who are in doctrinals and not in charity dispute about all things, and condemn all who do not believe as they do, 1798. Yet doctrinals do not constitute the external of the church, much less its internal, 1799. If all had charity, even schism would not be called schism, nor heresy, heresy, but would be left to the conscience of every one as differences of doctrine, providing only that the Lord, and eternal life, and the Word, were not denied, and that the life was according to divine order, 1834. To look to doctrinals is to turn from good to truth, in which case the latter, as well as the former, becomes vastated, *ill.* and *sh.* 2454. Even the life after death is not really believed by those who instruct others in doctrine and are not in charity, 2454 at the end; compare 2416. They who separate the doctrine of faith from the doctrine of charity fall into all manner of heresies and falses, 2435. How doctrinals are filled with falses, and thus profaned by those who live in evil, *ill.* 2383, and citations. Such are at length unable to see any truth that leads to good; their rational part is invaded by the life of evil, and their phantasies are formed into doctrinals, 2385. See DISPOSITION, and compare 2417, 2454.

3. *Its connection with Human Understanding.*—Instruction in the doctrinals of charity and faith is signified by Abraham's journeying in Gerah, 2496, and sequel. See ABIMELECH, EDUCATION. The doctrine of faith does not originate from the rational principle, but from a celestial origin, 2510, 2533. There can be no doctrine of faith from the rational because it is in the appearances of truth, and contains under it fallacies originating in things sensual confirmed by scientifics, 2516. There is no genuine doctrinal of faith which is not from divine good and divine truth, and which does not contain within it the heavenly marriage, 2516. The rational principle, therefore, is not to be consulted in regard to the doctrine of faith, 2519. Such doctrine, however, is delivered in the Word in the form accommodated to human rationality, 2531, 2533, 2553; and is discovered in the internal sense, 2762, 9424, (see below, 6.) The doctrine of spiritual truth is real and living in proportion as it is freed from what is sensual, scientific, and rational, for in that proportion the divine can flow in, 2538. It is one thing to consult what is rational, scientific, and sensual, as a means of faith, and another thing to confirm and corroborate what is believed by them, 2538. Order consists in the due subordination of these things, under celestial and spiritual things from the Lord, 2541, especially 6047.

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If the thoughts of man were not terminated in natural and spiritual things, they would perish in vacuity; hence celestial and spiritual doctrines could never be received unless they were expounded naturally, and even sensually, 2553. The doctrine of faith, therefore, which considered in itself is divine, is clothed with appearances from things human, or rational and scientific, 2719, 2720, especially 3368. See APPEARANCES. Doctrinals which regard use, are eliminated from scientifics by reflection, 3052. It is allowable for those who are in the affirmative as to divine truth to enter into things rational and scientific, but not for those who are in the negative, 2568, 2588. All conception of doctrine is from good as a father, and its birth is from truth as a mother, 2586. Doctrinals are the conclusions drawn from scientifics, a sort of dictate flowing in that this or that is true according as it harmonizes with the scientifics of the natural mind, 3057. Hence when man is first reforming, scientifics are disposed into order, and then doctrinals are removed, 3057. They are not properly called doctrinals until they are confirmed and believed, so that conclusions can be drawn from them, which is after the common scientifics of the natural mind have been disposed into order; before this they are only scientifics, 3057, *ill.* 3161. See DISPOSITION. Doctrinals are knowledges, the doctrinals of charity celestial knowledges, and the doctrinals of faith spiritual knowledges, 3240, 3365. Scientific truths are taken or formed from sensual truths, and doctrinal truths from scientifics, 3309, 3310. Hereby, when man is regenerating, is next derived the good of life, in which he is instructed by the doctrinals of love and charity, 3310. How this good differs from natural hereditary good, though there is some affinity between them in externals, 4988. Doctrinals are the spiritual or interior truths pertaining to the natural man, and are eliminated from scientific and sensual truths after he attains adult age, 3310: compare, generally, 5432, 6047. The truth of doctrine is acquired by the external way, the good of life by an internal way; hence, it appears as though the truth of doctrine or faith were prior to good or charity, 3324, 3030, 3098. The true doctrine, however, by which the priority of charity is determined, is as follows:—

4. *The comprehension of all Doctrine in Charity.*—Man considered in himself can neither do anything that is good, nor think anything that is true, 874—876; but good and truth from the Lord so far flow-in as what is evil and false are removed, 2388, 2411, 3142, 3147. The church comes into existence when truths of doctrine are implanted in the good of life, 3310. Good has the faculty of acknowledging its own truth, 3101, 3102, 3179. Truth is from good, and is the form of good, 2434, 3049, consequently it tends to good, 2063. It contains in itself the image of good; and in good is its own primitive effigy, 3180. Hence the faith of the church can never exist except in its life, that is, in love and charity, 379, 389, 654, 724, 1608, 2343, 2349. And to look from doctrinals of faith, and not from love and charity as the cardinal principle, is to turn back like Lot's wife, who became a pillar of salt, and thus represented a state of vastation, 2454. Good flows in by an internal way unknown to man, but truths are procured externally by a known way, 3030, 3098, 3324. Truths are the recipient vessels of good, 1496, 1832, 1900, 2063, 2261, 2269, 3068, 3318. Hence, truth is vivified according to the good of every one, thus according to

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his state of innocence and charity, 1776, 3111. The truths of faith can be received by those only who are in good, or in charity; the acknowledgment of the Lord by others is either wholly external or hypocritical, 2261, 2343, 2349, 2354. Consequently where there is no longer any charity there is no longer any faith, 654, 1162, 1176, 2429. All the precepts of the Decalogue, and all things pertaining to faith are involved in love and charity, 1121, 1798. The Lord himself is present according to the state of love and charity, 904. The love of the Lord and the neighbor is heaven itself, 1802, 1824, 2057, 2130, 2131. The knowledge of doctrinals effects nothing without charity, for doctrinals regard charity as an end, 2049, 2116. There is no salvation by faith, but only by the life of faith, which is charity, 2228, 2261. If a cogitative faith had any saving efficacy all would be introduced into heaven, but this is not possible because the life obstructs, 2363. A saving faith or actual confidence of salvation can only be possessed by those who are in the good of life, 2982. Truth is not really truth before it enters into the heavenly marriage, or is accepted by good, 2173, 2429, 2503, 2507. The affection of good is of the life, and the affection of truth for the sake of life, 2455. By the influx of good truths are evoked from the natural man, and elevated into the rational, 3085, 3086. Thus the rational part of man is formed as he enters upon the regenerate life, 3161; and it is by good that he is regenerated, 989, 2146, 2183, 2189, 2697. The same truths are truths in a greater and less degree, and are even falses, according to the state of those who acknowledge them as to good, 2439. Hence it is not doctrine, or faith separate from charity, that constitutes the church, but the doctrine of charity and faith in one, 809, 916, 1798, 1799, 1834, 1844. See above, 2. Hence also, the good of love to the Lord and of charity towards the neighbor is superior and prior to the truth of faith, and not contrariwise, 363, 364. Thus, there is only one doctrine throughout the Word which is the doctrine of charity, 3445. See Love, Charity, Faith.

5. *Doctrinals compared with Essential Doctrine.*—All the appearances of divine truth or doctrine as accommodated to the rational mind, thus as received by angels and men, are called doctrinals, 3365. They appear when the rational part is illustrated by divine truth, 3368. Thus they are not knowledges, but are in knowledges, and pertain to the internal man, 3391; compare 4697, near the end. Doctrine thus proceeding, so that the divine is at length perceived in it, is signified by Abimelech, 3393, 3447, and the citations there. See Abimelech. The truths of the church collected into one body and thus acknowledged are called doctrinals, 4479, 8042. The common heads into which doctrine is parted, and to which all truths refer, are doctrinals, 6146. Such truths or doctrinals are various in the spiritual church, and being adjoined to good render it comparatively impure, 6427. The spiritual, indeed, are aware that good and truth proceed from the Lord, but when these exist in the rational mind, they regard them as their own, and thus do not separate them from their proprium, 3394. On this account the spiritual who are regenerating are willing that the things of faith should be simply believed, without any intuition from the rational principle, for they do not perceive how what is divine can have

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anything in common therewith, 3394. The doctrine of spiritual good is not so deep and ample as the doctrine of celestial good, 7258. The chief of all doctrines is, that the humanity of the Lord is divine, 4687, 5321. The essential doctrines are two, 1. That the human of the Lord is divine. 2. That love to the Lord and charity to the neighbor constitute the church, 4723. The special things of doctrine are demonstrative and explanatory additions which are doctrinals of good and truth, 4720. Doctrinals depend from the understanding, for as they are understood so they are believed, 5354. They are only the means of arriving at spiritual good, wherefore he who is in that good has no longer any need of them, 5997. Doctrine contains divine truth proceeding from the Lord, and in divine truth is contained love; hence the affection of love is predicated of doctrine and not of person, 7002. Those who receive truth mediately think only from doctrine which they accept upon authority; those who think from truth flowing in immediately from the divine have a perception whether such doctrines are true before they confirm them, *ill.* 7055, 8780. The spiritual are not in the perception of truth like the celestial, but they eliminate truth by reasoning; hence truths with them become science and are called doctrinals of faith, 7877. Such doctrine is faith in the understanding which becomes faith in the will, or good, by passing into act; hence spiritual good in its essence is truth, 8042. Those who regard only evil ends, and yet desire the acquisition of truths do not come into illustration, but only confirm the doctrinals of their church, 8780, 9382. Doctrinals or knowledges of good and truth are the only means by which the natural man can accept life from the rational or become regenerate, and these can only be communicated by delight, 3502. His initiation into the intelligence of wisdom begins with scientifics which are the truths of the natural man, after which come doctrinals which are the truths of the spiritual man in the natural; how the substantial forms of the mind are modified and animated by the reception of these and of the influx of life from the Lord, 3726.

6. *Connection of Doctrine with the Word.*—The Word is so universal that it contains doctrine accommodated both to external men and to internal men, 2531, 9025, 10,028. The doctrine of faith is contained in the literal sense of the Word, from which, however, falses may be derived as well as truths, 3436. The doctrine of faith is the Word understood in its interior sense, 2762. The interior or genuine sense of the Word is the divine law represented by Moses, the exterior sense is doctrine represented by Aaron, 7089; compare 7053, 9424. All doctrine is from the Word, and it all teaches the worship and love of the Lord who is the Word itself and doctrine itself, 2859, 2531, 2762. The doctrinals from which the Word is to be understood are those of love to the Lord and charity towards the neighbor, *ill.* and *sh.* 3419, 3420. The church must of necessity be everywhere different, because it derives its doctrinals from the literal sense of the Word; it is nevertheless one church if unanimous in willing well and doing well, *ill.* 3451. In all doctrinals derived from the literal sense of the Word there are interior truths, 3364. Divine doctrine is divine truth, and divine truth is the whole Word of the Lord, 3712. Hence it contains divine doctrine, in a threefold sense, the supreme, the internal, and the literal, 3712. The literal sense and its doctrine can only be spiritually discerned

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from the doctrine of charity, 3419. The doctrinals, the rituals, and the knowledges of the church are only scientifics, until they are seen to be true by comparison with the Word, and are thus appropriated, 5402, 5432. Accordingly, there are two ways of procuring the truths of the church, namely, by doctrinals, and by the Word; if they are procured only by doctrinals, man believes those who have collected confirmations, but if by the Word, he procures to himself truths from the divine, 5402. They who are in the affection of truth for the sake of truth, and for the sake of life, do not remain in doctrinals, but search the Word, and see whether they be truths, 5432, more especially 6047. Those who are only in the affection of truth from natural delight remain in the doctrinals of their churches, 8993. Doctrinals of scientifics are those which are derived from the literal sense of the Word, which are especially serviceable as a means of inauguration into the interior truths of the church, 5945. Doctrinals are from the Word, knowledges are from doctrinals on the one hand and scientifics on the other, but scientifics are from sensible experience, 6386. See SCIENCE, KNOWLEDGES. The true doctrine of the church arises from the scientific truths derived from the literal sense of the Word, by its explication; hence true doctrine is the internal sense, as perceived by the angels, 9025, compare 9409, 9430. Truth from the letter of the Word being dissimilar, and sometimes contradictory in appearance, occasionally weakens the doctrines of the church which are spiritual truths, 9025. The doctrine of the church often recedes from the sense of the letter, 9025. Those who live an angelic life, accept the Word according to the internal sense, for it is what the internal sense contains that is taught by the genuine doctrine of the church, that is to say, the Lord as the object of faith and love, and the love of all good that is from him, which is charity towards the neighbor, 9086, 9430. They who read the Word from heavenly love are illustrated, and thence make to themselves doctrine; but they who read it from infernal love are not illustrated, but are thereby more blinded, *ill.* 9382. Those who are illuminated understand the Word according to its interiors; hence they make doctrine for themselves from the Word, to which doctrine they apply the sense of the letter, 9382. They who are in the external sense of the Word, and not in the internal, make to themselves no doctrine from the Word, 9409. All doctrine from the Word ought to lead to the understanding of the Word in its internal sense, for the internal sense is nothing but the doctrine of love and charity, *ill.* 9409. With those who are in the sense of the letter without doctrine, truth is not in any power, *ill.* 9410. There is no communication with angels if the Word is understood according to the letter without doctrine, which is the internal of the Word, 9410. Those who are not wise in heavenly things imagine the Word in the literal sense to be doctrine itself, but there is nothing heavenly in doctrine unless it be eliminated from the Word, 9424; compare 7089. Doctrine, therefore, ought to be derived from the Word by those who are in illustration from the Lord, namely, who are in the love of truth for truth's sake, 9424, 10,105, 10,323, 10,324. By such doctrine the Word is sustained as to its literal or external sense, *ill.* 9424. Doctrines derived from the external sense of the Word, without the internal, are signified by idols, *sh.* 9424, 10,406. The external sense of the Word, without genuine doctrine from the Word,

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is obscure like a cloud, 9430; and those who are in it are merely sensual men, 10,582. When man is in genuine doctrine as to faith and as to life, he is in the internal sense of the Word, for it is then inscribed both in his understanding and will, 9430. The external sense of the Word, however, is not to be hurt or weakened, for it is the nexus in ultimates between the Lord and man, 9430. The external sense serves for doctrine to external men, and the internal sense, when collected from the various parts of the Word which are explained by those who are in illustration, to internal men, 10,028, compare 2531, 9025. Doctrine from the Word is like a lamp, and the internal sense of the Word teaches it, 10,401, 10,584, and citations. The sense of the letter of the Word, without doctrine, leads into errors, *ill.* 10,431. They who are in things external, without an internal principle, and the merely sensual, read the Word without doctrine, and believe only the sense of the letter, and that hence come falses, for they have a material idea concerning truth, 10,582. There must in all cases be doctrine from the Word, to the intent that it may be understood, 10,582. To believe and adore the Word in its external sense only, without the internal sense or doctrine, is to see the back parts of Jehovah, *ill.* and *sh.* 10,584. Where the church is, there must be doctrine from the Word, and indeed the doctrine of life, which is the doctrine of charity and of faith together, and not of faith alone, 13,763, 10,765. See WORD.

Things purely divine could never be received by man unless they were expounded sensually, hence human members and affections are predicated of Jehovah, 2553. The Lord's intuition into this state, and the still grosser state into which men had fallen at his advent, was the reason why he first thought whether the rational principle was to be consulted in regard to the doctrine of faith, 2553. See above. To this succeeded his perception and thought concerning the doctrine of love and charity, which is divine doctrine itself, 2571. Hence to divine doctrine, or to the presence of what is divine in doctrine was adjoined rational human things, of which also progression is predicated, 2858; compare 3161. To be in doctrine when predicated of the Lord is to be doctrine, for he is the Word itself and doctrine itself, 2859. Hence all doctrine treats of his divine humanity and the worship and love due to him, 2859, 5321. It is the supreme of all doctrines that the human of the Lord is divine, and how this is to be understood, *ill.* 4687. All doctrine treats of the good of love and the truth of faith, thus all doctrine treats of the Lord by the medium of whose divine humanity all that is good and true proceeds to man, 5321. See LORD, GOOD, TRUTH.

DODANIM. See ELISHAH.

DOGS [*canes*], denote the lowest or vilest of all in the church, who blather and babble of things belonging thereto, yet know little; in the opposite sense, those who are entirely out of the faith of the church, and those who speak contemptuously of the things of faith, *sh.* 7784. By a dog's not moving the tongue against the sons of Israel is signified that there should not be the least of damnation or lamentation with the spiritual church, 7784. Dogs denote those who render the good of faith unclean by falsifications, because they eat unclean things, and bark, and bite men, *ill.* and *sh.* 9231. By the dogs that licked the sores of

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Lazarus, are signified those who are in good although not in genuine faith, 9231. A certain spirit described whose face resembled the jaws of a rabid dog, 5566. A dog like Cerberus seen by the author, and that it denotes a guard to prevent any one passing from the delight of conjugial love to the delight of adultery, which is infernal, 2743, 5051.

DOMINION [*dominium*]. Evil spirits, even though they are bound, think themselves able to contribute to the power and dominion of the Lord; but dominion from the evil and the false is the very opposite of dominion from good and truth, *ill.* and *sh.* 1749. All dominion is of love and mercy, and is exercised without the will to dominate; hence evil spirits and infernals are given into the power of the angels, the Lord governing all, 1755. See also 50, 905, 7332, 10,152. But subordination and government in hell differs from subordination in heaven, 7773, 8232. Dominion from the love of the neighbor exists with those who dwell together in patriarchal houses or nations; but dominion from the love of self with those who live in kingdoms, or under other forms of universal rule, 10,814. The spiritual or internal man acquires dominion over the natural or external man by temptations, 8967; and when this occurs a new state begins, 5159. Good always has dominion when man is regenerating, but the appearance is otherwise because it adjoins truth, 4977. See also 3582, 3587, 4250—4256, and compare 52. The internal man is enabled to rule the affections of evil in the natural man, 9069. The manner in which good exercises the dominion over evil, illustrated by the spirits of another earth, 10,808. To reign is predicated of the understanding, to have dominion of the will; hence the difference between kingdom and dominion, 4691, 4973, especially the analogies in the latter, *domus*, *dominus*, *etc.* See GOVERNMENT.

DOOR [*ostium*, *janua*]. Windows signify the intellectual faculty, or the intellectual and rational things of truth; doors, hearkening, 651—655. A door is as the ear, of which hearing is predicated, and a window as the internal sensories, 656. The door of a tent denotes the entrance to what is holy, 2145, 2152, 2195, 2196. A door signifies that which introduces or intromits man either to truth, or to good, or to the Lord; hence it signifies truth itself, good itself, and the Lord himself; because truth introduces to good, and good introduces to the Lord, 2356, 2376. The evil are admitted to the knowledge of good and of the Lord, but not to actual acknowledgment and faith; hence Lot closed the interior door [*ostium*] leading into the house, in which were the angels, against the men of Sodom, 2357, 2376, 2380. Their laboring to find the outer door or gate [*janua*] signifies their inability, to see any truth that leads to good, 2385. A door signifies some doctrinal, or knowledge by which truth and thus good may be approached, 2385. The truths of the literal sense of the Word are as doors by which the internal sense may be entered upon, or by which those who are in evil may enter upon falses; hence the door of the fountains by which Tamar sat, 4861. To enter into a chamber and close the door, was a form of speech derived from the ancient church, signifying to do somewhat that did not appear, *sh.* 5694. The brethren of Joseph communing with his steward at the door signifies consultation concerning introduction; in the original the particle *at* or *in* is omitted on account of the internal sense, 5653. A house signifies the man him-

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self, the door and the things pertaining thereto things which serve for introducing; hence doorposts denote the truths of the natural principle, lintel its goods, 7847; compare 8989. To go out from the door of a house is to pass from good to truth, *ill.* 7923. When the truths of faith are known they are, as it were, in the door; when acknowledged, they are in the court or hall; when believed, they are in the chamber; thus they pass by successive stages from exteriors towards interiors, 8772. The Lord is called the door, because the divine itself can have no communication with men, nor even with angels, except by the divine human, 8864. A door signifies communication as well as introduction, because it is the means by which one apartment communicates with another, *sh.* 8989. Angels and spirits dwell in real habitations where everything is significative; communications of truth with good appear to the sight as doors, conjunctions by posts, and other spiritual things by apartments, courts, windows, etc., 8989. They are real correspondences, and are opened and closed in heaven according to communications, 8989. A door signifies approach and communication; to enter by the door is to proceed by the truth of faith to the good of charity and love, thus to the Lord, 8989. By the ears of the servant being bored through with an awl at the door or door-post, was represented the being addicted to perpetual obedience, 8990. The place before the tent of the congregation, or the door of the tent, represented the conjunction of truth and good, or the heavenly marriage, *ill.* and *sh.* 10,001, 10,022, 10,025; compare 9686. It also signifies the entrance to heaven, 10,108, and the externals of the Word, of the church, and of worship, 10,549, 10,553. See HOUSE.

DOTHAN signifies special truths of doctrine, or doctrinals of good and truth from the Word, 4720; where the siege of Elisha in Dothan is briefly explained. In the opposite sense, when the church beginning from faith is treated of, Dothan signifies falsities, or the special things of false principles, 4720, 4721. As to the difference between special or particular things and generals. See COMMON.

DOUBLE [*duplum*]. See NUMBERS (*two*).

DOUBLE-DYED, SCARLET [*dibaphum*]. See COLORS.

DOUBT [*dubium*]. In all temptation there is a doubting concerning the presence and mercy of the Lord, 2334. Such doubt is inspired by evil spirits and it remains with those who succumb in temptations, 2338. Those who are in the affection of truth are in a state of doubt as to the affection of good, which is obscure or common with them, 2425. To tarry or stop signifies a state of doubt, as to go or journey signifies a state of life without doubt, 5613. Those whose doubts concerning the truths of the Word only forerun their denial, are such as incline to a life of evil; those whose doubts are succeeded by affirmation are such as incline to a life of goodness, 2568, 2588. Doubts are insinuated by the spirits adjoined to man when his thoughts have been held in truths in order to their conjunction with good, but so far as the affection of truth prevails with him he is led to the affirmative, 4096. The first state preceding the appropriation of good is the state of doubting, the second consists in the dispersion of these doubts by reasons, the third in affirmation, and the last or ultimate, in act, 4097. Where worldly things dominate over heavenly things, truths are consumed away and brought into doubt; but where heavenly things pre-

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dominate, worldly things are illustrated and set in clearness, and doubts removed, 4099, compare 4250. The state of doubting is signified by unseasonable sleep, as slackness or tardiness in spiritual things by natural sleep, 4638. The doubting of the prudent or wise involves the affirmative of truth, the doubting of the foolish involves the negative, 4638. See AFFIRMATIVE, NEGATIVE.

DOUGH [*massa*], of which bread is made, signifies truth derived from good, and in a more advanced state, producing good, 7966, 7979. See FARINA.

DOVE [*columba*]. Doves denote the goods and truths of faith, with a person about to be regenerated, 870. They signify, generally, the intellectual things of faith, 870. The soul of the turtle-dove, the life of faith, 870. The dove unable to find rest for the sole of her foot, denotes that nothing of the good and truth of faith could yet root itself, 875. Its being sent out again and returning no more to the ark, denotes a state of receiving the goods and truths of faith, and the state of liberty resulting, 890—892. Turtles and young pigeons signify things spiritual, 1361, 1826, 1827. A dove from the land of Asshur signifies rational good, 1186. A dove signifies faith; its wings, the truths of faith, 8764. The son of a dove and a turtle, in like manner as a lamb, signify innocence, 10,132, or the good of innocence, 10,210. See BIRD.

DOWNWARDS [*deorsum*]. Those who are in falses look downwards and outwards, that is, into the world and to the earth, 6952. Man, of himself, can only look downwards, and when he looks downwards, the sensual principle prevails, 6954, 9128. He can either look downwards or upwards as to his interiors, but he looks upwards not from himself, but from the Lord, 10,330. As to objects in the memory remotely situated, or verging downwards, 8885. See *to* DESCEND.

DOWRY, A [*dos*], as the sign or ticket of consent to become one, denotes the confirmation of initiation, 4456, 9184—9186. It denotes truth initiated into, and consenting to full conjunction with good, 9186. See MARRIAGE.

DRAGON [*draco*]. Concerning the habitation of dragons, near Gehennah; who, and of what quality they are that dwell there, 950. The tail of the dragon denotes reasonings from falses, the dragon being the same as the serpent that seduced Eve, 6952. Serpents signify reasonings from which are falses; but dragons, reasonings from the loves of self and the world, which not only pervert truths but goods, 7293. The water cast out of the mouth of the dragon, who sought to devour the male child, denotes falses originating in evil, and reasonings thence derived, seeking the destruction of divine truth, 7293, 10,249. See also 10,400, and the article SERPENT.

DRAW, *to* [*haurire*]. To draw waters denotes to be instructed in the truths of faith, and thus, to be illustrated, 3057, 3058, 3071, 3094, 3097, 3102, 6776. The well from which they are drawn denotes the Word, 6774, 6785. Drawers of waters (as the Gibeonites) denote those who are in the continual desire of acquiring truths, with no useful end in view, 3058. See WATER, *to* DRINK, WELL.

DREAD [*pavor, terror, formido*]. See TERROR, FEAR, CONSTERNATION.

DREAM [*somnium*]. See SLEEP.

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DRINK, *to* [*bibere*]. To eat denotes the appropriation of good; to drink the appropriation of truth, 3168, the nature of which is explained, 3513. See *to* EAT. Also in the opposite sense, 10,415, 10,466. Where the subject treated of is concerning the goods and truths of faith, drinking signifies to be instructed in them and to receive them, 3069, 8352. To give to drink is to illustrate, 3071. See *to* DRAW. To sup, or to drink, signifies also communication and conjunction, being predicated of spiritual things, as eating of celestial, 3089; hence it is predicated of truth, 3168, 3570. To cause to drink, denotes nearly the same as drinking, but involves somewhat of an active principle, 3092. To give a flock to drink, denotes to instruct in the Word or doctrine, 3772, 6778. To come to drink, denotes the affection of truth, 4012, 4018. All kinds of drink, as wine, milk, water, etc., relate to truth which is of the intellectual part of man, 5077. To drink *(potare)* denotes the application of truth to its good, 5709; with which compare 7344, 8349, 8352. As meats and drinks recreate the natural life, so goods and truths corresponding to them, spiritual life, 8562. To eat and to drink, denotes information concerning good and truth, *sh.* 9412. To drink, spiritually, is to be instructed in truths, and in the opposite sense in falses, 9960. To be drunken is to become insane in consequence of the latter, 9960, with which compare 1071. See DRUNKENNESS. To drink the Lord's blood is to appropriate the divine truth proceeding from his divine human, 4735. See SUPPER.

DRINK-OFFERING [*libamen*]. The drink-offering in the Jewish church signified faith in the Lord, 1071. The drink-offering poured upon the statues signified the divine good of faith; oil, the divine good of love, 3728. The stones which were accustomed to be set up in the earliest ages for signs and testimonies were at length treated as holy by those who lived immediately before the flood, who poured drink-offerings and oil upon them in order to sanctify them, 4580. The drink-offering, which consisted of wine, denotes the good of truth, the good of faith or spiritual good, which is charity; the meat-offering, which consisted of fine flour and oil, celestial good; in like manner, the bread and wine in the Holy Supper, *sh.* 4581, 10,079, *ill.* 10,137. A drink-offering in the opposite sense denotes the worship of what is false, *sh.* 4581, 10,137. By setting up a statue of stone, offering a drink-offering upon it, and pouring oil upon it, was represented the progress of the Lord's glorification, and of the regeneration of man from truth to celestial good, 4582. The fat of the sacrifices signifies the good of love in all worship; the wine of the drink-offering the truth and the good of faith, 5943, 6377, 10,137. The drink-offering was offered along with the meat-offering, because good without truth is not good, and truth without good is not truth, 10,137. See SACRIFICE, MEAT-OFFERING, OIL.

DRIVE OUT, *to* [*expellere*]. See *to* EXPEL.

DROMEDARY [*dromas*]. The dromedaries of Midian and Ephah signify doctrinals, 3242. See CAMEL, MIDIAN.

DROVES [*catervæ*]. By the droves (or troops) of a flock are signified the things of the church, thus doctrinals, 3767. A flock signifies those who are in good, abstractly the doctrinals by which they are introduced into good, 3767. Droves denote the science of doctrinals, 3768, 3770. Droves of a flock denote goods and truths, 4025. Droves denote scientifics, also knowledges, and thus doctrinals, 4266. Jacob's

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sending the droves forward in the hands of his servants denote that they were as yet in the natural or external man, thus in the memory only, and not in the spiritual, 4266. See FLOCK.

DRUM [*tympanum*]. See MUSIC.

DRUNKENNESS, DRUNKARD [*ebrietas, ebrius*]. To drink wine, in the opposite sense, is to investigate the truths of faith by reasonings, 1071. A drunkard is one who believes nothing but what he can understand from things sensual, scientific, or philosophical, and thence slides into errors, 1072. It denotes those who are insane in spiritual things, 1072, in consequence of imbibing falses, 9960. Babylon making the earth drunken, signifies leading those who are of the church into errors and insanities, 5120; and that by false reasonings and depraved interpretations of the Word, or falses of evil, 8904; compare 3614. See *to* DRINK, WINE.

DRY [*arida*], DRYNESS, or DROUGHT [*siccitas*]. The external man is called the dry (land), 27; the want of water denoting the absence of anything spiritual, 806, 6976. Dryness or drought, from failure of dew or rain, denotes a failure of truth derived from any good, 3580. The waters being withheld, while the children of Israel passed the Red Sea on dry land denotes protection from the influx of falses, 8185, 8234. The waters returning upon the Egyptians, that the falses of evil revert to those who intend evil to the good, 8334. To dry the rivers is to dissipate falses, and to dry up the abyss to dissipate evils, 8185. Generally when waters denote falses, dry and drying denote non-falses; but when waters denote truths, dry and drying denote non-truths, *sh.* 8185. In like manner, when the subjects predicated are trees or herbs, or the harvest, etc., dry and drying denote what is contrary to those things; and that dry earth is predicated of good, 8185 at the end. A drought upon the waters denotes truths destitute of life, 8869, or the deprivation and consumption of the truths of faith, 10,227.

DUDAIM. See MANDRAKES.

DUKES [*duces*]. The duke or chief of an army denotes the primary or chief thing of doctrine, 3448. See EDOM.

DUMAH. See ISHMAEL.

DUMB [*mutus*]. To be dumb is to be incapable of enunciation or utterance understood spiritually; hence the dumb in the Word denote those, who, by reason of ignorance, cannot confess the Lord, and preach faith in him, *sh.* 6988. As to mute grief, 1688.

DUNG [*fimus, stircus*]. See EXCREMENT.

DUST [*pulvis*]. To eat dust is to be incapable of living from any other than worldly and corporeal things, 249. Thus it has reference to the love of self and the world, 3413. Dust signifies what is damned and infernal, 249, 275, 278, 7418, 7522. The humanity which the Lord derived from the mother, and which he put off, compared with the divine human, was as dust and ashes, 2265. To be clothed with sackcloth and covered with dust or ashes was a token of humiliation on account of evils, 2327, 4779, 7418. To rend the garments signifies grief on account of lost truth; to put dust on the head on account of lost good, 4763. Man formed of the dust of the ground denotes the external man, 94. To smite the dust of the ground is to stir up those things which are damned in the natural man, 7418. Dust signifies

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what is damned because the place where evil spirits are, and under which are the hells, appears as uncultivated and arid earth, 7418. See *to* GRIND, at the end. In a good sense, the dust of the earth has relation to the immensity of celestial things, the sand or dust of the sea to spiritual things, and the stars of the heavens to both in a superior degree, 1610, 3707. The dust of the feet signifies what is unclean from evils and falses, 1748, or the natural and corporeal things which are with man, 2162. Why the disciples were commanded to shake the dust from off their feet, 7418, 249. Why the golden calf was ground to dust or powder, 7418, but especially, 9391. See ASHES.

DWELL, *to* [*habitare*], signifies to live, or life, 1293, 2502, 6080, or to be and to live, consequently it denotes state, 3384, 3417. It is predicated of the life of good with truth, 2451, 2708, 2712, 3613, 6773, 6774. And of the Lord's presence and influx in the good of love, 10,153, 9480. What is signified by dwelling in Beersheba, 2859; in Gerar, 3384; in the desert, 2708; in the land of the south, 3195; in tents, as at the feast of tabernacles, 414, 3312; in the land, 4480, 9345; in a mount, 2460; with another, 4451, 6792, 9345; by oneself, secure and alone, 10,160. Why the ancients dwelt in distinct houses, families, and nations, and how it signified the church, or the Lord's kingdom formed by innumerable societies, 471, 10,160. See *to* INHABIT, *to* TARRY, HABITATION.

E.

EAGLE [*aquila*]. By the carcase (Matt. xxiv. 23—28) is signified the church without the life of charity and faith, by the eagles gathered thereto, reasonings confirming falses and evils, 3900. An eagle denotes the rational man as to truth, and, in the opposite sense, the rational as to what is false or reasoning, *sh.* 3901. That it denotes the rational man, 5113. To bear on the wings of eagles, denotes to elevate by the truths of faith to celestial light, 8764. A great eagle with great wings signifies the interior truths of the spiritual church, 10,189. The spiritual church is called an eagle from perception, 9688. Certain spirits belonging to one of the earths in the universe, and who were seen on high, likened to eagles, not as to rapine, but as to keenness of sight, 9970.

EAR, THE [*auris*], denotes obedience, *sh.* 2542, 2965, especially 3869, 4403, and seriatim, 4652—4660. In the supreme sense, it denotes providence; in the internal sense, the will of faith; in the interior sense, obedience, *ill.* and *sh.* 3869. That which is heard is addressed to the understanding as well as that which is seen, but the former affects the voluntary part also, and persuades to obedience, 3869. The left ear corresponds to obedience alone without affection; *ill.* by changes of influx into the face, etc., 4326. The right ear, on the other hand, derives its signification from good, which supposes love or affection, 10,061. The ear is formed correspondently to the modifications of the air and sound; the eye, correspondently to the modifications of æther and light, 4523, 6057. Thought is the speech of the spirit of man, and the apperception of speech is its hearing, 4652. The spirits who correspond to hearing, or constitute the province of the ears,

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are such as are in simple obedience, 4653. They are various, however, according to the parts and functions of the ear interior and exterior, 4653. The quality of those who correspond to the external ear in particular, 4654. Certain spirits were observed by the author near the ear, and within it, 4655. They who do not attend to the sense of a thing, though they hear the words, correspond to the cartilaginous and bony part of the external ear, 4656. There are spirits given to whispering, especially into the left ear; the sinister manner in which they speak of others, etc., 4657. Of those who had immersed their thoughts in the scholastic philosophy, and the influx of their speech towards the left ear; the contrast between them and Aristotle, who spoke into the right ear, 4658. By means of the ear, the thought of one is transferred to the understanding of another, from the understanding it passes into the will, and from the will into act; hence hearing signifies both apperception and obedience, 5017; compare 7216, especially 8361. When hearkening is predicated of those in lower stations it denotes obedience; when predicated of the more eminent, for example of kings, it denotes consent, 6513. To see with the eyes is to understand and have faith; to hear with the ears is to be in obedience, 2701. To speak in the ear denotes application to the faculty of obedience, or the will, 2965, 2975, 8621; compare 3869. To bore the ear with an awl, in the case of the Hebrew servant, denotes the addiction of those who do not understand truth, and are relatively not free, to obedience, 3869, 8990. To hear signifies to be instructed and to receive, *sh.* 9311; thus, hearkening, perception and obedience, *sh.* 9397, 10,061, where the ceremony of putting blood on the ears of Aaron and his sons is explained.

Ear-rings, like ornaments for the nose, signify good, but good in act, and in the opposite sense evil in act, 3103, 3263 at the end. The nose ornament, which was applied on the root of the nose at the forehead, is expressed in the original Hebrew by the same word as ear-rings; the latter were the insignia representative of obedience, the former of good, 4551. Ear-rings signify the perception of truth, and also obedience; a nose ornament the perception of good, 9930; compare 10,540. Ear-rings of gold were insignia representative of obedience and of the apperception of the delights which are of external love, *ill.* and *sh.* 10,402. To put on ear-rings denotes to obey, 10,402.

EAR OF CORN [*arista*]. Ears of corn, or spikes, denote exterior natural truths, or scientifics, *sh.* 5212, 5266. See CORN.

EAR-RINGS [*inaures*]. See EAR, ORNAMENT, RING.

EARTH, or PLANET [*tellus, planeta*]. See UNIVERSE.

EARTH, or LAND [*terra*]. The earth empty and void, or ground in which nothing is yet implanted, denotes man before regeneration, 17. The external man is signified by dry land or earth, 27, 913, 1016. It signifies a receptacle, 28. It is prepared to receive celestial seed by regeneration, 29. It is the external man which is signified by earth, the internal by heaven, 82, 1732. The external man is signified by earth while man is spiritual, and by ground or field when he becomes celestial, 90. When man is regenerated, he is no longer called earth, but ground, because celestial seed is then implanted in him, 268. Hence in the early chapters of Genesis ground signifies the church, earth or land where there is no church, 566. The land or faces of the ground denotes wherever there is instruction in the truths of faith, 567, 620. Conse-

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quently where the church is, 567, 662, 1066, 2571. Thus earth or land denotes the church itself, 566, 662, 1066, 1262, 1413, 1607, 1733, 1850, 2117, 2571, 2928, 3355, 4447, 4535, 5577, 8011, 8732, 9643, 10,570. As it denotes the church in general, it also denotes the church in particular, thus the regenerate man, 10,373. In the literal sense the earth denotes wherever man is; in the internal sense, where there is love, and as love is predicable of the will, it denotes the voluntary part of man, 585. Earth is predicated of love, ground of faith, because the earth is the continent of the ground, and ground of the field, in like manner as love is the continent of faith, and faith of the knowledges which are implanted in it, 620, 636, 1066, 1068. Earth is distinguished from ground as the man of the church and the church itself, 662; compare 10,570. The external man, and the body itself, are as earth or ground, the pleasures of the body as reptiles and creeping things, 909. By the whole earth, the ancients did not mean all lands, but only where the church existed; in the opposite sense, however, it signifies where there is no longer any church, but an unregenerate people, 1066. Hence the land or earth denotes the nation dwelling in that particular tract and its quality, 1251, 1262, 1411, 8011. In a general sense, it denotes the external man who is not of the church, his will and proprium, etc., 1044, 1066, 1411. By a new heaven and a new earth is meant, in general, the Lord's kingdom, 1733, 1850, 2571; or a new church internal and external, *sh.* 3355, 4447, 4535, 5577, 10,373, briefly 2117, 2118. See JUDGMENT. In a special sense, by earth or land is meant Canaan, and thus, again, the Lord's kingdom, because the church existed there in ancient times, 1413, 1437, 1585, 1607, 2571, 4535, 5577, 8011, 5136, 9325, and citations. See CHURCH, CANAAN. Earth or land has various significations according to the series of things treated of, 2571, and citations. Under all these various significations, it retains the signification of the church, which is its proper and universal sense, 3368, 8732. Inasmuch as it signifies the man of the church, the church itself, and the Lord's kingdom, it signifies the essential of these, namely, the doctrine of love and charity, *ill.* 2571. Also rational truths illustrated by the Lord's presence; thus, in the supreme sense, the Divine itself, because where the church is the Lord himself is, 3368, 3379, 3404, 8732.

The people of the land denote those who are of the spiritual church, 2928. Land married denotes those with whom the understanding and will, or charity and faith, are conjoined, 55. Land of the south denotes the good and truth of faith, 1458, 2500. Land of the east, the good of faith or charity, 3249; otherwise called the truth of love, 3762. The land of the shadow of death, the state of those who are in ignorance of good and truth, 3384. The land of Ham is the corrupt church of Egypt, 1063. The land of Egypt is the natural man, 5278, 5279, 5280, 5288, 5301, 5510, 6111, 6976, 10,156; also the vastated church, 6589; the state of infestation by infernal spirits, 7221, 7240, 7274, 7278, 7826, 8401, 8407, 8866; and damnation or hell, 8018, 10,156. The whole land of Egypt is the natural mind both interior and exterior, 5276, 5316, 5329; the best of the land of Egypt is the inmost of the natural mind, 6084. New or holy land is the Lord's kingdom, 4255, and citations. A land good and broad denotes where the good of charity and truth of faith are, thus heaven, 6856. A land inhabited

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likewise, because of life from good, 8538; and a land flowing with milk and honey, 5620, 6857, 8056. The midst of the land, signifies truth from good, or where it is, consequently the church, 7444. The deep places of the earth signify the truths of the church, which are called strengths of the mountains from power grounded in good, 4402.

In the world of spirits, the lower earth is the region under the feet, where well-disposed spirits are, before they are elevated into heaven, *sh.* 4728, 6928, 7090. Beneath it are places of vastation which are called pits, and in a lower region, extending round about, are the hells, 4728. Those who are in the lower earth are in the region of the belly and intestines, 5392. Their quality and the relative situation of the places they inhabit more particularly described, 4940—4951, 7090. A very great number of Christians are sent into the lower earth, because they are natural, 4944. Those of the spiritual church who were saved by the Lord's advent into the world had been detained, and infested by infernal spirits in the lower earth, 7040. The vastation of what is false and contrary to the life of heaven takes place there at this day, 7090. The lower earth is signified by Goshen in Egypt, where the children of Israel were; the Egyptian quarters denoting the hells round about, which infest, 7240. The land where they are who are in falses derived from evils, and whence they are cast down into hell, appears uncultivated and arid; hence the signification of dust as denoting damnation, 7418. The earth swallowing them up, denotes damnation, thus immersion into the hells, *sh.* 8306.

EARTHQUAKE, AN [*terræ motus*], denotes a change of the state of the church, *sh.* 3355; compare 3353, 3354. See EARTH.

EASE [*otium*]. The author's experience concerning certain spirits who had given themselves up to ease and sluggishness in the life of the body; and that they induce heaviness in the stomach, 5723. How sensual they are who live in wicked slothfulness, 6310. The joy and blessedness of heaven does not consist in ease but in active exercises of use, 454, 6410. The Israelites being at ease or remiss, in reference to the tasks imposed upon them by the Egyptians, denotes the insufficiency of infestation by falses, to withdraw them entirely from divine things, 7118.

EAST [*oriens*]. See QUARTERS.

EAST-WIND [*eurus*]. See WIND, QUARTERS (*East*).

EAT, *to* [*edere*]. To eat, in the internal sense, is to live, 270, 272—274. Also, to be communicated, appropriated, and conjoined, *sh.* 2187, 3149, 3168, 3734, 5643. Such is its meaning in the Holy Supper, 2187, 2343. The sanctified things of the sacrifices, being eaten, represented the communication, conjunction, and appropriation of celestial goods, 2187, 2343. To eat denotes the appropriation of good, and to drink the appropriation of truth, 3168, the nature and manner of which are explained, 3513. By eating and drinking in the Holy Supper, is signified appropriation, and what is meant by eating worthily, 3513 at the end. Feasts and repasts amongst the ancients, signified appropriation and conjunction by love and charity, 3596. See FEASTS, BREAD, FOOD. Eating also denotes the appropriation of evil, 4745. The ancients, after they had decreed anything which required the confirmation of others, ate together, by which the approval and appropriation of what they had done was signified, 4745. To eat in the

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original tongue is also to consume, which is its signification when predicated of false principles originating in evil, 5149, 5157. To eat together denotes fruition or enjoyment, 7849. To eat the passover, denotes to be consociated, 8001. See PASSOVER. To eat and to drink, denotes information concerning good and truth, *sh.* 9412; and in the opposite sense, the appropriation of evil and the false, 4334. To eat denotes conjunction and appropriation as to good, 3570, 10,686. To eat bread, confirmation in good, 6791. To eat the herb of the field, to live like a beast, 272—274. To eat of the tree of knowledge of good and evil, is to enquire into the mysteries of faith by sensuals and scientifics, 126, 128, 202. To eat of every tree of the garden, to know what is good and true from perception, 125. To eat and drink in the Lord's kingdom, to appropriate the goods of love and the truths of faith which are celestial food, 3832. See *to* DRINK.

EBER, the son of Salah, the son of Arphaxad, the son of Shem [see SHEM], was the first institutor of the representative church which began in Syria, and was afterwards spread through many lands but especially Canaan, 1238. This church is called the second ancient church, the first being signified by Noah and his three sons, 1238. The two sons of Eber, Peleg and Joktan, signify the internal and the external worship of this new church, 1137, 1240, 1242; and in what the internal and the external respectively consisted, 1241. Eber was permitted to institute this church, though its worship consisted principally in externals, because the former church had degenerated into idolatry, and, in many places, had been turned to magic, 1241. The genealogy first given shews the posterity of Joktan; that in the following chapter, of Peleg, 1242. Joktan signifies the external worship of this church; his sons (Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab), so many various rituals, in use among the nations so designated, 1137, 1246, 1247. Their dwelling from Mesha to Sephar, a mount of the East, signifies the extension of their worship from the truths of faith to the good of charity, 1249. Observe that the Sheba and Havilah, so often mentioned in the Word, belong to the stock of Ham, and not to this line, 1245.

The begining of the Hebrew church is described from Shem, because Shem signifies internal worship as before, though not of the same quality, 1330. Its quality appears from the successive derivations, as being scientific, and from the number of years, etc., 1331. The commencement of this church described by the birth of Arphaxad, who denotes science, constitutes the second period of the ancient church, 1334, 1335. Its own second period is denoted by Salah the son of Arphaxad, by whom is signified that which proceeds of science, 1339. The beginning of its third state or period by Eber, the son of Salah, 1342. Arphaxad, and Salah, and Eber, are the names of nations, 1334, 1340, 1342; and all who adopted the worship instituted by Eber, to whatever nation they belonged, took the name of Hebrews, 1343, 4517. See HEBREWS. The entrance of this church upon its fourth period is denoted by the birth of Peleg, by which is meant external worship and also a nation so called, 1345. Its entrance upon its fifth and sixth periods by Reu the son of Peleg, and Serug the son of Reu, which are also the names of nations, with whom worship was becoming more and

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more external, 1347—1350.. Its seventh period by Nahor the son of Serug, which is likewise the name of a nation with whom such worship was verging to idolatry, 1352. Its eighth period by Terah, the name of a nation by which idolatrous worship is signified, 1353. See NAHOR. Its ninth and last period by the sons of Terah, Abram, Nahor, and Haran, by whom are signified the three universal kinds of idolatry into which the church had now passed, namely, the love of self, the love of the world, and the love of pleasure, 1355—1358. See ABRAM, NAHOR, HARAN.

EBONY [*ebenum*]. Ivory and ebony signify exterior goods, such as relate to worship or rituals, 1172. Those who have lived in internecine hatred, and in falses thence derived, have skulls, as it were, like ebony, 5563.

ECCLESIASTIC. The necessity and limits of ecclesiastical order defined, 10,793—10,799. See GOVERNMENT.

EDEN, signifies the intelligence of the celestial man which flows in by love from the Lord, 99. Eden signifies love, 100; or all things pertaining to the celestial man, 122. The river which went out from Eden signifies intelligence flowing from love, 107, 108. Pison, the intelligence of faith thus originated, 110. See HAVILAH. Gihon, the intelligence of all things relating to good and truth, 116. See ETHIOPIA. Hiddekel, the clearness of reason, 118. See ASHUR. Euphrates, science, 118, or the sensual and scientific principle which is the boundary of celestial and spiritual intelligence, as this river was a boundary of the Israelitish dominion, 120. See EGYPT *(the Nile)*, EUPHRATES. When the rational principle, which is the intelligence of the external man, is from a celestial origin, it is called the garden of Jehovah; when spiritual, the garden of God; *ill.* and *sh.* 1588. The garden of Eden, which signifies celestial wisdom and intelligence, was in the land of Canaan, for that was where the most ancient church flourished, 4447. The regenerate man, as to truth and good, is called the garden of Eden and the garden of Jehovah, 5376. See GARDEN.

EDER. See TRIBES, TOWER.

EDOM. Esau or Edom, who dwelt in Mount Seir, signifies and represents the Lord as to his human essence, 1675. The Horites, who were expelled from Mount Seir by the Edomites, represented those who are in persuasions of the false, 1675. Mount Seir and Paran denote the celestial things of love pertaining to the Lord's human essence; hence what is meant by Jehovah's going from Mount Seir, and marching from he field of Edom, 1675, 3322. Esau in particular signifies natural good, and Edom the same with doctrinals adjoined; and in the opposite sense, *ill.* and *sh.* 3322. The field of Edom denotes the divine truth of he Lord's divine natural, or the truth of good; truths being known nd perceived from good after regeneration, 4241. Edom denotes the Lord's divine human as to what is natural and corporeal, 4642. Esau, as the father of Edom, signifies the divine good which proceeds by derivation into the humanity, 4646. The dukes of Edom signify leading principles in series with the good of love, *ill.* and *sh.* 8314. See ESAU, SEIR.

EDUCATION AND INSTRUCTION being diverse, are the occasion of various methods of reformation and regeneration, because the Lord never breaks but only bends the principles with which man has been imbued from infancy, to this end, 1255. Even falses with which

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men are imbued by education are not condemnatory so long as they live in charity and do not know that they are falses, 1295. How infants are educated for heaven in the other life, 2296—2309. See INFANTS. How very bad the education of infants in the world is, from experience respecting boys fighting, and their parents encouraging them, 2309. In what manner infants and boys are initiated, by the pleasure of learning, etc., into the good of love, and the truth of faith, 3502, 3512, 3518, 3519. The order of progression by education is apparently from scientific to celestial truths, but in reality it is the celestial which flows in through the successive degrees, and adapts rational and scientific truths to itself, 1495; compare 128. See INITIATION. Thus states more and more interior are formed by instruction, without which it is impossible to be elevated into heaven, 1802. From the age of infancy to boyhood man is merely sensual, the mind being formed by influx into the memory and imagination; how he progresses thereupon by instruction and regeneration, 5126, 5135, 9723. Man's spiritual life is sustained by instruction, or by the acquisition of truths, *ill.* and *sh.* 6078. The first subject of instruction, in order to the existence of the spiritual church, is the fact that there is a God, and that he is to be worshipped; the first truth necessary to be known concerning him, is, that he created the universe, and that from him it continually subsists, 6879. The second necessary subject of instruction is the procedure of divine truth from the Lord's divine human, and that divine truth proceeding from him must be received, 6882; compare 3175. Particular instruction in doctrine is given by influx, when truth immediately proceeding from the Lord's divine human is conjoined with truth that proceeds mediately, for hence is perception, 7058. Instruction from the divine, and concerning the divine law, is signified by Jehovah's speaking to Moses, 7186. As to instruction in the truths of faith, 9123, 9209 and sequel; and by means of illustration in particular, 2701, 9382, 10,355. In the case of the Lord himself, 1457, 1460, 1461, 1464, 1469, 1475, 1476, 2496, 2497, 2500, 2504, 2511, 2515, 2523, 3030. After coming out of a state of vastation and desolation, 2701, 2704. At the Lord's coming those are instructed who are in ignorance of truth, not so those who are in falses, 2383; yet the evil desire to learn for the sake of self-aggrandizement, 8349. All instruction concerning the truths and goods of faith and of love, which constitute the church and enter into worship, is given by means of the external sense of the Word, and by the agency of those only who are in illustration from the Lord, thus by the influx of light from heaven, through the internal sense, 10,548. The age of instruction and science is from the fifth to the twentieth year, 10,225. See AGE.

EFFECT [*effectus*]. See END, CAUSE.

EFFERVESCENCE [*effervescentia*]. The evil continually breathed by hell, is seen as an effervescence and ebullition, which is kept down by the opposing sphere of heaven, 8209, 9492.

EFFIGY [*effigies*]. An effigy, similitude, or likeness, denotes the celestial man, an image the spiritual man, 51; compare 53. The former is called a son of God, the latter a son of light, 51. When man is regenerated he is an effigy or an image of heaven, but before regeneration he is an image of hell, 911. An effigy or likeness of the Lord consists in love to him; an image of the Lord, in charity towards the

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neighbor, 1013. When one loves another as himself, then he sees the other in himself, and himself in the other; thus love makes a similitude, 1013. All heaven is such a similitude or likeness of the Lord, 1013, 3739; and man was created and formed to be an effigy of the three heavens, 3739. The soul or spirit is the real effigy of man, the body is its representative image, 4835. When seen in the light of heaven, man is an effigy of his ruling love, and every the least part of his will is a similar effigy, 6571, 803. The face in particular is an effigy of the mind, and exhibits the affections of the soul and the ideas of the thought to the very life, 8249. He who has order in himself is in heaven, and also is heaven in a certain effigy; but he who has it not, is in hell, and is hell in a certain effigy; 10,659. The commandment not to make any likeness of anything that is in heaven or on earth, or in the waters under the earth, *ex.* 8870—8872; and the disobedience of the Israelites in the matter of the golden calf, 9391. See IMAGE, SIMILITUDE, LIKENESS, ENGRAVING.

EFFLUVIUM. There is an effluvium or halitus around every vegetable and animal, and around every man; in the case of the latter, after the death of his body, it is the extension or sphere of his love, 10,130, 6571. See SPHERE.

EGG [*ovum*]. A man who is born again or regenerate, passes through a succession of ages similar to those of natural growth and development, and every stage that he runs through is as an egg, producing the succeeding age, 4378, 4379. The case further illustrated, 4383. How the soul of man which is from the father, begins to clothe itself in the ovulum, and afterwards in the womb of the mother, 1815. See EMBRYO.

EGYPT [*Mizraim, seu Ægyptus*]—

1. *The Mosaic Genealogy.*—The sons of Ham, Cush, Mizraim, Phut and Canaan were so many nations, by which are signified various knowledges, sciences, and worship, the offspring of faith separated from charity, 1160. Mizraim or Egypt denotes the various scientifics by which they desired to explore the secrets of faith, and by which they confirmed false principles, 1163, 1165. It signifies scientifics in a good sense, as well as a bad, 1164, 1186, 1462. Mizraim is science; and his alleged sons, Ludim, Anamim, Lehabim, Naphtuhim, and Caphtorim, are so many nations by which are signified so many scientific or external rituals of worship, 1193—1195. His other alleged sons, Pathrusim and Casluhim, are also the names of nations, and signify similar doctrinals, 1196. Philistim, the nation derived from these, signifies the science of the knowledges of faith and charity, 1197. See PHILISTINES. To him who seeks to become wise from the world, things sensual and scientific are as a garden; the love of self and the world is his Eden; himself is the east; and all his wisdom is the false magia signified by Egypt, where the science of heavenly things was at length turned into magical practices, 130. Egypt is called the land of Ham, because Ham denotes the corrupt church originating all external religion separate from internal, thus all faith separate from charity, 1063.

2. *The Historical people and Land of Egypt.*—In a good sense, Egypt and Pharaoh both alike signify science, 1461, 1482, 1502, *ill.* and *sh.* 2588. When predicated of the Lord, Egypt signifies the

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science of knowledges (understood from the Word); when predicated of man, science in general, 1462, 1479, 4964, 4966, 4967, 4973, 6125, 6638, 6653. See the citations below, 5276, etc. The scientifics signified by Egypt, and rational and intellectual truths, are the spiritual things of man, 1866. Egypt signifies the truths of the natural man which are scientifics, 3322. It denotes the natural kingdom as Canaan the spiritual, 5406. The scientifics signified by Egypt are such as conduce to spiritual life and correspond to spiritual truths; in the opposite sense, to such as pervert spiritual truths, 4749. Those who desire to enter into the mysteries of faith from their own science, and hence come into the denial and perversion of truth, are denoted by Egypt, 4728, 4735. The scientifics more especially signified by Egypt are those for which the Egyptians were pre-eminent in the ancient church, namely, the representations of celestial and spiritual things, in natural and worldly things, 4964. How different they were from the scientifics of the present day, such as those of the scholastic philosophy, *ill.* 4966. The scientifics signified by Egypt are all in the natural man, even those belonging to things spiritual and celestial; hence they are natural truth, 4967. Egypt is the natural mind, the house of Egypt the good of the natural mind, 4973, 4980; thus, the good of the life, 4982. Egypt signifies the natural man, 5013, because the scientific principle is the truth of the natural man, 5079. When regenerated, it signifies the interior natural, 5080, 5095, 5160. The scientifics signified by Egypt are all those to which the goods of faith and charity can be in-applied, thus all natural truths which correspond to spiritual truths, 5213. The wisdom of Egypt denotes the science of natural things; its magic, the science of spiritual things; hence the wise men of Egypt denote exterior scientifics, the magicians, interior scientifics, and Egypt, science in general, 5223. By Pharaoh and the land of Egypt is to be understood the natural man; by the events which occurred there, matters pertaining to regeneration, and in the supreme sense, to the glorification of the Lord's humanity, 5275. All the land of Egypt signifies the natural mind, both interior and exterior, as the continent of interior and exterior scientifics; thus the whole external man as distinguished from the internal, 5276, 5278—5280, 5288, 5301, 5338, 5341, 5359, 5363, 5364, 5366, 5373, 6015, 6145, 6147, 6252, 6643. In its proper and good sense, Egypt denotes the scientifics of the church, 5373, 5700, 5958, 6015, particularly 5580, 6004, 9391, and the passages cited above, 4749, 4964, 4966. Pharaoh signifies the scientific principle the same as Egypt, but in general or common; consequently the natural man as a whole, 6015, 6145, 6147, 6651. In the opposite sense, the scientific principle separated, and opposed to the truths of the church; thus what is false, 6651, 6679, 6683. The Egyptians, or people of Pharoah, denote contrary scientifics, namely, such as are alienated from the truth, 5700, 7701, 6692, 6761, 6871. Pharaoh and his people denote those who are in falses, and who infest others with their falses, as those who are in faith alone, and in evil infest the spiritual church, or the well disposed in the other life, 7097, 7107, 7110, 7126, 7142, 7280, 7317, 7498, 7502, 7506, 8049, 8132, 8165, 8364, 8528. All such infesting spirits had belonged to the church when they lived in the world, 7502, 7926. Those who infest by the absolute false are denoted by

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Pharaoh when called king of Egypt, because king in the genuine sense is truth, 6651, 7220, 7228. The land of Egypt as the abode of the Israelites signifies the lower earth, where they are who are infested; as the abode of the Egyptians, it denotes the hells which are near the lower earth, 7240, 7090, 7445. See EARTH. The land has the same signification as the nation itself, and the latter that which is predicated of it, thus the Egyptians and Egypt denote infestation, 7278, 8165, 8528. The Egyptians signify those who falsify truths, 7320. The house of Pharaoh, and the house of his servants, and of all his people, denotes all things interior and exterior in the natural mind, 7353, 7355, 7648. Before vastation, the Egyptians signify those who are in falses; afterwards, those who are in evil, 7786; at length, those who are in mere falses from evil, thus who are in damnation, 8132, 8135, 8138, 8146, 8148, 8161, 8217. Egypt and the Egyptians signify those who are in the science of spiritual things, and who separate life from doctrine because such was really the case with them; they who are of this quality undergo vastation, and are then damned, 7926. Egypt, the house of servants (or house of bondage), denotes the spiritual captivity occasioned by the infestation of falses, 8049. The army of Egypt denotes the falses themselves; horses and horsemen, the intellectual perversities and reasonings pertaining thereto; the chariots, their doctrinals; the captains, their common principles holding all in series and connection, 8138, 8146, 8148, 8150. In a summary, Egypt denotes science in both senses, good and evil; in the former case, the natural man himself both as to good and truth; in the latter, ending in the representation of hell, 9340, particularly 9391, 10,437, and citations.

3. *The Ancient Church and Idolatry of Egypt.*—The church denoted by Noah and his three sons was not confined to a few, but extended through many kingdoms, *e.g.*, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, *Egypt*, Philistea, and the whole land of Canaan on both sides of Jordan, 1238, 2385. It differed in rituals and doctrinals, yet it was one church, because all had charity, 2385. See CHURCH, DOCTRINE. The doctrinals of this church treated of love to God and charity towards the neighbor; its scientifics of the correspondence between the natural world and the spiritual, and of the representatives of spiritual and celestial things in those of the world, 4964. The Egyptians in particular cultivated this science, and were teachers of correspondences, representatives, and significatives, the ancient Word that was extant amongst them being thus expounded, 4964. See WORD. In this primitive age they worshipped Jehovah, but they afterwards rejected him and served idols, especially the calf, and turned their representatives into magic, 5702, 7097, 9391. Their scientifics were instrumental to charity, the goods of charity and faith being contained in them as ends, 5213, 6004; thus they consisted of such natural truths as correspond to spiritual truths, 4749. On this account the scientifics signified by Egypt are called the scientifics of the church, 4749, 4964, 4966, 5373, 5580, 5700, 5958, 6004, 6015, 6750, 9391. In the opposite sense, such as are contrary to the truths of the church, 6651, 6652, 6684, 6692, 7097. They were of two kinds, the interior, which formed the science of spiritual things, and the exterior, which formed the science of natural things, 5223. The Egyptian

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mystics, the teachers of the former, were called magi; the teachers of the latter, wise men; and Egypt itself, the son of the wise, or the son of ancient kings, 5223, 7296. By means of their representatives and significatives, those who lived in the good of charity had communication with heaven, which communication was open with many, 6692. When they departed from charity, the perversion of these interior scientifics gave origin to their magic applied to selfish purposes, 4680, 5223, 6692. At this time they were in mere fallacies and falses, or the abuse and reflection of divine order in opposites, which enabled them to perform miracles similar in external form to those of Moses, 7287, 7297, 7388, particularly 7337. The abuse of order and of the science of correspondences consists in its application to evil ends; thus in obtaining command over others, and injuring or destroying them instead of doing them good, 7296. In consequence of its abuse in this way, their science was withdrawn from the Egyptians; this, and the vileness of the evils to which they were given up, signified by the miracle of the lice and their inability to imitate it, 7419, 7426, 7427. They are now in the deepest region of the hell of magicians, 6692. See MAGIC.

That the hieroglyphics of Egypt, which represent spiritual ideas by means of natural objects, are a proof they were acquainted with the actual correspondence of such things, 6692, 7097, 9391, 10,407, 10,437. See HIEROGLYPHICS. That the ancient church of Egypt was the representative church, 7097, 9391, 10,437. That it declined after the age of Joseph, 6651, 6652. That its decline was owing to the alienation of science and faith from genuine religion; thus, to self-intelligence, 7039, 7926, 8364, 4735. That they who thus come into faith separate from charity, cast themselves into evils and falses, and that this was represented by the history of Cain, of Ham, of Canaan, of Reuben, and the Egyptians, 3325. That the gods of Egypt denote falses, 3325. And that the final end of the Egyptian church is denoted by the overthrow of Pharaoh and his host in the Red Sea, 6589. See below, (7.)

4. *Abram and the Egyptians.*—For the part that Abram took in the representation of divine things, namely, of the Lord and the church. See ABRAHAM. His going to Egypt signifies instruction in science, 1462. Predicated of the Lord, his instruction in knowledges from the Word by way of the external man, 1459—1464. Sarai with him denotes truth with the celestial state in which he was, thus *à priori* truth, 1465, 1469. Abram's fear on her account when they approached Egypt, signifies the cupidity of acquiring truth alone perceived in the scientific mind, 1471—1474. Her passing for the sister of Abram, signifies the influx of celestial truth appearing as intellectual truth, to the end that the celestial state may not be violated, 1475, 1476, 1477. Her being in Pharaoh's house denotes its influx into sciences, and how it captivates the mind, 1483. Abram's being prospered by Pharaoh on account of Sarai, denotes the multiplication and accession of scientifics, 1484½—1486. Pharaoh and his house being plagued on her account denotes the destruction of such scientifics as are incapable of conjunction with the internal man, 1487—1489. Their leaving Egypt, the idea of truth alone, or mere scientifics altogether relinquished; love and charity forming the celestial

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state in the scientifics which were accordant, and the others falling away as dead scales, 1498—1502. Summary of the process, 1495.

Sarai having no children signifies that as yet the rational man was not formed, 1893. Her having an Egyptian handmaid, the affection of sciences in the external man, 1895. The Egyptian given to Abram, the conjunction of the internal and external, 1909. Her conception, the life of the rational man commencing in the latter, 1910. Her contempt of Sarai, the low estimation in which the perception of truth is held by the rational when first born of scientifics, 1911, 1916. Her humiliation and flight, the intestine conflict by which intellectual truth and the rational principle are divided, 1923. The angel admonishing her, the dictate with man that he ought to compel himself to speak, and to do according to internal truth, 1937. The promise that she should bear a child, and that his seed should be multiplied, the fructification of the rational man as a consequence, 1938—1941, 1944. The birth of Ishmael her son, the rational man at length formed by the influx of the internal man into the affection of sciences, 1960. See ISHMAEL, REASON.

5. *Joseph in Egypt.*—Joseph was made as a king in Egypt, because the divine truth proceeding from the Lord's divine human in heaven and the church was represented by him, 4669; specifically, the celestial spiritual man, or the good of truth present with the rational mind, 4963 and citations. The Ishmaelites and the Midianites, by whom he was drawn out of the pit and conveyed to Egypt, denote those who are in simple good and in the truth of that good, 4747. Their being on the way to Egypt denotes instruction in scientifics, 4749. Their bringing Joseph there, consultation from scientifics concerning divine truth, 4760, 4787, 4788. His being sold by the Midianites, the alienation of divine truth in consequence of the fallacies which deceive the external man, *ill.* 4788. His being with Potiphar, the chamberlain of Pharaoh and captain of the guard, divine truth in the interiors of the natural mind, or in scientifics, which are the primary agents of interpretation and doctrine, 4789, 4790, 4962, 4965, 4966, 4967. His being in the confidence of Potiphar, having the care of his household goods, etc., the initiation of the celestial spiritual man, or the truth of that degree into natural good, 4973, and following passages. The importunity of Potiphar's wife, the natural man by means of its truth only seeking the conjunction of spiritual good, 4986, 4989. Joseph's garment left with her, truth in ultimates, which is all that the natural man can thus procure and acknowledge, 5008, 5019, 5028. Joseph's accusal and imprisonment, the false appearing as the true; and the bondage of temptation, which is suffered in the natural man by spiritual good. 5011, 5024, 5028, 5029, 5032, 5035, 5039. His finding favor with the chief of the prison, the mercy of the Lord and his grace imparted to those who are undergoing spiritual temptations, 5042, 5043. His having all the prisoners under his hand, truth ruling over all falses in this state, 5044, 5045; the keeper looking to nothing, its absolute power, 5049.

Pharaoh, after these events, casting the chief of the butlers and the chief of the bakers into prison, signifies the commencement of a new state with the natural man; his aversion to the sensual things of the body both intellectual and voluntary, 5073, 5074, 5077, 5078, 5081.

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Joseph's ministering to them in prison signifies instruction as to these things, 5088. His interpreting their dreams, the influx of perception into the natural man, 5121, 5142, 5150, 5168. In respect to the butler, that the sensual things of the intellectual part would resume their functions, be reduced to order, and minister to interiors, 5125, 5126, 5127. In respect to the baker, that the sensual things of the voluntary part should be rejected and damned, 5156, 5157. His praying the butler to remember him, that all this was in order to the reception of charity and faith, 5129—5132: on account of its present alienation by evil, 5135. The butler not remembering him, that such conjunction could not yet take place, 5169, 5170.

The advancement of Joseph in the kingdom of Pharaoh signifies the exaltation of the celestial spiritual man over the natural; thus, over all the scientifics there, denoted by Egypt, 5191, 5312, 5316, 5324—5330, 5333, 5338. Pharaoh's acknowledgment of the wisdom of Joseph, the perception of the natural man that all truth and good are from internals, 5306, 5307, 5310. His riding in Pharaoh's chariot, that all the doctrines of good and truth depend thereon, 5321. Their crying, "*Abrech*," "bow the knee" before him, the acknowledgment of faith and adoration, 5323. His having the daughter of the priest of On for a wife, the conjunction of truth with good and good with truth, 5332. The years of abundance which followed, the multiplication of truths, 5339. The corn gathered and stored up, such truths adjoined to good concealed in the interiors of man, 5342. The birth of Ephraim and Manasseh, the natural man renewed by the conception of a new understanding and will from the influx of the celestial spiritual, 5348, 5351, 5354. Their being born in Egypt the land of his affliction, that such is the result of temptations endured in the natural, 5356. The famine which followed, and their coming from all parts to buy corn of Joseph, the desolation of the natural man, and the conjunction of the celestial spiritual with scientifics therein, 5360, 5365, 5369, 5376. Joseph's opening the store-houses and selling to them, denotes the production and communication of remains to that end, 5370. See REMAINS.

A second conjunction which takes place in the natural man, namely, of the celestial spiritual man with the truths of faith therein, is denoted by the father and the brethren of Joseph coming to Egypt, 5396. Jacob's sending his sons to buy corn there, denotes the external truth of the church seeking to sustain itself by scientifics, 5401, 5402, 5405, 5406, 5410, 5414. Thus, seeking to procure spiritual life, 5407. His not sending Benjamin with them signifies without a medium between the internal and the external, 5411—5413. Joseph's not acknowledging them, that there could be no manifestation and conjunction of the internal in this case, 5411, 5422. His brethren in Egypt not knowing him, that divine truth cannot be perceived in natural light not yet illustrated by celestial light, 5428. Joseph's treating them as spies, and demanding their brother, the perception that the truths of the church are confessed for selfish ends, 5447—5451, 5513. Their remorse concerning Joseph, that they were guilty of having alienated the internal by the non-reception of good, 5469, 5470. Reuben having remonstrated with them, that they had had perception from faith in the understanding, 5472—5476. Simeon being taken from them and

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bound before their eyes, that it is made clear to their apperception they were without faith in the will, 5482—5484. Corn put in their sacks, the infusion of good into their scientifics, 5487. Their money returned with it denotes from no ability of their own, 5488, 5496, 5499, 5530, 5532. Their going back and returning with Benjamin, the acquisition of the means of conjunction, which is interior truth depending on the intuition of the internal in the external, 5574, 5600, 5631; compare 5411, 5413. Their returning again for their father Israel, the means of conjunction by good acquired, 5867. After this, the whole family of Israel in Egypt denotes the order in which spiritual good, with all the goods and truths of the church, occupy the natural man, conjoined with the celestial internal denoted by Joseph, 5994, 6168—6174, 6643.

6. *The Israelites in Egypt.*—The death of Joseph denotes the end of the internal church thus instituted, 6593, 6645. His being embalmed and put in a coffin in Egypt, that it was still within the external, preserved from the contagion of evil, and darkened by scientifics, 6596. The king who knew not Joseph denotes the false principle dominating in scientifics when separated from internals, 6651, 6652. Their affliction of the Israelites, scientifics and falses opposed to the church and insurgent against it, 6639, 6659, 6660. The Israelites compelled to build treasure-cities in Egypt, doctrines from falsified truths in the natural man, 6661. Their continued multiplication, the increase and firm establishment of truths by temptation and infestation, 6663. The command of Pharaoh that the midwives should destroy the male children only, the assault of the evil upon truths, and good protected from them, 6677. The command that all the people should throw the sons into the river, the immersion of all truths as they appeared in falses, 6693. The birth of Moses, the divine truth appearing as the law, 6717—6720. His being concealed among the flags, that it was first among the falses of the natural man, 6726. His preservation by the daughter of Pharaoh, its reception and consent on the part of that false religion, 6729, 6730, 6740, 6741, 6743. His being grown and going out to his brethren, conjunction with the truths of the church, 6756. His seeing their burdens, perception that they were infested by falses, 6757. His slaying the Egyptian, the destruction of the alienated scientific principle, 6761. His flight from before Pharaoh, the separation of the truth of the divine law from falses, 6772. His dwelling in Midian, its reception with those who are in simple good, 6773, 6827. His return to rescue the Israelitish people from Pharaoh, the liberation of the spiritual church by divine truth, 6825, 6864, 6865, 8018. All the first-born of Egypt perishing in the night of the Exodus, the damnation of all those who were in faith separate from charity, 7946—7952. The Israelites borrowing of them vessels of silver, and vessels of gold, and raiment, the scientifics of truth and good lost by the evil within the church and accruing to the good, 7969, 7970, and citations. The 430 years of the sojourn of the children of Israel in Egypt are reckoned from Abram's sojourning there, not from the settlement of Jacob, 1502, 1847. It denotes the whole duration and state of temptation, 1847.

7. *The Red Sea* [*Mare Suph*].—The waters of the Red Sea have a similar signification to the waters of the deluge; the Egyptians who

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were drowned representing the evil; and the Israelites who passed over in safety, the regenerate, 842. The destruction of the Egyptians in the Red Sea represented the end of the vastated church, 6589. The Red Sea denotes the hell of those who are in faith separate from charity, and in evils of life, thus damnation, 8099, 8200, 8265. This hell is widely extended beneath the hell of adulterers, and separated from it by waters as of a sea; the relative situation of the Philistines, of the desert, etc., described, 8099, 8137. They who are liberated from infestations are brought through the midst of this hell, surrounded by a column of angels with whom the Lord is present, as represented in the passage of the Israelites, 8099. The passage of the Israelites and destruction of Pharaoh and his host fully explained and illustrated, 8191—8241. The Red Sea, as the boundary of the land of Egypt, denotes sensual and scientific truths, 9340. From the Red Sea to the sea of the Philistines, denotes from scientific truths to the interior truths of faith, 9340. The casting of the locusts into the Red Sea denotes the rejection of falses to hell, 7704.

8. *The Nile.*—The river of Egypt signifies the extension and termination of the spiritual things of faith, 1866. The Euphrates, the Jordan, the Nile, and the sea, were the last boundaries of the land of Canaan, and represent the ultimates of the Lord's kingdom; the Nile, sensual things subject to the intellectual part, thus scientifics, 5196. In the opposite sense it denotes the contrary of intelligence, thus, what is false, 6693, namely, false scientifics, 6975. The shore of the Nile denotes the last mental plane or terminus, 5196, 5197, 5205, 6726, 6731, 7308. The seed of Sihor, the harvest of the Nile, signifies good without the church, derived from scientific truths, 9295. In the opposite sense, Egypt and the waters of Sihor, denote scientifics which pervert, 5113, 120; or falses induced by scientifics perversely applied, 9341. [The Hebrew *Yar*, the general designation of a large river, is translated *the Nile* in the passage, 9295, by the author; but the English Bible does not specify what river is meant. The word is usually understood according to the context.]

Pharaoh's dream of the fat and lean kine ascending from the river, denotes the perception of truths and falses, which rise together in the natural mind, 5195—5202, 5205, 5259. Pharaoh's appeal to Joseph for the interpretation, denotes the thought of the celestial-spiritual, from the natural mind as its plane of reflection, 5259. Moses concealed in the flags by the brink of the river, denotes those who are initiated into truth at first among falses, 6726. The daughter of Pharaoh washing in the river, denotes worship from falses, 6730. Her maidens attending her, denotes the ministration of that false religion, 6731. Moses going to the river's brink to meet Pharaoh, denotes influx discovering the fallacies and falses of those that infest, 7307, 7308. The waters of the river, the streams, and the ponds of Egypt, all turned to blood, denotes total falsification of truths and doctrinals, and scientifics subservient to truth, 7317, 7323—7325, 7332. The fish of the river dying, denotes the extinction of truth by its falsification, *ill.* 7318, 7333. The water of the river stinking, and the Egyptians unable to drink of it, denotes aversion to truth and unwillingness to be instructed, 7319, 7320, 7334, 7344. The waters bringing forth frogs, denotes reasonings from mere falses springing up, the whole

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mind and all its delights being occupied by them, *ill.* and *sh.* 7351—7357. Pharaoh's going to the water, denotes the procedure of the thought of those who are in evil to falses, 7437, 7307.

EIGHT, EIGHTEEN, EIGHTY, etc. See NUMBERS.

EJECT, *to* [*ejicere*]. See *to* EXPEL.

EL, ELOAH, ELOIM, EL-ELOHE, etc. See NAME.

ELAM, one of the sons of Shem, denotes faith grounded in charity, 1228. See SHEM, and observe that Chedorlaomer was king of Elam, 1667, 1685.

EL-BETHEL. See BETHEL.

ELDAAH. See MIDIAN.

ELDER [*senior*]. See OLD.

ELDER, THE [*major natu*], denotes good, the younger truth; or the affection of good and the affection of truth, 3296, 3494. When predicated of truth, the elder denotes what is external, because it is first learnt; the younger, what is internal, because it is learnt afterwards, 3819. As to the signification of old age, etc., see OLD.

ELEAZAR AND ITHAMAR. See NADAB.

ELECT, ELECTION. See CHOSEN.

ELEVATED, *to be* [*elevari*]. See ELEVATION.

ELEVATION is the effect of charity, 361—363. The natural mind is said to be elevated when spiritual things are appropriated, 3171, 7607. Man is said to be elevated when he is perfected as to spiritual and celestial things, that is, as to the truth of faith, and the good of love and charity, 3334. In like manner, the Lord as to the natural man when he made it divine, 3761. Elevation denotes a nearer accession to the divine; in the case of man to what is celestial, 4103. Truths and their affections are elevated with man when he prefers the things of eternal life and the Lord's kingdom to those of the body and the world, 4104, *ill.* 4353. Elevation signifies emergence from a state of obscurity into clearness, or from ignorance into a state of intelligence, 4881. To be elevated towards interiors is to think interiorly, by drawing nearer to the influx of truth and good from the Lord; in this case, scientifics serve for the ultimate plane of intuition, 6007; compare 5089, 7442; from experience, 6210, 6309, 6315, 6954. The only means of ascending from exteriors to interiors, and thus thinking as a spirit or an angel, is by regeneration, 6454, 6954, 7645. When man is elevated interiorly the sensual part is also elevated, but its lumen is rendered obscure by the brightness of the light of heaven, 6954, 7442; compare 9406. No one can look above himself and the world except by elevation from him who is above, 7607, 7816, 10,156, 10,229. The Lord elevates all who are in faith and love to him, 9127, 9405. He is said to be elevated above the sensual or led away from it, and thus to think interiorly, who explores and considers his sensual desires and thoughts; this has place only with those who are in the good of charity and faith, 9730, 6309, 6312. Elevation is affected by withdrawal from sensual and scientific things, into a state of interior thought and affection, thus interiorly into heaven, 6183, 6844. Unless man be thus removed from sensual things, the divine cannot flow in, 6845; *ill.* 7645. Such elevation towards interiors is a departure from the infestation of falses towards the truths and goods of faith, 6897, 7442, 7443. It is not the sensual part, but the thought of the mind proximate thereto

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which is elevated, 7442, and citations at the end. It can only take place according to the degree of good in which man is, 8945; compare 3101. In proportion as man is thus elevated he becomes truly rational, that is, truly a man, 3175. Such elevation is to be understood by the initiation and introduction of truth into good, 3175. It is an actual elevation of such truths out of the natural mind as concord with good in the rational, 3098, 3101, 3102, 3182, 3190; or from the truths of the exterior natural to the good of the interior, 5817. The internal elevates the natural to itself by continual generations, so that man is perfected by degrees, and continually elevated towards interiors by regeneration, 6239. The process consists in the insinuation of spiritual life by the Lord through the internal man, 6183, 6262, 9227; hence influx and illustration, 10,330; see INFLUX. The interiors are actually elevated by the Lord when man is in the good of faith and charity; thus man is enabled to look upwards who otherwise would only look downwards to self and the world, 6952—6954, 10,330; compare 7814—7821. By such perpetual elevation and conversion towards himself, the Lord protects both the angels of heaven and the men of the church, 9517. Good with man is elevated by means of the truths of faith, 9514. To be led from the natural man and its scientifics, and elevated into the intelligence and wisdom of the spiritual, is to be led from hell, and elevated in thought and in will to heaven, 10,156, 10,229. Variations of state are effected by elevations towards interiors and demersion into exteriors; how signified by evening and morning, 10,134. Still there is a continual tendency and elevation upwards towards heaven by those who suffer themselves to be regenerated, 6611; compare 6315.

In general to be elevated signifies to ascend from inferior to superior states, 3084; thus into the light of heaven, 3171, 3190, 4104, 9407, 10,156. It is denoted by arising, 4092, 4103, 4881; by the ascent of steps, 8945; by flying with wings as a cherub, 9514; by lifting the feet, 3761; by lifting the hand, 1745; by the lifting up of the countenance, 363, 4796, 5585; and by speaking, as the effect of influx, 6262. Elevation into heaven is also signified by the promise of the land of Canaan to the Israelites, 7196, 7200, 7211, 8325. They were not themselves elevated into heaven, because the heavenly sphere was not received by them; but there was communication with the heaven without them by means of their holy externals, 4311, 8588. Such as remained in the lower earth were elevated to heaven by the Lord's advent, 7207. Elevation from sensual things into a milder and more interior light was experimentally known to the ancients, 6313. When elevated into interior light man thinks justly and equitably, and in light still more interior from spiritual good and truth, 6315. He who is in the good of life is elevated from one lumen to another, and into interior lumen the instant he begins to think any evil, for angels are near him, 6315. The light into which man is thus elevated is the universal sphere of divine truth proceeding from the Lord, which not only appears as light to the eye, but illuminates the whole mind, *ill.* 9407.

ELIAS, or ELIJAH. Moses and Elias denote all the books of the Old Testament; the former, all the historical portion, the latter, the prophetical, 2606, and Preface to Genesis xviii. The chariot of fire and horses of fire which carried Elias to heaven signify the doctrine of love

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and charity, and the doctrine of faith, the latter being the same as the understanding of the Word according to the internal sense, 2762. In a general sense, Elias and Elisha represent the Lord as to the Word, 2762, 3301, 3540, 4763, 6752, 9954. Elisha's rending his clothes when Elias ascended to heaven signifies grief on account of divine truth disappearing, 4763. The mantle of Elias falling upon him signifies that he continued the representation, 4763. Elias with the widow of Sarepta signifies the Word communicated to those who are in the desire of truth and in charity, 4844. Elisha's being called baldhead signifies the Word ignominiously reputed to be deficient of an external sense, that is, of a sense adequate to the understanding of man, 5247. Elisha with the sons of the prophets represents the Word and doctrines therefrom; death in the pottage, the good of the Jewish rituals falsified; its cure by Elisha, the means of restoration by truth from the Word, 8408. Elisha and the men of Jericho, his healing the waters, etc., also signify the emendation of the church and of life, the particulars *ex.* 9325. Elisha in Dothan signifies the Lord, as the Word within the doctrinals of good and of truth derived therefrom, the instruction of those who are subject to falses, etc., the particulars also *ex.* 4720. The representation of the Lord as the Word, or divine truth in the earth, by Elias and by John the Baptist, was nearly the same; their clothing, etc., compared, 5620, 7643, 9372, 9828. See JOHN. How the spirits of the planet Jupiter are carried away into heaven by bright horses as of fire, like Elias, 8029, 2762.

ELIEZER of Damascus, the steward of Abram's house, signifies the external church, 1796. Eliezer, the son of Moses and Zipporah, signifies the good of truth with those who are within the church, 8651.

ELIJAH. See ELIAS.

ELIM, denotes a state of illustration and affection; thus consolation after temptations, 8367, 8397. It derives this signification from the fountains and palms that were there, 8399.

ELISHA, THE PROPHET [*Elisæus*]. See ELIAS.

ELISHAH [*Elischah*]. The sons of Javan, Elishah, Tarshish, Kittim, and Dodanim, signify so many species of ritual or external worship, 1156—1158; according to the genius, opinion and probity of those with whom they severally prevailed, 1157, 1159. Why called islands, 1158. The isles of Kittim or Chittim denotes the Gentiles who are in simple good, and thence in natural truth, 3268. See TARSHISH, JAVAN.

ELM [*ulmus*]. The tree so called in the authorized version (Hosea iv. 13) is translated by the author as signifying the male oak, *robor*, 2466. See OAK.

ELOQUENCE. The sphere of those who study eloquence as an end, thereby drawing universal admiration to themselves, is perceived as an odour of burnt bread, 1514. The art of verbal criticism is such that the ideas of those who have studiously applied it to the Word, without much solicitude about the sense, appear like closed lines, or a texture of lines, 6621. The affectation of eloquence and of erudition brings things into a shade, substituting mere words for them, etc., 6924. See LEARNED. Eloquent words signify the joy of the mind, 6414.

ELPARAN. See PARAN.

EMBALM, *to* [*condire*], bodies after death, signifies a means of

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preservation from the contagion of evil, 6503, 6504, 6505. The embalming of Israel denotes the effect of preserving spiritual good; the forty days of the process, a state of preparation or temptations by which falses and evils are removed, 6504—6506. When predicated of the church, embalming denotes its preservation internally, thus with the angels, nothing but the external remaining with man, 6595; compare 10,252.

EMBITTER, *to* [*exacerbare*], or sorely vex another, denotes resistance by falses, 6420. When predicated of the Lord, it denotes aversion from him by reason of the falses of evil, 9308.

EMBLEMS [*emblemata*]. The ceremonies observed at coronations, etc., are at this day only received as emblematic, but they correspond to sacred things, 4581, 4967. In the emblems of the oriental books, hieroglyphics, etc., many things which are correspondences are still extant, but the knowledge of them has perished, 9011. See Comparison, Correspondence.

EMBRACE, *to* [*amplexi*]. See *to* Kiss.

EMBRYO. The whole interior man or spirit is derived from the father; the whole exterior man, or body, from the mother, 1815. The soul is implanted by the father, and begins to clothe itself with corpuscular forms in the ovulum, which it subsequently perfects in the womb of the mother, 1815, *ill.* by the conception of good in the rational part, 3570. All that the parents contract from actual use and habit, thus all that they are imbued with from actual life, so that it becomes familiar and natural to them, is derived as hereditary stock into their offspring, *ill.* 3469. See Evil. The embryo, or the child so long as it remains in the womb, is in the kingdom of the heart, and has no corporeal sensation or voluntary action, 3887, 4931. In the embryo, the action of the liver precedes that of the heart, for it receives the blood from the womb of the mother and is the medium by which it finds access to the heart, 5183. The office of the renal capsules explained, 5391. With what unerring accuracy the lineaments of the embryo are projected, every successive formation for the sake of that which is to follow, and with a view to the reception of heaven by the adult man, 6491. The nutritious liquor received by the embryo by means of the placenta and the umbilical cord from the womb of the mother, corresponds to the good of innocence, 10,031. Certain spirits described who correspond to the thymus gland, 5172. See Womb, Generation, Nativity.

EMERALD [*smaragdus*]. See Precious Stones.

EMIM. See Nephilim.

EMPTY [*inane*]. See Void.

EMERODS [*hæmorroides*], and other kinds of ulcers signify so many varieties of falses from evil, 7524. The emerods with which the Philistines were smitten signify the unclean loves of the natural man; the golden emerods the same loves purified and made good; *Treatise on Divine Providence*, 326.

EMPIRE. See Government.

EMISSARY SPIRITS [*subjecta*]. See Subjects.

EMULATION [*æmulatio*]. See Envy.

ENAKIM. See Nephilim.

ENCAMP, *to* [*castramentari*]. See Camp.

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ENCHANTMENTS [*incantationes*]. See MAGIC.

END, *to* [*absolvere*], or leave off speaking, signifies the close of that state of perception, 2097, 2287. To bring any action to an end involves the signification both of what precedes and what follows, hence it signifies what is successive, 3093. The camels leaving off to drink signifies the end of illustration in common scientifics, thus acknowledgment, 3102. To end admonishing denotes the effect of what is insinuated, 6462. To end a task, the doing what is enjoined, 7138. Jehovah's ceasing to speak with Moses, and giving him the covenant of the Decalogue, signifies conjunction by means of the Word after the institution of the church, 10,375; compare 10,700 and context.

END or TERMINATION [*finis*]. See EXTREMITY. As to the end or consummation of the church, etc., see CHURCH (5), CONSUMMATION, VASTATION, EVENING.

END [*finis*]. 1. *As characteristic of man.*—The end regarded by man, or his life's love, rules all that he thinks, and all that he does; hence to do signifies thought and intention, thus the end itself, 1317, 6937. To regard a thing as an end is to love it above all others; and the thing so loved reigns universally, and constitutes the interior or spiritual life of man, 5949; *ill.* 6571, 6936, 6937, 8995. Hence all things of the will and the thought, and the quality of every action, depends on the end as the first and ruling principle, 6571, 6934—6938. By the Lord and the angels nothing is regarded in man but ends and uses, 1317, 1645. The end cannot be changed or hindered from coming into effect except by change of state, 1318; compare 5660. The quality of the whole man, the very love of his life, and the true nature of his charity and his works, can only be known from the end which prevails with him, 1317, 1568, 1571, 3776, 3796, 3816, 4054, 6934—6938. It is the end that constitutes the spiritual life of man, thus the man himself, and which distinguishes one from another as to internal form, 3425, 3796, 6571, 8995, 10,284. The life of the internal man flows into all the affections of the natural man, and is varied therein, or exists in different forms according to the ends which constitute such affections, 1909. If the end or intention is good, the life itself is good, though it may appear otherwise externally; in like manner if it is evil, 4839. Hence no one is punished for an evil act if it be performed from a truly good end, 1936, 2364, 4839. It is the end that makes man happy or unhappy in the other life, because it is the inmost of all causes and effects, 3562. All things that are beneath the end, or intermediate between the end and the effect, are formed by it, 3562. In such formation good ends organize according to the form of heaven, evil ends according to the form of hell; thus ends determine all things and bring them into order, 4104. Good ends evince that man is in heaven, evil ends, that he is in hell; hence, by attending to the ends of his life every one may know whether he is regenerating, 3570, 3796. With the unregenerate there is no other end but self and the world; all spiritual things being made subservient thereto by the natural man, 5025, 10,284. The whole difference between the unregenerate and the regenerate, or the old man and the new, is a difference of ends, which are natural in the one case and spiritual in the other, and by which the Lord arranges all things, 4063, 4104; compare 3165. The end of regeneration is that the natural and the spiritual, or the external and

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the internal, may be united, 4353. Man can have no freedom except in the ends or loves which he cherishes, for these constitute his whole will and life, 5786, 5660. Beasts also are ruled by their own ends, which are natural; men, therefore, who have only natural ends have little of life, nor do they know what life is, 3646, 3647. The difference between natural or external ends and internal, and in what manner they ascend, illustrated by the various affections from which corporeal, spiritual, and celestial food may be taken, 4459. Things essential ought to be regarded as ends, not things instrumental, for when this is the case the former are obliterated, *ill.* 5948. Even the loves of self and the world are good, if they be regarded as means of serving the Lord and the neighbor, and not as ends, 7819, 7820, 8995. In like manner, the end of all science, intelligence, and wisdom consists in the life, and they are either good or evil according as the life or real end in their possession is good or evil, 10,331.

2. *As respects the Word.*—Those who have faith in the Word, and receive its divine instruction in simplicity, are in the end itself for which all doctrine and knowledge concerning the Scriptures are given; hence they have no need of such knowledges, 2094, 2718. The instruction afforded by the Word is proportionate to the end and affection of growing wise, 3436. To those whose ruling end is the love of reputation and self-aggrandizement by such knowledges the Word is a sealed book, 3769; because worldly and corporeal ends bring nothing but darkness over the mind, 8993. The end for which the Word is given is that men in the world and angels in heaven may be conjoined by means of its internal and external senses, 10,687. Ends and uses, or affections derived from the Word rather than ideas, are represented even in the speech of the angels, 1645, 2157. See SPEECH. As to the end of all truth and good in respect to their reciprocal conjunction, 3679. See CONJUNCTION.

3. *As operative.*—The end of the regenerate, or his particular good, commences in the rational part like the human soul in the ovulum of the mother, and forms to itself a body in the natural, as in its womb, 3570. It is the influx of the life or end of the will that forms the intellectual part or understanding of man, and makes the life of thought, 3619. Hence, in the idea of spirits, thought is predicated of natural good, when good is the end regarded; while it is viewed by man as being *in* natural good, 3679. A single end or principle may act variously in ultimates according to the form there; thus, many may be associated together in one thought or end, though they speak variously, 5189; compare 4051. All things in ultimates are disposed in order by the end, and they are so disposed before intermediates, 3565. If man only acknowledge the Lord as his first and last end, the descent of the divine to the ultimates of nature, and ascent from the ultimates of nature to the divine, would be effected through him, 3702. He is so constituted as to be capable of being in the sphere of divine ends and uses, 3645, 3646. The human brain, like heaven, to which it corresponds in its form, is in that sphere, 4041, 4054. The ends of all things that exist in nature are in the interior heaven, 5711. The ends of all things in their first origin coalesce in the divine good of the divine love, thus in the Lord himself, who is the First and the Last, 6044. Nothing was ever created except to some end, and the end is all in all

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in created things, 6044, 9337. The whole universe, with its myriads of stars and earths, is only a means to one end, and that end is a heaven of human beings, thus the Lord's kingdom, 6698, 9441. To this end, the whole aim of the divine love and mercy is the felicity of the good, and the restraint and emendation of the unrighteous, 8700. By its operation as one end, all things are kept in subordination and consociation, thus in connection and form, 9828.

End, cause, and effect are related to one another as the threefold state of man, the internal man, the middle or rational part, and the external, and as the three heavens, etc., 978, 9825, 10,076. It is the first end which produces the cause or middle end, and, by means of the cause, the effect or ultimate end, 4104. The cause is the end formed, the effect is the cause formed, 4666; or the cause appearing in external form, 10,076. The end is all in the cause and the effect, and were it not continually in them the effect would be dissipated, 3562, 5711. When end, cause, and effect are in perfect correspondence, the end itself acts the part of both, being all in all in them, otherwise it is changed and varied in the cause, and still more in the effect, 5131. Their co-existence and duration within one another illustrated by love to the Lord, charity towards the neighbor, and good works, 5608. The effect is the complement in which the interior or prior efficients naturally close together and rest, 9824. These three, end, cause, and effect, are everywhere necessary in order that any perfect thing may exist, 9825. The operation of the end is like that of the human soul, which is the will or life's love; the proximate cause by which it produces the effect resembles the human understanding; the effect itself is like the representation of what is willed and thought in the human body, 10,076. Ends also are represented by the principles from which the fibres proceed, such as they are in the brain; the thoughts thence derived by the fibres, and the acts by nerves, 5189 at the end.

ENDEAVOR [*conatus*]. See TENDENCY.

ENDURE. See PERSEVERE.

ENEMY, FOE, or ADVERSARY [*hostis, inimicus*]. Enemies denote all the abuses, natural and rational, by which worship is perverted, 2162. Good can never be insinuated into falses, nor evil into truths, for instead of correspondence, which is the cause of conjunction, there is nothing but enmity between them, 2269. Enemies are evils and falses, or those who are evil, as genii and infernal spirits, 2851, 6365, 6657, 8282, 9954. The promise given to Abraham, that his seed should inherit the gate of his enemies, denotes that charity and faith shall be in the place of what was evil and false, *ill.* and *sh.* 2851. See GATE. What enmity and hatred towards the whole human race is cherished by vast numbers who come into the other life from the Christian world, by such also as were in ancient times of the most celestial genius, 4327. They who are out of the church are called foes, haters, enemies, from spiritual disagreement, but only in the sense of the letter, for they are not treated as enemies by the angels, but instructed, 9255, 9256. The hatred the Jews bore towards them was owing to their own hereditary nature, 9259. Foes or adversaries denote the falses of evil, 9314, 9330. To act as an adversary or foe, when predicated of the Lord, is to avert the falses derived from evil, 9313. Enemies and insurgents denote evils, and falses derived from evils, for these are the

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spiritual foes which rise up against man, *sh.* 10,481. As to the apparent wrath and hostility of the Lord towards the evil, 8282, 8875. As to the law of retaliation and the Christian duty of loving our enemies, 8223, 9174. As to the hostility against truth and good signified by the words of Zipporah, 7047. As to certain spirits who delight in exciting hostilities and divisions amongst others, in order to rule them, 5718; and of others who are the enemies of evil spirits, 5189. See WAR, TEMPTATION.

ENGRAVING, GRAVEN THING, *to* ENGRAVE [*sculptura, sculptile, sculpere*]. A thing graven denotes somewhat false conceived and excluded from the proprium, 585. The fairness of the truth of faith only is like the beauty of a painted or sculptured face, but the fairness of the affection of truth derived from good is like a living face animated by celestial love, 5199; compare 9424 at the end. A graven image denotes what is not from the Lord, but from man's intellectual proprium; a molten image what is from his will proprium, the love and worship of which are forbidden by the second commandment, *ill.* and *sh.* 8869, 10,406. Those who fashion doctrines from their own intelligence, which they are desirous should be received as divine truths, are denoted by the makers of graven images, 8869, 9424, 9852; compare 8932, 2466. Molten and sculptured images, graven things, etc., denote such things as are excluded and fashioned from man's own intelligence, which are in themselves dead, though they are adored as living, 8941, 9424. Writing and engraving upon tablets or stones denotes the being impressed upon the life and memory, and thus rendered permanent, *ill.* by the commandments written upon two tables of stone, 9416. And by the names engraved on the two onyx stones, 9841, 9842, 9846, 9931. The covering of the graven images of silver, and the clothing of the molten images of gold, denote the scientifics of what is false and evil, which are acknowledged and worshipped for truths and goods, 9424. An image of molten silver denotes good falsified, 3574; see in particular 8932. The engraving of a seal denotes the celestial order of truths as the type form, according to which all the affections which are of love and all the thoughts which are of faith necessarily flow, 9846, 9877. Thus it denotes the celestial sphere, 9931. The formation of falses, so that they cohere together and appear like truths, is signified by what is graven; their conjunction so as to favor external loves, and make evil appear like good, by what is molten, 10,406, See above, 8869. The carving of stones denotes the representation of all things of faith or truth; the carving of wood, the representation of good, 10,333, 10,334; compare 9846. See IDOLATRY.

ENLARGE, *to.* See *to* DILATE.

EN-MISHPAT [*En Mischpath*]. See KADESH.

ENOCH [*Chanoch*], the alleged son of Cain, signifies a heresy derived from that principal schism, 331, 399, 400. The name itself denoting instruction—understood as begun by that heresy, 401. The city called by his name denotes that heretical principle and doctrine, 402. The sons of Enoch,—Irad, Mehujael, and Methusael, signify other derived heresies, 404; and the son of Methusael, vastation, 406. See LAMECH.

Enoch, the alleged son of Jared, was a church whose doctrines were framed from the things revealed and perceived in the most ancient

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church, 464. It was the seventh distinct church in that line, 463, 513. It took its rise with those who formed doctrines, whence good and truth might be known, from the perceptions of the most ancient church, and accordingly the name itself signifies to instruct, 519. This church was numerically small, and its doctrine was preserved for the use of posterity, 520—522, 5136. It was adopted in the Noatic church, 736. It was collected and framed when communication with angels began to cease, 2896. The quality of the human mind at that time, 522.

ENOS [*Enosch*]. Adam and Enos in the original both signify man; Adam, the man of the celestial church, Enos, the man of the spiritual church, 7120. See LAMECH. As to Enos in the line of Adam, who denotes a church similar to the most ancient, see SETH.

ENSNARED, *to be* [*illaqueari*]. See SNARE.

ENTANGLED. See ENTWISTING.

ENTHUSIASM [*enthusiasmus*]. The visions of enthusiastic spirits are believed by themselves to be genuine, on account of the false persuasions and principles they had contracted while they were living in the world, 1968, compare 6865.

ENTIRE [*integer*]. To be just is predicated of the good of charity, to be whole or perfect of the truth of charity, 610, *ill.* and *sh.* 612, 3311. Wholeness or integrity is also predicated of the good done from truth, *ill.* and *sh.* 1994. To be entire denotes without blemish, unspotted, immaculate, 7837. See INTEGRITY.

ENTRANCE, ENTER-IN, *to* [*introitus, intrare*]. To enter-in signifies communication, because one enters to another spiritually when he communicates his thought, 6901. Nothing can be retained in the memory, much less enter into the thought, except by some idea, howsoever formed, 2249, 2831, 5510. To come or enter-in to any one denotes conjunction, 4868. Also presence or appearance, 7498, 7631. To enter into a chamber or a house denotes to think or intend interiorly, thus, to have mental communication, 5694, 5776. Those who enter the house of another in the other life actually communicate their thoughts with all there; those who are together, therefore, in one house are of one mind or opinion; still more those who are together in one apartment, 9213, compare 9927. To enert-in and go out denotes the whole state of the life, thus, from beginning to end, according to the subject treated of, *ill.* and *sh.* 9927, 10,240. See *to* COME, *to* GO, *to* JOURNEY. Entrance into the holy place, or entering-in before Jehovah to speak with him, denotes worship, 9903, 9907, 9963; or the whole state of good and truth involved in worship, 9927, 10,242; or influx from the Lord through the internal man into the external, 10,702. The entrance of the Lord into man by the way of internal, and what is transacted there, transcends all human perception, 1940, compare 1999. The entrance or intromission of spirits into heaven consists in their reception by angelic societies, their state of life being conformable, etc., 2130—2132, 6571, 8988. Those enter heaven and are conjoined to the Lord in whom the heavenly marriage of good and truth has taken place, 10,360, 10,367. Man enters into the heavenly marriage by the conjunction of good and truth in the rational, which is the commencement of what is truly human, 3161. To enter from truths or the doctrines of faith into rational ideas and arguments is according to order, but not the contrary, 2588. The truths of the internal man, which are spiritual

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or intellectual ideas, can only come to manifest perception by entering the natural memory, 10,237. See above 2249, and the article SCIENTIFICS. Whatever once enters into man, more especially if it be received from affection remains with him for ever, 7398.

ENTWISTING, PERPLEXED [*implexum perplexum*]. How immensely the truth of good is multiplied when man passes into the other life; compared with the growth of a seed which has been relieved of the dense and perplexed obstructions that had prevented it from springing up, 1941. What is perplexed or twisted together, as the vegetation of a forest, denotes the scientifics which are mingled in the exterior memory, *sh.* 2831, 4156, 9011. Entwisted work denotes the scientifics of the natural memory; the same of gold, divine truth therein, 3703, or truths in which are good, 5954. To be entangled in the land denotes confusion as to the things of the church, 8133. Baldness instead of entwisted work ('well-set hair') denotes the deprivation of exterior truth, 10,199.

ENUNTIATIONS, THE BOOK OF. See WORD.

ENVY [*invidia*]. With how much envy evil spirits are affected and tormented, when they see the blessedness of the angels, and what degrees and varieties of envy exist, 1974. To envy denotes not to take or comprehend, 3410. In the original Hebrew, to envy signifies likewise to emulate and to chide, and because all these are the effect of hatred it denotes aversion, 4702. Envy is among the causes of disease, 5712.

EPHAH, one of the sons of Midian. See MIDIAN.

EPHAH, the Hebrew measure. See MEASURE.

EPHER. See MIDIAN.

EPHOD [*Ephodum*]. The ephod signifies the truths of faith covering the good of love, 9477. The ephod signifies the covering of external celestial things, breast-plate the covering of internal celestial things, 9477. The ephod signifies divine truth in the spiritual kingdom, in the external form, into which interior things close, 9824, 9891. The ephod being the outmost of the three garments, is more holy than the others, and denotes priestly raiment in general, 9824. The girdle of the ephod signifies the external bond of the spiritual kingdom, 9837. The ephod, like the breast-plate signifies heaven in ultimates; but the ephod signifies the spiritual heaven, and the breast-plate all the heavens in one complex, 9873. The ephod with the robe or cloak denotes the spiritual kingdom, and the waistcoat, because separated from them by the girdle, denotes what is spiritual and celestial, the same as is signified by the vail in the tent, and by the human neck, *ill.* 10,005.

EPHRAIM. See TRIBES.

EPHRATH, or EPHRATA, the ancient name of Bethlehem, signifies the same thing in a prior state, namely, the middle term between the internal of the natural man and the external of the rational, *ill.* 4585. This middle state is called the spiritual of the celestial, because the spiritual man is from the natural, and the celestial man from the rational, 4585. Ephrath from the most ancient times signified the spiritual of the celestial, or the medium between the internal or external man; hence, Benjamin was born there, David was born and anointed king of Israel there, and the Lord was born there, 4594. In the prior state signified by Ephrata, man is affected with truth for the sake

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of doctrine or of becoming intelligent; in the new state signified by Bethlehem, he is affected with truth for the sake of wisdom or life, 6245—6247. We have heard of him in Ephrata, predicated of the Lord, signifies his revelation in the spiritual celestial sense of the Word, 9406. It is predicated of him because he was born there, 9485, 9594.

EPHRON, and the sons of Heth, denote those who are capable of receiving the goods and the truths of faith, 2901, 2933, 2940, 2969, 6544—6551. Ephron is called the Hittite, in order to represent the spiritual church, as the head and prince, 2941. The discourse of Abraham with Ephron signifies influx and the state of reception, 2949—2957. The field of Ephron signifies the church, or the good of faith which forms it, 2968—2971, 6454. See HETH.

EQUILIBRIUM. Such is the formation, disposition, and conjunction of all things celestial, spiritual, and natural, that each is in its own freedom, and yet the equilibrium of the whole is continually preserved, 689. It is by the action in this equilibrium in the other life that evils run into their own punishment, 696, 967, 1857. The Christian world is in such disorder and wickedness that the equilibrium begins to incline on the side of evil; it is about to be restored therefore by the rejection of those who are within the church, and the reception of those who are without, 2122. How societies are then dissolved, 2129. A common equilibrium is preserved between the aura of heaven and the atmosphere of hell, 3643. Man is kept in equilibrium between what is evil and good, and between what is true and false, hence his liberty, 5982, 6477. To this end, the societies of heaven and hell are preserved in a most distinct order, 6864. It is effected by the medium of influx, 6308, 8209. See LIBERTY.

ER. See TRIBES *(Judah)*.

ERECH. See NIMROD.

ERECT [*erectus*]. To go erect, and look upwards or forwards, is predicated of the celestial man, 248. All who are in heaven and in hell appear erect on their feet, but such is not their real position, 3641. To stand erect and rigid is a quality of truth, to bend and soften of good, 7068. He who regards charity and faith as of first importance is an erect or upright man, and appears so in the other life, his head being in heaven, 9181. The inhabitants of Jupiter do not go erect, etc., 8371—8374.

ERNESTI. Communication by an intermediate spirit given with him, and concerning the ideas he entertained of spiritual things, 3749.

ERR, *to* [*errare*]. See ERROR.

ERROR. Evil signifies disjunction and aversion; error, if there be sin in it, the same thing in a less degree, thus what is adverse, 5625. Those who are in faith are prone to discover the errors of others, those who are in charity either do not see them or try to excuse them, 1079—1088. What errors they at first fall into who are reformed, and the uses to which their errors are subsequently rendered conducive, 2679, 2946. To err or stray in the desert of Beersheba, signifies a wandering in the doctrinals of faith, 2679. To stray in the field, a wandering or a falling away from the common truths of the church, *ill.* 4787. See *to* WANDER.

ESAU:—1. *Person and signification.*—Esau, or Edom, in the

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genuine sense, represents the Lord as to his human essence, 1675; specifically, as to the divine good of the divine natural, 3302. The conception and birth of the divine natural as to good is represented by Esau; as to truth by Jacob, 3232. Their being the sons of Isaac and Rebecca denotes their origin from the divine rational, by means of divine truth as a mother, 3288, 3297, 3306. Their being called two nations and two peoples, that such good and truth are both interior and exterior, 3293, 3294. Their being twins, that such good and truth are conceived and born together, 3299. The greater serving the less, that the truth for a season would be preferred over good, 3296. Esau born first, that good in its presence is primary, 3300. His being red and hairy in person, the good of life and its production to externals, thus to its investiture, which is the truth of good, 3300, 3301, 3526, 3527. Jacob, his brother, appearing next, denotes the truth and its fraternal connection with good, 3303. His hand taking hold of the heel of Esau, that their being separated in consequence of hereditary evil does not hinder the power of truth adhering to good in externals, 3304. See Evil (2). Esau in particular denotes natural good, to which doctrinals of truth are not yet adjoined; also the good of life from rational influx; Edom, natural good, to which are adjoined doctrinals of truth, *sh.* 3322, 4642. In the opposite sense, Esau denotes the evil of self-love before falses are adjoined; Edom, the same with falses adjoined thereto; and both names in common, such as despise and reject truths, from the evil of self-love, *sh.* 3322, 5135, 8311—1314. Man is in the state signified by Esau, in the genuine sense, when he no longer mistakes truths for good, and substitutes knowledge for life, but when he does good from the affection of good, that is, when he is regenerate, 3603.

Esau being the greater son denotes that the affection of natural good or the good of life which he represents is greater than the doctrine of truth, 3494. Such good is not spiritual until it is made so by regeneration, but is the same as the good of infancy, 3504. It is not natural good, but the affection of rational good in the natural, 3508; more particularly, *ill.* 3509. It is good producing truth, called the truth of good; as its inverse, which Jacob denotes, is good derived from truth, 3669, 3677. In general terms, the good denoted by Esau is celestial good in the natural man, 4239. In respect to the Lord, thus in the supreme sense, it is the good, or the very proprium, which the Lord had from the Father; the difference between natural good, and good in the natural, *ex.* 3518, 7641. Esau first represented the natural good of the Lord's infancy, which was divine from the father, but human from the mother; afterwards the divine good of the divine natural; analogically as Jacob represented the divine truth, 3599, 4234, 4641, and citations. It is to be noted that Jacob and Esau are considered as brethren in this representation but that they are only one potency receptive of the actual good and truth which are treated of afterwards, 3599. Also, that Jacob's putting on the person of Esau was for the sake of the primogeniture and blessing of Isaac, and in order that the representation of the Lord derived from Abraham and Isaac might fall into one person, 3659. See Jacob.

2. *As to the enmity between him and Jacob.*—The boys growing, signifies the first state of progress of good and truth to conjunction,

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3308. Esau a cunning hunter, signifies the good of life supported by sensuals and scientifics, 3309. Isaac's love for him, the preference of the rational man as to good, 3313, 3314. His coming from the field, weary or faint, to Jacob, the study of the good of life and desire for doctrinals, 3317—3319. His eating the pottage, which appeared red, and from which Esau was himself called Edom, such doctrinals, apparently good, appropriated, 3320. The contempt of his birthright on this occasion, the apparent priority and supereminence of truth, while the good of life is being attained by the regenerate, 3325, 3336. Esau's subsequently taking for a woman Judith, the daughter of Beeri, and Bashemath, the daughter of Elon, both Hittites, the adjunction of truths not genuine to natural good, 3470. Isaac's growing old and unable to see, the rational man without perception in the natural and desirous to illustrate it, 3493. His sending Esau for venison, the truth of good to be procured by the immediate influx of the will of the rational man into natural good, 3502, 3508, 3509. Jacob's forestalling Esau by the advice of Rebecca, that the way is provided by the mediation of natural truth; thus that influx into the good of the natural man must take place through the understanding, 3509, particularly 3563. The clothing of Esau put on him, the understanding acting and not the will, *ill.* 3539. His calling himself Esau, that the truth puts itself forward as the good, 3550. The voice appearing to Isaac as the voice of Jacob, and the hand as the hand of Esau, that it is perceived to be in inverse order, good being exterior when it should be interior, *ill.* 3563. His blessing him, that there is conjunction thereby notwithstanding, 3565. The coming of Esau afterwards, the genuine truth of good and its advent, 3588. His being to live by his sword, and finally throwing off the yoke of his brother, that conjunction could only take place by temptations, and that then truth would owe its conjunction to good, and not good to truth, 3601—3603. Esau's hatred of Jacob and his purpose to slay him on the death of Isaac, the aversion of good from truth in this inverse order, thus the withdrawal of the life that truth owes to good, 3605—3607. His taking Mahalath, the daughter of Ishmael, for a woman, conjunction with truth from a divine origin; her being called the sister of Nabaioth, the affection of interior celestial truth, 3678, 3687, 3688, 4643. See MAHALATH, BASHEMATH. It is to be noticed that Esau was thought of and intended when Isaac blessed Jacob, whose substitution represented the apparent priority and supereminence of truth until reformation and regeneration have been effected, 3576.

3. *Their reconciliation.*—The inversion of the state preceding regeneration, thus the true order instituted, is signified by the reunion of Jacob and Esau when the former returned from Haran, 4232. Jacob's messengers sent to Esau in the land of Seir, the country of Edom, denotes the first communication with celestial good and truth thence, 4239—4241. Their announcement that Esau was coming denotes the continual influx of good, *ill.* 4247. Four hundred men with him, and the fear of Jacob thereupon, the temptations that good brings along with it in assuming the first place, 4248, 4249, 4341. The present forwarded by Jacob to Esau, its arrangement in droves, etc., the acquirements of the natural man prepared for initiation into good, 4265, 4266, 4269. The disposition of his wives and children, the arrangement of

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interior truths under their affections, 4342—4345. His passing over before and bowing himself seven times as he drew near Esau, the highest degree of submission and humiliation, 4346, 4347. Esau's running to meet him, the influx of divine good towards truth when thus insinuated externally, 4350. His embracing him, and falling upon his neck, and kissing him, conjunction more and more interior, thus by stronger and stronger love, 4351—4353. His lifting up his eyes and beholding the women and children, the affections of truth and the truths therewith perceived, 4356, 4357. The handmaidens and their children approaching to Esau, and bowing themselves, the submission of scientific sensuals and the truths thereof, 4360. Leah and her children approaching and bowing themselves, the humble introduction of the exterior affection of faith and the truths thereof 4361. Joseph and Rachel approaching and bowing themselves, the humble introduction of the interior affection of faith and therewith the celestial spiritual man, 4362. Esau's gently refusing the gifts of Jacob, their tacit acceptance as the return of affection, thus in token of reciprocity on the part of man, 4363, *ill.* 4368, 4373. His desiring to set forth again with Jacob, progression to ulteriors, 4375, 4376. His desiring to leave some of his men with him, that truths should flow-in from good now conjoined, 4385. Jacob's refusal of them, that illustration is from within and nearer presence is not requisite, 4386. Esau's going on his way to Mount Seir that day, the state of divine good to which the goods of truth are now adjoined, 4387.

By the generations of Esau are signified the derivations of divine good in the Lord's divine human, the whole chapter very briefly noted, 4639—4651. These divine states are expressed by mere names because they are such as cannot fall with the understanding of any man, and hardly of any angel, 4641, 4644. When the chapter is read, however, they are represented by a celestial light and influx affecting the angels with divine good, 4642. They are obscure to human comprehension, because no one is born into any good, but only the Lord; hence they signify such derivations as existed in the Lord's humanity when it was made divine by glorification, 4644. See Edom, Seir.

ESCAPE, *to* [*evadere*], denotes liberation from damnation by remains, *sh.* 5899. The remnant, or those that escape, are such as have remains, 5899; compare 1700, 1701. See *to* Deliver.

ESCHOL [*Eschkol*]. See Aner.

ESEK, in the original tongue, signifies contention or strife, from a root denoting oppression and injury; the well Esek signifies the internal sense of the Word denied, from the appearance of opposites, *ill.* 3427.

ESPOUSALS. See Marriage.

ESSE. All esse or being and life is of the Lord, 726. It consists in love, which is the only absolute life, 1735, 2253, 5042, 9954, 10,125. The human essence of the Lord was also made esse and life itself, 1738, 3938, 5041, 10,053. As to esse, the Lord is called Jehovah, 726, 1738, 2253, 3938; and as to existence, God, 10,158. As to verimost esse he was divine good itself or Jehovah, and as to verimost derived esse, divine truth itself, which was of Jehovah, 3141. Concerning which good and truth, see 3703; and as to their unition, or the Lord's glorification, 10,053. The divine esse is the divine itself; the divine existere

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was the divine human before its assumption, 6880; but the human, being made esse itself, the divine truth which proceeds from it is the divine existere, 6880, where the signification of the divine name I AM is *ex.*; see also 6282, 6887, 7444, 10,579. The Lord is the esse itself of all love and wisdom with the angels, and is present wherever good is, as its esse, 2572. The difference between esse and existere is as the difference between man's soul and his sensitive or corporeal life, and as the difference between cause and effect, 2621. The divine is infinite as to esse and eternal as to existere, 3404. The celestial church adored the infinite esse in the infinite existing, from the perception and sensibility which they enjoyed, as a divine man, 4687. State as to esse corresponds to space, and state as regards existere to time, 3938. Existere is predicable of the Lord in the world, and of his divine proceeding, but it is not in him, he having put on the divine esse, 3938. Love is the esse of man's life, and is as the soul, which creates the body to its image, 4727. The good of life is the very esse of man, and the truth of faith is the very existere thence; the former is of the will, the latter of the understanding, 4985, 9995. The esse of man's life is to will, and thence to acknowledge, believe, and do, 9282, 9386, 9995. The esse of a thing is the good of love, because it conjoins; non-esse is predicated of disjunction, *ill.* 5002. That which is the esse of the life forms all that is derived from it, according to its own similitude, 10,125. The esse itself of man, and thence the inmost of his life, is from the father, the clothings or exteriors of which are from the mother, 5041. The eternal really *is*, because the divine or *esse* is in it, 8939. See ETERNAL, *to* BE.

ESSENCE [*essentia*]. The essence of the Lord's life, answering to what is called the soul in man, was the divine itself, or divine essence called the Father, 4235. The human essence was only an additament to the divine essence, 1461; but it was made divine by conjunction, 1475, 1502, 1539. The divine essence immediately proceeding from the Lord is far above the inmost heaven, 7270, 8760. Love in its essence is the harmony resulting from the mutations and variations of state, in the forms of which the human mind consists; which harmony is produced by the influx of divine love disposing such forms into the order of heaven, 5807. The essence of love and charity is the conjunction of two so that they become one, 1013. The essence of charity towards the neighbor is the affection of good and truth, 4956; for the neighbor is good itself, and consequently those who are in good, 5132. The essence of truth is good, and truth is not truth, however it appears like it, without its essence, 2429. Truths are nothing but good, as an essence, formed into its various images in the understanding, 4574, 9818. In like manner, nothing in the whole universe is a thing unless it exists from divine good by divine truth, 5075; compare 6948. See FORM. The internal church, in its essence, is charity, 1228.

ESSENTIAL [*essentiale*]. With the regenerate, charity or love is the very essential or life itself of the will, 1001. The essential of all worship is the adoration of the Lord from the heart, which cannot exist without charity, when this is in external worship it is said to correspond to internal, 1150, 1175. The most essential of all doctrines is that of the divine, the human, and the holy proceeding, as constituting one God; what dissensions exist in the church on this subject, 3241, 9303.

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The very essential itself of the Lord's kingdom and the church, is good, 4576. The essentials of external divine goods and truths, are providence, charity, love, conjugial love, etc., 4606. There are two essentials which constitute the church, and two principal doctrines depending thereon; the first, that the human of the Lord is divine; the second, that love to the Lord and charity towards the neighbor constitute the church, 4723, 4766. The error that truth or faith is the first essential of the church has arisen from the appearance of its being first learnt, the good of the regenerate life being hidden in the interior man, 4925. The essential of the church is the good of truth, insomuch that it is the same thing whether a man is said to be in the good of truth or in the church, 5536. The divine truth, proceeding from the divine good, is the verimost reality and verimost essential in the whole universe, 5272, 8200. It is the only one substance by which all things exist, both essentially and formally; for the forms of things are the created recipients of divine truths, 8861. The essential can only act in the effect according to the quality of the instrumental by which it acts; such instrumentals are signified in the Word by all kinds of vessels, 5948. See END. Essential and instrumental are only relative terms; that which acts by an instrument or organ in one case may itself be nothing more than an instrument or organ in another; thus the only self-essential is the Lord himself, 5948. Unless things essential are regarded as the end, and things instrumental as subservient thereto, the former perish; hence the Lord, as the verimost essential, ought to be regarded in all things, and he is regarded when uses are kept in view, 5949. If things essential are regarded as the end, there will be things instrumental in abundance, 5949. Truth is the essential of the spiritual church because it is the essential of spiritual good, 8042. The essentials of the spiritual church are charity and faith, hence the good of truth or spiritual good is represented by Israel, and spiritual truths received in the natural man by his sons, 6657, 7162. The essential of all things relating to heaven and eternal life is the good of love to the Lord, 9474. The first and verimost essential of the church, without which there can be no progress in the life of heaven, is the acknowledgment of the Lord as the Saviour of the world, 10,083, 10,089. See EDUCATION. The essentials of the church, as represented by the keeping of the Sabbath, are to preserve the mind in holy thought concerning the union of the divine and human in the Lord, concerning his conjunction as to the divine human with heaven, concerning the conjunction of heaven with the church, and the conjunction of good and truth in the man of the church, 10,356. Love and faith are the essentials of the church, because they conjoin both men and angels to the Lord, the good of love conjoining their wills and the truth of faith their understandings, 10,361. The essential and the formal illustrated by the case of honesty and decorum, 4574; and by charity and faith as constituent of natural truths, 5200.

ETERNAL [*æternum*]. To be and to live can only be predicated of what is eternal, consequently of the Lord, because all esse and life in eternity are of him, 726, 1096, 2572, 10,409, Men think of eternity from time, the angels from state, 1382, 3404, 3938, 8325. In the Lord, all is infinite and eternal; infinite in respect to esse, eternal in respect to existere, 3404, 3701. Man can never comprehend what is

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from eternity, consequently nothing of eternity; but the angels can comprehend it because to them the eternal is the infinite as to existere, being thought of from state and not from time, 3404, compare 8325. There are two states, namely, a state as to esse and a state as to existere; the state as to esse corresponds to space, the state as to existere to time, 2625, 3938. The esse of man is the recipient of eternity, the existere is his life and felicity, 3938. The infinite, consequently the esse, is predicable of the Lord, and is in him; the eternal, consequently the existere, is not in him, but from him, 3938. Man, in his inmost, is such as to be receptive of the divine, and to be capable of appropriating it by acknowledgment and affection; hence he can never die; for he is in eternity and infinity, not only by influx thence but by reception, 5114. The infinite and the eternal are in all things done by the Lord; the eternal, because he regards no terminus from which or to which, the infinite because in every minute particular he has regard to the universal, and in the universal to every minutest particular, 5264. The eternal is the infinite as to time, hence there is no proportion between myriads of years and eternity, 8939. The eternal *is*, because it derives esse from the divine; the temporal respectively considered, is not, 8939. The eternal is signified by generations, because the generations of charity and faith are understood; but eternity is predicated of divine good, generations of divine truth, thus of the divine celestial and divine spiritual, 6888, 9789. The statutes of the Israelitish nation were not eternal truths, but they enter into the holy things of the Word because they contain eternal truths, which truths are their internal sense, 10,637. The arrangement and providence of the Lord in respect to man's regeneration is eternal, everything done by him having in view somewhat that is to succeed to it, and so on to eternity, 10,048. Those who are elevated into heaven continue to be perfected to eternity, 7541. Those who are cast into hell sustain more and more grievous evils, until they no longer dare to do evil to any one; they then remain in hell to eternity, 7541. Days of eternity denote the most ancient or celestial church, generations the ancient church, 477, 6239. The mountains of eternity denote the good of love of the most ancient church; the hills of ages the good of mutual love; the one being internal, the other external, 6435.

ETERNITY. See ETERNAL.

ETHAM. The children of Israel journeying from Succoth to Etham denotes the second state of the spiritual after their liberation, 8103. See JOURNEY.

ETHIOPIA. See HAM. Cush or Ethiopia, and Sheba, in like manner as the gold and precious stones and aromatics with which the country abounded, signify good and truth and the grateful things derived from them, such as are knowledges of love and faith, 117. Specifically, the land of Cush denotes the mind or faculty; and Gihon, the river which encompassed it, all knowledge, 116. In the opposite sense, Cush and its river signify the false and evil principles derived from ratiocination, 130. Ethiopia denotes those who possess celestial things, which are love, charity, and works of charity, 349. The sons of Cush denote knowledges of spiritual things; the sons of Raamah knowledges of celestial things, 1132, 1168. Cush is said to have begot Nimrod, because it is only those who possess interior knowledges that

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can pervert internal worship and make it external, 1173. See NIMROD, Cush or Ethiopia was a nation; it signifies the more universal and interior knowledges of the Word, 1163, 1164, 1166, or of spiritual and celestial things 1169, 1173, 1174, 1176, thus in the opposite sense, the knowledge of good and truth whereby evils and falses are confirmed, 1164, 6723, 9340. Ethiopia, as signifying knowledges, cited, 2588. Why it is said the Ethiopian or negro cannot change his skin, 3540. What is signified by the tents of Cushan in affliction, 3242. See SEBA, SHEBA.

EUCHARIST. The particulars of the eucharistic sacrifice denote the celestial things of faith and love, 3880, 8936. Being a free-will offering, it denotes worship from the heart, or love, 10,097. See SACRIFICE.

EUNUCH [*eunuchus*]. By eunuchs (Matt. xix. 12), are signified those who are in the heavenly marriage, according to the three degrees, 394. Eunuch (Isaiah lvi. 3—5) denotes the natural man as to good, or the Gentiles who are without the church and yet in good, *sh.* 5081.

EUPHRATES [*Phrath, seu Euphrates*]. This river, as the boundary of the dominion of Israel, denotes the sensual and scientific principle which is the boundary of celestial and spiritual intelligence, 120, 1585; and in the opposite sense, 130, 9341. The river of Egypt denotes the extension and termination of the spiritual things of faith; Euphrates, of things celestial, 1866, 9828. As a boundary of the land of Canaan, the river Euphrates signifies not only the ultimate, where the representation of Canaan ceases, but also the primate where it begins, and on this account it denotes conjunction with good; in the supreme sense, with the divine, 4116, 4117, 5196, 9341. Its signification varies, according as it is regarded from the midst of Canaan or from Assyria; in the latter case it denotes the good and truth of the rational principle, *sh.* 9341. In the opposite sense, such good and truth adulterated and falsified by fallacious reasonings and scientifics which favor the loves of self and the world, *sh.* 9341. See ASHUR, EDEN.

EUROPE, at this day, is signified by the faces of the ground, it being the tract of the church where those are who are instructed in the doctrines of faith, 567. How contrary it is to the mercy of the Lord to suppose that only those can be saved who are born in Europe, the inhabitants of which only constitute a small portion of the human race, 1032. How strange it appears that the internal sense of the Word should be unknown to the learned, especially to those of Europe who are in possession of the Word, 9011. How the science of correspondences, upon which the knowledge of the internal sense depends, has been obliterated, 10,252. The full consummation of the Jewish church or the residuum of the worship of that nation takes place with the consummation of the Christian church in Europe at this day, 10,497. See CHURCH (4), CHRISTIANS. The state of Europe represented by appearances in the other life, 2125.

EVANGELIZATION. See GOSPEL.

EVE [*Chavah*]. Adam signifies the celestial man, Eve the church, 287. She is called the mother of all living from faith in the Lord, which is life itself, 287—290, and from love, for the same reason, 476. By the marriage of Adam and Eve is described the first time when the

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church was in the flower of her age representing the celestial marriage, 291. See CHURCH. And as to the decline of the Adamic age, see SETH.

EVENING [*vespera*]. Evening denotes the whole state of shade or of falsity, and the absence of faith, which precedes regeneration; morning, the state that succeeds, which is one of light, or of truth and the knowledges of faith, 22, 9787. The evening, like the morning twilight, denotes the state in which the goods and truths of faith begin a little to appear, 883. The evening denotes the state of the church when there is no longer any charity, and when, as a consequence, faith begins to decline; the night which follows, denotes the total absence of all things constituting the church, 2323. See NIGHT. The evening also denotes the commencement of charity with a new church, but in this case the twilight before morning is understood; thus by the evening is meant both the evening and the morning twilight according to the subject predicated, 2323. See TWILIGHT. Evening, in general, signifies the visitation both of the faithful and the unfaithful, which precedes judgment, 2323, 7844. The evening denotes the state of obscurity which precedes the end of a falling church signified by night, and the rise of a new church signified by morning, 3056. It denotes the obscure state of the natural man previous to the conjunction of truth with good in the rational; thus, such things as are beneath the intuition of the latter or good in divine light, 3197. It denotes the obscurity of the state of initiation which precedes conjunction, when truths are indrawn and man is apparently deprived of them, *ill.* 3833, 3838, 5270. This state of obscurity or evening always precedes the morning of regeneration; on this account, the day was reckoned from the evening in the representative church, 5270. The evening with angels is when the things of intelligence and wisdom fail them; thus, the evening is a state of spiritual hunger, *ill.* 5576—5579, 6110. There are changes of illustration in heaven corresponding to morning, noon, and evening in the world; the evening occurs when the angels are immitted into their proprium, 5672, 5964. The spring or morning of the spirit, is when man is held in the sphere of life, which he receives from the Lord by regeneration; its autumn or evening is when he enters the sphere of his own life, 5725. The angels are perfected by continual changes of state from morning, noon, evening, and twilight, to morning again, 5962, 8426. The evening occurs to them when they do not perceive the Lord present, but it is shortly succeeded by twilight and morning, 5962, 5964. The light from the Lord as a sun continually flows into the will and understanding, but the evils and falses of the proprium surround it with the shades of evening, *ill.* 6110, 8812. There are similar changes in hell which are variations of shade and darkness, ending in night; but there is no night in heaven, 6110, 6000, 8426. The light which should appear as about the time of evening (Zech. xiv. 7—9), denotes the advent of the Lord at the end of the representative church, 6000. In the other life, states of temptation, infestation, and desolation are evening and night; states of consolation and festivity, morning and day-dawn, *ill.* 7193. Between the evenings, denotes the end of a former state, and the beginning of another; as well for those who are saved as for those who are damned, 7844, 7901. Evening denotes the end of a former church, or its vastation, and the

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beginning of a new church, *sh.* 7844. Evening and morning denote the coming of the Lord, *sh.* 7844. Evening denotes the end of a former state; morning, the commencement of a new one, *ill.* and *sh.* 8426, 8427, 8431, 9787, 8452. Flesh in the evening denotes the good of the natural man, or the proprium, vivified; bread in the morning, spiritual good from the Lord, 8431, 8432, 8447, 8448, 8452, 8455. In the time of evening, in heaven, the spiritual principle is in obscurity, and the natural in clearness, and contrariwise when it is morning, 8431. In a state of evening in the other life, angels and good spirits are remitted into the state of natural delight pertaining to them when they were in the world, but such as contains in it spiritual good, *ill.* 8452. Evening, and the other states of time in the world, exist according to correspondence with the states of life in heaven, as effects from their causes, 8812. The ordering of the lamps from evening to morning, so that they might never go out, represented the influx of good and truth from the Lord continual in all states, 9786, 9787. Evening denotes a state of light, and of love in the external man, and morning in the internal; illustrated by the state of the angels, and by reasons, and shewn, 10,134, 10,135. When morning and evening are mentioned the whole day is understood, morning including mid-day, and evening twilight, 10,135. Between the evenings does not mean between the evening of one day and the evening of another, but the time between evening and morning, thus including night (in the case of the evil) and twilight (in the case of the good), *sh.* 10,135. The spiritual man, whilst he is becoming celestial, is the sixth day and evening of the Sabbath, hence the holiness of the Sabbath was reckoned from the evening in the Jewish church, 86. For the like reason the day before the Paschal feast was called evening, 10,134. As to the Holy Supper, see Feasts, Supper, Initiation.

EVIDENCE. See Witness.

EVIL, Sin [*malum, peccatum*]:—1. *What evil is.* Everything existing and everything done in the universe, which is according to order, has relation to good and truth; everything which is not according to order, to evil and the false, 3166, 4390, 4409, 4839, 5232, 7256, 10,122. Evil is all that proceeds from an evil intention or end, 4839. See End. To sin is to act contrary to order, so that there is no concordance between the sensual externals and interiors, 4839, 5076. Inasmuch as those who are in inverse order are disjoined from those who are in order, evil and sin consist in aversion and disjunction from the Lord, which are accordingly signified by evil and sin in the Word, 4997, 5229, 5474, 5746, 5841, 9346. Separation from the Lord implies separation from truth and good, which is also denoted by sin, 7589. In like manner the returning of evil for good, which is denoted by aversion, 5746. The inversion of state in the case of the evil occasions all good and truth flowing in from the Lord to be perverted, 3607, 6991, *ill.* 7643, 7679, 7710. Hence evil is hell and damnation, and when it is known what evil is, it may be known what hell is, 6206, 7155, 7181, 8918. The disjoining causes, or origin of all evil, are the loves of self and the world, and the quality of all evil may be known from the quality of those loves, 693, 694, 760, 1321, 1594, 1690, 1691, 2039, 2041, 2045, 2057, 2219, 2364, 2444, 2632, 3413, 4750, 4776, 6667, 7178, 7255, 7364, 7376, 7488, 7490—7494, 8318, 8487, 8678, 8918,

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9335, 9348, 10,038, 10,742. The mercy of the Lord is never removed from man, but evils are as dense clouds which conceal the Lord from his view, 5696. To do evil, when predicated of those who are in truths and goods, signifies the infestation and temptation to which they are subject; predicated of the Lord, it denotes his permission of such infestations, 7165, 7168. In the Word, evils are mentioned by the several names of sins, iniquities, and prevarications; sins denote such as are done against the good of charity and love; iniquities such as are done against the goods of faith; prevarications (or trespasses) such as are done against the truths of faith, 9156, 6563. The sin against the Holy Spirit is the hypocrisy of those who profane the divine truth proceeding from the Lord, which is done by thinking evil of holy things and speaking well of them, and by willing evil and doing well, 9013.

To do evil is to violate the good of charity, and the divine human and holy proceeding of the Lord, 2359, 2373. God not permitting evil to be done, denotes that evil was not able to impede the influx of good, 4078. The phrase to do evil and to sin against God is used, because all evil disjoins man from the Lord and from heaven, 4997. To do evil is to disjoin, 5596. To do evil when predicated of the Lord, in reference to those who are in truths and goods, denotes the permitting them to be too much infested, 7165, 7168; compare 7392.

2. *The hereditary state as to evil.*—It is a universal truth that men are born into evils of all kinds, insomuch that their proprium is nothing but dense evil, 210, 215, 694, 731, 874, 987, 1023, 1049, 2307, 2308, 3518, 3701, 3812, 4317, 8480, 8550, 10,283, 10,284, 10,286, 10,731. Hereditary evil is not derived from Adam, but actual evils which have become habitual with the parents are transmitted to the children, and so on to posterity with continual augmentation and increase, 313, 494, 2910, 3469, 3701, 4317, 8550. To this hereditary accumulation of evil is added the actual evils committed by each individual, 8551. The springs of all evil and falsity, which are born with the proprium of man, are the loves of self and the world, 210, 694, 4317, and passages cited above (1). The native proprium is all that is evil and false, but it is susceptible of being tempered by goods and truths from the Lord, in which case it becomes the ground of a new and beautiful creation, 731, 164. In consequence of this hereditary nature man is viler than any beast, and as he grows up to maturity would rush into all manner of wickedness unless he were under restraining influences, 987. It brings him into communication with hell by the medium of evil spirits, and thus is itself the hell of each individual, 987, 1049, 8480. In consequence of the augmentation of evil through successive generations, it is more intense or malignant now than in ancient times, 2122, 2910. See JUDGMENT. Infants derive their different inclinations and tempers from hereditary evil, 2300; compare 4317. Their native proprium is nothing but evil, illustrated by the case of those who die in infancy and are educated in heaven, 2307, 2308, 4563. From the father is derived interior evil, which is less susceptible of eradication; from the mother exterior evil, 4317; compare 3518. Hereditary evil is not the evil that may be committed, but it is the thought and will of evil which adjoins itself not only to evils in act but also to good, 4317. It consists in the depraved forms of the will and understanding, as receptive of good and truth, which are so distorted by the continual habit of doing evil, that

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they pervert all that flows in from the Lord, 4317. The offspring conceived by parents who are living in the good (so to call it) of the love of evil, are born with a flexibility and proneness to evils of every kind, so that they are easily seduced into their worst and vilest forms; in like manner, the children conceived of parents who are living in the good of the love of falsity, are in the proclivity to falses of all kinds, for they derive from that good the craft of insinuation, hypocrisy, etc., 3469. All that is evil and false flows in from hell, and man makes it his own by appropriation, 3812. Evil spirits, however, are only permitted to operate into the actual evils, by which man procures to himself a sphere of cupidities and falses, not into hereditary evils, 1667; compare 4563. Thus they are not permitted to excite anything of evil and the false with infants and the simple in heart, 1667. No one suffers punishment on account of hereditary evils, but only for those acquired by himself, 966, 1667, 2307, 2308, 9069. On account of the inherent evil of his nature it is necessary for man to be regenerated and accept new life from the Lord, 3701. Natural good is connate with man but not truth, on account of hereditary evil, 3304; compare 4644. Connate good is of four kinds, namely, that of the love of good, that of the love of truth, that of the love of evil, and that of the love of the false; such good being derived from the parents according to the habits of their life, 3469. Such hereditary or connate good is not spiritual, but like the juice of unripe fruits, until it is tempered by the influx of charity and faith from the Lord, 3470, 3471, 3508, 3518, 7761. Its quality further illustrated in comparison with divine good, 8480. It is the means by which truth can be insinuated, and thus the regeneration of the natural man effected, 3508, 3518. To this end, on account of the contrariety between the hereditary state of man and divine order, he is born in mere ignorance, 1050, 1902, 3175. See PROPRIUM, REGENERATION.

The intellectual proprium is distinct from the voluntary proprium, 10,283. The good of the voluntary part perished with the antediluvians; now, the good of the intellectual part begins to perish, 2124. The state of man is such that goods and truths are turned in an instant into evils and falses, 2123. It is so perverse that nothing but the vilest evils are seen when the interiors become manifest, and many who appear like angels in the world are mere devils, 7046.

3. *Its procedure and connection with falses.*—Not only all that is evil, but all that is false springs from the proprium of man, 1047. The proximate causes are several, as the fallacies of the senses, the predominance of some cupidity in such fallacies, and an evil will which will acknowledge nothing for truth unless it favor its cupidities, 1188; compare 1212, 4729. The false may be derived from evil, or it may be productive of evil; in like manner, evil may be derived from some predominant false principle, or it may produce the false, 1679, 10,109 and citations, 10,624. The false of evil is all that man thinks while he is in evil by way of excusing it; the false producing evil is when evil is done from some religious conviction that it is not evil, 2243. There are evils and falses which can be conjoined and applied in a wonderful manner to goods and truths, and there are such as cannot, *ill.* 3993. When evil is willed it is confirmed by false thinking, in which case falses appear like truths and truths like falses, 4729. Such falsity

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is called the false of evil, and the very worst of falses spring from it, 4729. Evil derived from the false of evil, consists of the evils that are lived in consequence of false doctrines; such doctrines again being the offspring of the evil of self-love, 4818. Evil of this kind completely closes the way to the internal man, *ill.* 4818. The kinds and species of evils are innumerable, and they are distinguished according to the various societies of infernal spirits, 4818, 4822, 7574. All evil carries the false along with it, hence they are in falses who are in evils of life, whether they know it or not, 7437, 7577. Falses manifest themselves with such as soon as they begin to think about the truths of the church, and especially about salvation, 8094. The falses of evil appear like impure waters, or seas and clouds over the hells, 8137, 8138, 8146, 8220. Those who are in the falses of evil are brought into anguish by the mere presence of the Lord, thus they are damned and cast into hell, 8137, 8138, 8188, 8227, *ill.* and *sh.* 8265; compare 7926. The false of evil, having evil in it, is heavy and tends to hell, 8279, 8298. It also appears hard, the harder the more it is confirmed, 6359. Those who are in evils of life falsify truths, as those who are in the good of life verify falses, or convert them to truths, 8149; compare 8051, 8311. The evil are permitted to falsify the truths they acquire in order that they may not remain in communication thereby with the simple and the good, 7332. Every kind of evil is adjoined to some particular kind of false principle, because the will springs into light, and effigies and forms itself by the understanding, 8311. The falses in which evils are latent cannot be bent to the good of the church, 9258; and hence are not to be mingled with its truths, 9298, 10,302. Falses of evil infest the truth and combat with it, 9304. Evils derived from falses are condemnatory, but not to the same degree as evils originating in the loves of self and the world, 7272; and not with those who are principled in good, 8318. Evil which enters into the thought is not hurtful, but only when it is kept in thought and consented to, for it then passes into the will, and when opportunity offers into act; thus consent to evil opens the hell corresponding thereto, 6203, 6204. Evil from the will and not at the same time from the understanding is not condemnatory; but guilt consists in doing evil which is seen and understood to be evil, 9069. Evils are not rooted and appropriated to man which proceed only from one part of his mind, whether it be the voluntary or the intellectual part, but only those which are foreknown and intended by him, 9009. Evils and falses in man assume a certain order and connection so that they cannot be suddenly removed from him, *ill.* and *sh.* 9334, 9335. Every particular evil and falsity has a rooted connection with all other evils and falses, and they are so innumerable, and their connection so intricate, that the angels cannot comprehend them, but only the Lord, 9336. The only power of resisting them is from the Lord, hence those who are in externals only, and thus separate from the Lord, are under their dominion, *ill.* and *sh.* 10,481. So far as evil and the falses of evil are removed, so far the truths of good are multiplied, *ill.* 10,675. See FALSES.

4. *Its appropriation and punishment.*—The law of equilibrium, by which the formation, disposition, and conjunction of all things is preserved, secures to evil its own consummation, thus its punishment, as to good its reward, 689, 696, 967, 1857, 6559, 8214, 8223, 8226,

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9048. Such punishment does not accrue to hereditary evil, but only to the actual evils of which a man is guilty by his own fault, 966, 1667, 2307, 2308, 9069. To this end the more malignant hells are kept separate, so that they cannot operate into hereditary evil, 1667, 8806. Evil of its own nature gravitates to hell, and the mere presence of the Lord is an agony to those who are in evil, 8279, 8298, 8265. The Lord never casts any into hell, but endeavors to lead all from hell, and turn all punishment and torment to good, and to some use, 696; compare 8631. There are always angels at hand to moderate the punishment of the evil, but it cannot be withdrawn on account of the law of equilibrium, and the provision thereby for the safety of the good, 967. Every evil has its bounds which it cannot transgress without running into the punishment of evil, hence its consummation, 1857. Man casts himself into hell when he does evil, first entertaining it in thought, then from consent, next from purpose, and lastly, from the delight of affection, 6203. By indulging in evil it inheres in the thought and is appropriated by passing into the will and act, 6203, 6204. Evil is appropriated to man because he believes he thinks and acts of himself; if he reflected that it came from evil spirits, the angels would avert and reject it, because their influx is into what man knows and believes, 4151, 6206, 6324, 6325. It is the evil which man confirms in thought even to faith and persuasion that renders him culpable, 4172. Evil spirits are punished in proportion to the evils with which they were actually imbued in the world; good spirits, when they speak or do any evil, are pardoned and excused because their end is not evil, and they know that the excitement to evil is from hell, 6559. In the letter of the Word, evil and the punishment of evil are attributed to the Lord, yet nothing but good proceeds from him, 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7681, 7710, 7877, 7926, 8223, 8227, 8228, 8632, 9306. In like manner, wrath or anger, which appertains solely to man, 5798, 6071, 6997, 8284, 8483, 9306, 10,431. The evil devastate themselves when heaven flows in, which the Lord is continually arranging in order, by rushing into the opposite evils and falses; and in the same degree that they rush into evil, they rush into its punishment, 7643. See PUNISHMENT. By this operation the hells arrange themselves, and take up a situation according to the degree of their evil, when the Lord arranges the heavens, 7679, 7681. The means by which he arranges the heavens and the new comers there, is the influx of good and truth, which also passes to the evil and is turned by them into the opposite; hence the dominion of the potency of divine truth in heaven produces a new state among those who infest heaven, which is signified by darkness, 7710. Thus from the Lord there is nothing but good, and all evil is from those who are in evil, *ill.* 7877, 7926, and citations above. The case illustrated from the circumstance that, with those who are in evils and falses, the internal man is closed above and open beneath, 9128. It is otherwise expressed in the Word on account of the simple and because the Lord appears to every one according to his quality; thus, according to the common idea and appearance of truth, 7632, 9010, and citations, 9306, and citations. See ANGER, APPEARANCE.

The spiritual law of order by which all evil reverts to the evil doer, is the ground of the Jewish law of retaliation, 8214, *ill.* and *sh.* 8223,

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8226, 9048. In the other life all are remitted to their interiors, therefore into their evils, 8870.

5. *Its remission.*—Evils and falses remain with man, notwithstanding his being regenerated; but he is strongly withheld from them and detained in good, 865, 868, 874, 887, 894, 929, 987, 1581, 4564, 8206, 8393, 9014, 9333, 9447, 10,057. They remain with him even after death, so that his proprium is for ever nothing but evil, and all the good he can have is continually from the Lord, 868, 2116. They remain in one way with those who have lived in them, and in another way with those who are regenerate or in charity, 868, 2116. In consequence of the adhesion of evils and falses in the proprium, man can never do anything that is good, or think anything that is true of himself, 874. For the same reason he can never say that his state is perfected, but can be continually progressing in perfection, 894. Hence, likewise, he can never of himself have dominion over evil, 987. The angels, if they do not reflect upon it, know no other than that evil is separated from them, yet they are only detained from evil, 1581. Though evil is not exterminated with the regenerate it is separated, and by the Lord's disposition of things rejected to the circumference, 4551, 4552, 4564. It can only be separated with those who live in charity or the life of faith, because the Lord can only be present in good and truth, 8206. So far as this is the case sins are remitted, because the remission of sins consists in being withheld from evil and kept in good, 8391, 8393, 9014, 9333, seriatim 9443—9454. Man is continually falling of himself, but is continually raised up by the Lord, 8391. His sins are continually remitted by the Lord in proportion as his life is formed according to the precepts of faith, 8393. He is capable of being detained from evil in the other life, in the same degree that he has resisted evil in the life of the body; he can also be kept in good in proportion as he has done good from affection; there is no other remission of sins, 8393, 9448, 9452—9454. Evils and sins are not washed away, but they are removed, and this successively, 9088, particularly 9333, 9334, *ill.* 9336. Evils are removed by the implantation of goods, falses by truths, 9335. The sins which a man does become rooted in his life, and make his life; hence he can only be liberated from them by receiving new life from the Lord, that is, by regeneration, 9444, 9452—9454. All are withheld from evil and sustained in good by the Lord, but the unregenerate obstruct and turn the influx of good into evil, 9446, 9447. The signs that sins are remitted, 9449. The signs that they are not remitted, 9450. Sins are removed from man by the reception of faith and love from the Lord, and so far as sins are removed, hell is removed, 9938. When sins are removed from man or he is removed from them, it appears as though they were altogether extirpated, 9938. The sin against the Holy Spirit cannot be forgiven because man cannot be removed from it, because it consists in a profane mingling of what is evil and good, and what is true and false, *ill.* and *sh.* 9013, 9014. The priesthood bearing the iniquity of the people, represented the Lord sustaining the eternal combat with hell in behalf of man, *sh.* 9937. The people bearing their iniquities represented damnation; no one, however, was really damned for the omission of an external rite but only for evils of the the heart, *sh.* 9965. The expiation effected by the blood of young animals represented purification by the good of innocence, 10,210. See SACRIFICE.

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When man comes into the other life, if he has lived a life of love and charity, evils are separated from them, and the good elevates him to heaven; if the contrary, good is separated from him, in which case the evil conducts him to hell, 2256. It is provided that goods and evils shall be separated, an account of the destruction consequent on their being mingled, 2269, 3110, 3116, 5217. See *to* PROFANE. In proportion as evils and falses are removed there is an influx of good and truth from the Lord, 2388, 2411. Good cannot flow into truth, thus there cannot really be truth with those who are in evil, 2434, 3607. Man can only become rational as good and truth are conjoined, *ill.* 3175. If good and truth form the rational man, and the natural man in correspondence therewith, man becomes an image of heaven; if formed by what is evil and false he becomes an image of hell, 3513. By the appropriation of good is meant the implantation of good in the will, which can never take place while the will is in evil; hence man must be purified from evils in order to receive good from the Lord, *sh.* 10,109. Man is in liberty to desist from evil because he is perpetually kept in the tendency thereto by the Lord, 8307.

EXACTORS. See MODERATORS.

EXALT, *to* [*exaltare*]. See HIGH.

EXCISION. See DESOLATION.

EXCREMENT [*fimus, stercus, excrementum*]. The successive states through which the spirit passes in the other life compared with the passage of the food in the human system; the first hell corresponding with the rectum, 5175. The excrement itself corresponds to certain hells which are called the excrementitious hells, 5392. The filthy odor which they exhale is like that of human excrement, etc., from experience, 824, 1514, 4628, 4631, 7161. The disgusting scenes into which corporeal pleasures are changed in those hells, from experience, 943, 954, 1096, 1631. They who have lived a delicate life, combining craft with their pleasures, are in things excrementitious, 4948. The cruel and adulterers are in excrementitious hells, 2755, 5320, 5394. The voluptious, and they who had regarded mere pleasures as an end of life, are under the buttocks, and live in filth, 5395. Robbers and pirates delight in stinking urine, 820, 5387. The inhabitants love to live in such places, because they correspond to the evils they have loved in the world, 7161. The belly corresponds to the way towards hell, 8910. A stench denotes aversion and abomination, 4516, *sh.* 7161, 7319, 7409. The state of damnation is actually perceptible by the fœtid and stinking odor that it exhales, 7766. Dung and excrement denote what is infernal, because derived from the useless and obsolete parts of food, and food in the spiritual sense is truth and good. 10,037. See HELL. Dung and excrement denote what is infernal, *sh.* 10,037.

EXCRETIONS, THE, and secretions of the human body are in uniform series, and are in correspondence with certain spirits; in like manner the organs of excretion and secretion, 5380, 5386, 5390.

EXHALATION. See SPHERE.

EXINANITION, EXCISION, CONSUMMATION, etc., signify a state of desolation and vastation in man, 5360. In some of his other works the author applies the term to the Lord's voluntary state of humiliation, or the unclothing of the humanity. See LORD.

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EXISTENCE, EXISTERE [*existentia, existere*]. There is no such thing in nature as an independent existence and subsistence, 3627, *ill.* 3628. There is nothing but what exists and subsists from something prior to itself, and this even to the first; consequently everything that is, exists by a spiritual medium from the Lord, and receives influx accordingly, 4523, 4524, 6040, 6056. The prior flows into the posterior, and this successively; thus all the interiors exist in the ultimate in their own order, 6451. The successive formations are separate though not independent, 6465. Without a knowledge of this order of subsistence and existence no one can understand the internal man and its existence after the death of the body, 6465. Subsistence is perpetual existence; thus preservation and all production in each world, the spiritual and the natural, is perpetual creation, 3648. Existere differs from esse as the sensitive life of the body from the soul, and as an effect from its cause, 2621; also as time differs from space, 3938; and as the understanding from the will, 9282. See ESSE.

EXISTERE. See EXISTENCE, ESSE.

EXPAND, *to* [*expandere*]. See EXPANSE, *to* DILATE.

EXPANSE [*expansio*]. The internal man, or heaven, is called an expanse; hence mention is made of expanding the earth and stretching out the heavens, 24, 25; also of the waters over the expanse, and the waters under the expanse, by which are signified knowledges, internal and external, 24; also of the greater and lesser lights placed in the expanse, by which are signified love and faith, 30. To expand or stretch out, is to make or create from divine power; hence it denotes omnipotence, by which heaven is amplified and filled with life and wisdom, 7673, 8043. To stretch out the heavens like a curtain is to amplify heaven by the influx of divine truth, 9595. See *to* DILATE. To extend and expand the tabernacle by means of the curtains, has the same signification as to extend the heavens and expand the earth; namely, the regeneration of man by forming a new intellectual part wherein is a new will, 9596. See EXTENSION.

EXPEL, *to*, CAST OUT, *to* [*expellere, ejicere*]. To be cast out of the garden of Eden signifies the being deprived of all intelligence and wisdom, 305. To be cast out from the faces of the ground signifies the being separated from every truth of the church, 386. To cast out signifies to exterminate, *ill.* by the case of Hagar and her son Ishmael, who were ejected from the house of Abraham, 2657. To expel them, signifies the flying or shunning of such things, 7189, 7768, 9332, 9333, because that is expelled which is contrary to the will and its affections, 7670. To expel signifies to be removed, 7980, 9333, 10,638. It signifies the being cast down and destroyed, 8295. The expulsion from Paradise signifies the closing up of the intelligence and wisdom of the internal man, 9960. To expel the Canaanites, etc., from thy faces, signifies the removal of evils from the interiors, or from the will and understanding, 10,638. To expel, when predicated of man, signifies removal, because evils cannot be expelled from him, 10,674, and citations, 10,057. But that it was otherwise in the case of the Lord, with whom they were not removed, but actually expelled or cast out, 10,057.

EXPIATION. The Lord's expiation or propitiation is protection from the overflowing of evil, 645. The separation of evil by good from the Lord, was represented by the expiation effected by the sin-offering,

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3400. Expiation by blood signifies the holy proceeding of the Lord's divine human, 4735; thus purification from evils by the truths of faith derived from the good of love, 10,208. The process of expiation, when Aaron entered into the holy of holies (Levit. xvi.), represents the regeneration of man, to his attaining a celestial state; and the Lord's glorification, 9670. By expiation is meant deliverance from damnation, and hence the pardoning and cleansing of sin, 9076; the same by propitiation, 9506. How false the doctrine of expiation as commonly received is, *ill.* and *sh.* 9937. All expiation effected by washing, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falses, thus regeneration, 9959, 9990, especially 10,042, 10,208, 10,210. Expiation by the removal of evils and falses involves the implantation of good and truth, 10,127; the all of faith and love being from the Lord, and nothing from man, 10,220. See PROPITIATION, REDEMPTION.

EXPLORATION. Before the initiation and conjunction of truth with good a most exquisite exploration takes place, which is done by the medium of spirits and angels, 3110. It consists in an exquisite weighing or libration, to prevent the least minimum of the false being conjoined to good, or of truth to evil, 3116. If this were not done man would eternally perish, 3116. It is an exploration as to innocence and charity in truth, and as to its origin, 3110, 3125. Being recalled out of its natural forms, truth is conjoined with good in the midway, which is the rational, 3128. See INITIATION, CONJUNCTION. The visitation which precedes judgment at the end of a church is exploration, 2242. He who would know the quality of his life should explore the ends which he regards, 1909, 3796; the particular characteristics he ought to look for, 1680, 3796. But no one can explore himself unless he knows what the good of love to God and his neighbor is, and what truth; and what the evil of the love of self and the world is, and what its false, 7178. The doctrinals of the church are not to be believed because the ministers of the church teach them, but they are to be explored by illustration from the Word, 6047, and the end of 5432. See SPIES. It is impossible to explore the mysteries of faith by scientifics, 233, 1475. Concerning certain spirits who are in the cupidity of exploring and chastising others, 5381—5384; compare 10,153.

EXPRESSIONS [*expressiones*]. How the affections treated of in the internal sense fall into natural expressions, as the aversion of the good from evil into expressions of hate, 3605. It is usual, especially in the Prophets, to describe a state by two similar expressions; but the one involves the common idea, the other something determinate therein, 2212. One involves what is celestial, thus good; the other what is spiritual, thus truth, which together represent the divine marriage, 3880. Accordingly the one has relation to the will, the other to the understanding, 4691, 5502, 7711, between which there is a perpetual inherence and involution, or kind of marriage, carried on, 590. See LANGUAGE.

EXPULSION. See *to* EXPEL.

EXTEND, *to* [*extendere*]. See EXTENSION, *to* DILATE.

EXTENSION. [See EXPANSE.] How foolish it is to deny substance and extension to spirit, for thus place is denied to it, and consequently the possibility of its being in the body, 444, 446. Extension

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and gravity do not exist in heaven, but only their appearances originating from states of good and truth in the superior heaven, 5658. The extension of the sphere of perception, or its limits, is proportionate to opposites; thus the degree of felicity experienced by man is proportionate to his previous experience of the contrary, 2694. Thought diffuses itself into the societies of spirits and angels round about, and the faculty of understanding and perceiving is according to that extension, 6599, 6611. This extension or nexus, however, is by influx from the societies, not to them, 6600; compare 8794, 9962. The extension of divine influx is denoted by Jehovah's looking, 8212. The extension of heaven, or of its spheres, is to the limit of every one's good, 8794. The sphere of every one's life has extension either into societies of the angels or societies of hell, according to the quantity and quality of good or evil with man, 8794; see above, 6599, 6600. There is an extension of the all of love and the all of faith from society to society in heaven, also from one heaven into another, and from heaven to man, 9961. The extension of good and truth described by breaking forth to the west and the east, 3708. The extension of truths from good by becoming a great multitude in the midst of the earth, 6285. Such extension is according to the quantity and quality of good, and is manifested by spheres, 8063. The boundaries of Canaan, from the border of Egypt on one side to Tyre and Zidon on the other, denotes extension from scientific truths to interior truths; its other boundaries the extension of good, 9340, and citations. The extension of the sensual part of man, signified by the grate of network about the altar, is from the head to the loins, 9731; compare 9348. Every man has his own particular measure or state, and the limit and degree of its extension are manifest in the other life, 7984. As to the extension or stretching out of the hands, see HAND.

EXTERNAL, EXTERIOR.—1. *Universally.* Nothing can exist in exteriors but what is produced from interiors, 994. How one thing is relatively exterior to another in all degrees, 3084. The distinction between interiors and exteriors is such that the exteriors are not necessary to the existence of the interiors; the doctrine of degrees illustrated, 3691. See DEGREE. Exteriors are images and forms composed of myriads of internal things which appear as one, 3855; compare 3695. Being further from the divine, who is within the inmost of all, they are respectively inordinate, and more exposed to contingencies, 3855. They are continually arranged and disposed into order from the inmost, 5897; compare 5396 (duplicate number). There is no influx from exteriors to interiors, but always the contrary, notwithstanding appearances, which are fallacies of the senses, 5119, 6322. The external lives from the internal, and the internal is in it as its adequate form, whence it is able to act according to the influx which itself receives from the Divine; in other words, the internal clothes itself with such things in the external as may enable it, in that inferior sphere, to produce effect, 6275, 6284, *ill.* 6299. Influx is continued from within to the very ultimates of order, where it presents the appearance as if life were in ultimates or externals; but it is only the common life and subsistence of innumerable things flowing in from interiors, and hence, compared with interior life, it exists in obscurity, 6451, 6454. It comes into clearness in proportion as it is reduced to compliance and correspondence with

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the interiors, 6454. The external ought to be in such subordination and correspondence, 5427, 5477, 5947. The communication and correspondence is preserved by a transit as of fibres constituting the external the receptacle of the internal, 8603. Thus the external is held in its connection and form by the internal which subsists in it with all its substances and forces, but not continuously, 6465. Goods and truths in ultimates are as belts which contain and strengthen all the interiors in one connection, *ill.* and *sh.* 9828. The interiors not only flow into ultimates, but they are present in ultimates in their true order and connection, illustrated by end, cause, and effect, 9824, and by the Word, etc., 10,614. See END. The conservation of the whole depends on the state of the ultimate in which the interiors find their strength and potency, *ill.* and *sh.* 9836. It is the inmost or supreme, by means of their lowest, which contains all the interiors, which are intermediates, in their connection and form, *ill.* and *sh.* 10,044; compare 9499. The ultimates or external in which interiors rest, compared with the skin, 9216. The external is as the effect, the internal as the efficient cause, *ill.* 9473. Things are less perfect in proportion as they proceed to externals, 9666; the last and the first are contained together, 4901. The last or ultimate signifies the whole and every part, 10,044. The first and the last, or the inmost and the extreme, signify the whole, *ill.* and *sh.* 10,329, 10,335.

2. *In respect to man.*—The internal and external man are not what the learned commonly suppose, but all the goods and truths which are of the Lord compose the former, and the whole sensual man, without regard to his being in a material body, the latter, 978. The internal consists of goods and truths from the Lord; the interior, of the rational part; and the external, of the affections of good and the scientifics of the memory, 1015, 1889. The external man consists of three parts, the rational which is interior, and is the means of uniting the external and the internal, the scientific which is exterior, and the sensual which is outmost, 1589. What is commonly regarded as the external man is only the corporeal part; it consists properly of the scientifics of the memory and the affections of the love, with all the sensual and pleasurable means of their enjoyment in the spirit itself, 1718, 4659, 5884. These affections and pleasures illustrated from the animals and creeping things which correspond thereto, 994, 995. The external man is formed to be a recipient of the particulars and singulars of the internal which flow in as the organical vessels of the external are opened, 1563. The means of opening such vessels are the scientifics and knowledges of the understanding, and the pleasures and delights of the will, 1563. See SCIENTIFICS. Among these affections and knowledges of the external man are things which agree and things which disagree with the internal, 1563, *ill.* 1568. With the external man all is natural, for it is the same as the natural man, and hence it can never be united to the external except apparently by influx from the Lord, 1577. The external is separated from the internal by evil cupidities and false persuasions, that is to say, good and truth are thus separated so that they can only flow in remotely, 1587, 1594. The beauty of the external man, could it be united to the internal, would be ineffable, 1590; and how base it is in consequence of being disjoined, 1598. The inverted forms which occasion this disjunction could never be restored by the

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immediate influx of good and truth from the Lord, hence the inverted way of the senses is provided, and man is made rational miraculously by their agency, 1902. The external man is nothing but an instrumental organism, which accepts its life from the internal, and then appears as if it had life itself, 1603. The internal and external are equally one man, 1999, 2018. The medium between the internal and external is the rational man, which is the interior of the natural submitting to the divine influx, 1702, 1707, 1732, 1889; compare 1589, 1940. The external sight, properly considered, is only the sight of the spirit produced among outward objects, in order that it may reflect therefrom upon interior things, thus that man may see internals from externals, 1806, 1807; compare 1914, 1953. The internal can see all things that are in the external, but not contrariwise, unless there be a medium; still less if there be not correspondence, and by correspondence conjunction, *ill.* 5427, 5428, 5477, 9128. The affection of sciences, by which as a mother the rational man is born is the life of the exterior man, 2675. Order requires that the natural or external man, which is wise from the light of the world, should serve the spiritual, which is wise from the light of heaven, but this order has been inverted by the fall, 3167. On account of this order the external is called a servant, and its affections are denoted by servants in the Word, the internal a Lord, 1713, 10,471. The internal or spiritual man is formed to the image of heaven, the external or natural man to the image of the world, 3628, 4523, 4524, 6013, 6057, 9279, 9706, 10,156, 10,429, 10,472. The case illustrated by the correspondence of interior and exterior forces in the body, 3628, 4523. External things are adequate and adapted to the body, internal to the spirit, 2476, 10,174. On this account man was called by the ancients a microcosm or little world, 4523. By man the spiritual world actually flows into the natural world, so that he may, if he attend thereto, sensibly perceive it, 6057, 10,472. Heaven flows into the external man by means of the internal, 4963, 10,484. All influx is from the internal into the external, the natural man being the plane in which spiritual influx terminates, 5119, 5651, 6322. Hence the externals of man are formed that they may serve the internals, and the external man himself be subject to the internal, 5786, 5947, 6275, 6284, 6299, 9216, 9828. Left to itself, the external man is completely opposed to the internal, 3913, 3928; and man at this day is immersed in the external, or body, 5649. The external is so opposed to the internal that none of the truths of faith are believed while it dominates; enumeration of the sensual fallacies which occasion this darkness, more especially with those who are in the love of self and the world, 5084. Hence man ought not to allow himself any freedom from the proprium, in order that he may accept celestial freedom from the Lord, and that the internal may act in the external as in its subject, 5786. The external man is created for the world only that it may be subject to the internal which is created for heaven, 10,396. The externals of man are opened by degrees, by the operation of the world upon him from infancy to adult age; the contrast with the operation of heaven, which opens his internals, 9279, 10,156.

It is only an appearance that the external man thinks, for all intelligence is in the light of heaven, consequently in the internal man, which thinks in the external, 3679. The mode of thought in the

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external man is different according as it corresponds with the internal, 3679; compare 9702, 9703, and see THOUGHT. The rational is the internal man, the natural the external; but the latter has an internal and external proper to itself, 3293, 3294, 5649; particularly 3793, 4570, 5118, 5126, 5497. See NATURAL. Angels as well as men are relatively external and internal, and this in each of the three heavens, 4286; compare 5649. The societies of spirits and angels to which externals correspond, are for the most part from this earth, but they make one with those to which internals correspond, in like manner as the external man and the internal make one with the regenerate, 4330. The inhabitants of this earth are external-sensual; how they infest those who are internal-sensual, and combat with them, 4330. What it is to be in externals only, illustrated by the posterity of Jacob, who could entertain nothing but an evil opinion and intention concerning the truth and good of the internal man, 4281, 4293, 4307, 4429, 4433, 4459, 4865—4868, 4899, 4903; and citations 9320, 9380, 10,396, 10,692. The reasons of their immersion in externals and thus of the separation of heaven from heaven, and the same with many Christians, especially the more intelligent, 10,492. See JEWS. Those who are in externals only, whatever ingenuity they may possess in regard to the things of civil life, or in matters of learning, have no faith in anything but what is sensual, 4464. External truths, and those who are in external truths only, are weak and wavering; but they who are in internal truths at the same time, are firm and discriminate, *ill.* 3820. The external man is so distinct from the internal, that the latter can live a perfect life without it, as it does when the body is separated by death, 5883. The external must exist before the internal, because all progression is from exteriors to interiors, as from scientifics to intellectual truths, the exterior serving as a plane of the interiors, 5906. As the internal and heaven are together, so the hells are in externals, and the external man is necessarily in hell, until he becomes spiritual by regeneration, 6322, 10,156, 10,489. The hells are opened to man according to the exigency and necessity of his external loves, 10,483. The external man is in the form of hell, even as to the scientifics of his memory, until they are disposed by the Lord in the form of heaven, 5700. In consequence of the regeneration of the external being necessary, to be in externals is to be in a state of labor and combat, 9278. The form of heaven may be simulated in externals when the internals are evil, which is the ground of the commandment not to make the likeness of anything, etc., 8869, 8870. The appearance of truth in externals which are internally denied, signified by the pictured images of the Chaldeans, 9828. The studious imitation of divine things in externals further illustrated by the phantasmagoria of celestial scenes, palaces, etc., amongst infernal spirits, 10,284, 10,286. Seriatim passages containing a summary view of the external and internal man in apposition with each other, 9701—9709, 9796—9803. See MAN. The darkness in which the external live, their selfish and worldly loves, their terrestrial and corporeal ideas of all things, 10,134, 10,396, 10,400, 10,407, 10,411, 10,412, 10,422, 10,429, 10,472, 10,582. As to the external man of the Lord as an image of the three heavens, and the image of the heavens in man, 1590, 6013. See LORD.

3. *In respect to worship, the church, etc.*—The church is necessarily

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both internal and external, because man is such, 1083. Before regeneration he is led by the externals of the church to internals, and after he becomes regenerate all the things of the internal man are terminated in externals, 1083. External worship without internal is only a foolish babbling, and often conceals the most abominable wickedness, 1094, 1102. There are two classes of men who are in external worship, namely, such as have charity and conscience, whose external worship is therefore imbued with internal, and such as make worship consist wholly in externals; the latter are signified by Ham and Canaan, 1083, 1098, 1200. All external or ritual worship corresponds with internal worship in the case of those who are in charity, 1100, 1151, 1153. Those who live in charity without knowing anything of the internal man, constitute the external church, 1100, 6587. To suppose there can be no true worship without the outward form, is to make worship consist in externals; illustrated by the rise of Babylon in the person of Nimrod, 1175. Such worship becomes more profane the more those who practise it are principled in the love of self and the world, 1182, 1326. See BABEL. All external worship is the formal of essential worship, which consists in profound adoration and humiliation of heart before the Lord, and in charity towards the neighbor, 1175, 1153. Man, while he is in the world, ought also to be in external worship, because he is thus imbued with knowledges, and a state of sanctity is induced upon him calculated to prepare him for the reception of influx from heaven, 1618. Unless the life after death is believed in, worship can only be external, 1200. External worship without internal is worse than no church, for it is idolatry, 1242. The differences of external worship and even of doctrines, does not hinder the church being one, because internal worship or love and charity are always one, 809, 1083, 1285, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3445, 3451, 3452, 6269, 6272. The external church is the procurator or administrator of the internal, and like the external man is nothing but a dead body unless the internal vivify it, 1795. External worship was instituted as a means of preventing the profanation of internal things, 308, 1327, 1328. The most ancient church had no external worship, nor could they have had it unless their internals had been closed, 4493. The externals of the ancient church were representative, because they corresponded with internal worship; not so in the case of the Jewish church, 4288, 4680. As to internals, the Christian church is the same as the ancient church and the Jewish, but it differs in externals, 1063, 3478, 4772. Churches and societies, and individuals in societies, necessarily differ as to truths and externals, but they become one in willing and doing good, 3451. The affection of charity which seeks the good of others without the thought of reward, is the internal of the church; to will and do such good from the truth, that is, because it is commanded in the Word, is the external, 6299, *ill.* 9404. The chief ritual of the Christian church was instituted because the greatest part of mankind are in external worship, 2165, 4700. The church may be with a nation where it is instituted in externals, but it is not in them, nor they in it, unless they are internally in the church, 4899. Before the coming of the Lord men were led away from the loves of self and the world, thus into the church internally, by externals which were representative, but these were abolished by the Lord and the internals

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themselves made known, 4904. In place of all the externals which were thus abolished, the two memorials of baptism and the Holy Supper were appointed, 4904. With those who assist at the Holy Supper in a state of holy thought, there is an influx of the good of love and charity which conjoins them with heaven, even though they do not understand its signification, 6789. See SUPPER. But there is no personal conjunction by means of externals, not even by the externals of the Word separate from internals, *ill.* 9379, 9380. Divine truth is eminently holy in the external form, because it contains all the interiors in their order, thus the external is holy by reason of the internal, and more eminently so because good and truth are in their strength and power in ultimates, *ill.* and *sh.* 9824, 9836. Truths are relatively in externals, good in the internal, *ill.* 7910. Hence external things in the heavens and also with man correspond to truths, *ill.* and *sh.* 9959. The external of the Word, of the church, and of worship separate from the internal, was represented by the apostacy of Aaron and the sons of Israel when Moses was absent, 10,397, 10,422, 10,683. Moses represented the external as receptive of the internal, thus the external with the Divine in it, 10,607, 10,614, 10,627. The external sense of the Word is like a table or plane in which is written the internal sense; hence the external sense could be changed and adapted to the state of the Jewish people, while the interior writing or Word of God continued the same, *ill.* and *sh.* 10,453, 10,603, 10,604. By this change, the genuine external sense was destroyed, 10,461. The Jews also were not in genuine externals, but remote from them, 10,545, 10,548—10,552. They who are in externals, who love themselves above all things, worship themselves instead of God, for they look downwards and outwards to their own loves, 10,407, 10,412, 10,422. To be in externals is to worship externals as holy without the acknowledgment and love of God, 10,602. Whether it be called the external of worship and the church, or hell, it is the same thing, for they who are in external worship without internal are in the loves of self and the world, and these loves are from hell, 10,546. They who are in the internal of the Word, of the church, and of worship, love to do the truth for the sake of the truth from internal affection, thus from spiritual affection; they who are in the corresponding externals, love the truth for the sake of the truth from external or natural affection; they who are in separate externals love the truth on account of the advantages they derive from it, 10,683. They who are in externals separate from internals, have the truth of faith in obscurity, and are in falses of faith originating from their material, terrestrial, and corporeal ideas, believing the Word everywhere according to the letter, and not according to its interior sense, thus without doctrine, 10,582. All instruction and doctrine, indeed, is given by the external of the Word, because it contains all the interiors, but only to those who are in illustration when they read the Word, for then light from heaven flows into them by the internal sense, 10,548. See WORSHIP, CHURCH, DOCTRINE, WORD.

EXTREME, EXTREMITY [*extrema, extremitas*].—The end or extremity, called also the circuit or border, is where the representation expires; it denotes a little, 2936. It also denotes what is more exterior, as the body, in the midst of which is the soul, 2973. See MIDST. The extremes of divine order and influx are in the gestures, actions,

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looks, and sensations of the human body, 3632. The extremes of the natural man are the sensual things in which the natural mind terminates, and which are of two kinds, voluntary and intellectual, 4009, 5077, 5078, 5081, 5084, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310—6318, 6564, 6598, 6612, 6622, 6844, 6845, 6948, 6949, 7442, 7643, 7645, 7693, 9212, 9216, 9331. See SENSE. From one end or extreme of heaven to the other end or extreme denotes the church internal and external, 4060. The end of days denotes the last state, in which truths and goods in general are together when in their order, 6337. From end to end denotes extension through the whole, 6147; thus, from the beginning or first end to the last, *sh.* 9666. Extremity is predicated of good, length of truth, 9666. From extremity to extremity denotes all things and everywhere, 9666, 8613, 9836, 9886, 9887, 9890. The two ends of the mercy-seat over which the cherubim were expanded signify celestial and spiritual good, 9511. The extremities of a superior degree are the intermediates with respect to a lower, 8796. See MEDIUM, EXTENSION. The extremities of the human body, which are the hands and feet, signify the whole man, 10,044, 10,241.

EYE [*oculus*]. Properly speaking, the eye is nothing but the sight of the spirit produced to externals, 1806. The natural eye could never discern any object except by influx from interior sight, thus it is not the eye but the spirit that sees, 1954, 3679. It denotes the interior sight or understanding, 2148, 2701; consequently, perception, advertence, and many things that are predicable of interior sight, 5304. The eyes being opened denotes knowledge and acknowledgment from an internal dictate, 212, 9266. See DICTATE. To see, is to acknowledge, to understand, to have faith, 897, 1584, 1806, 1807, 2150, 2325, 2701, 2807, 3764, 3863, 3869, 4567, 4723, 5114, 5286, 5400, 6032, 6249, 6256, 6805, 8688, 9128, 9266. See *to* SEE. To lift up the eyes is to see and perceive interior things, interiors being denoted by what is high or superior, 2148. In the case of the Lord it signifies divine thought and intuition, 2789, 2829. In the case of the external man, illumination, 1584, 2150. To lift up the eyes and see signifies thought and intention, 3198, 3202, 4339; consequently perception, 4083. The imperative form, lift up thine eyes and see, denotes advertence from the proprium, 4086. To lift up the eyes therefore denotes reflection, for to advert is to intend intellectual sight, 5684. It denotes intuition, perception, and thought, 8160. In the eyes or sight of any one, signifies before the rational mind, 2403; in the supreme sense, before omniscience, 2572. It denotes the apperception of the quality, 3529, 3827. Thus, what appears to the understanding, 2975, 5484, 7331. God is said to open the eyes when he illustrates the interior sight or understanding by influx into the rational mind, 2701. To have eyes and not to see is not to will to understand and believe, 2701. He whose life and will are only exterior sees nothing but darkness in internal things; his internal eye or understanding being so formed that it opens when he looks downwards, and closes when he looks upwards, 3438. Weak-eyed signifies feebleness and indecision of the understanding, which is characteristic of those who are in external truths, 3820. As things heard are seen interiorly, hearing as well as sight denotes what is understood, but the sight affects the intellectual part only, hearing the will

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and the intellect, 3869. In the supreme sense the ear denotes Providence, the eye foresight, *sh.* 3869; compare 8688; seriatim passages on the eye and on light, and their correspondence, 4403—4420, 4523—4533. The spirits who correspond to the eyes are intelligent and wise, 4403. The heavens in which paradisiacal scenes are represented correspond to the chamber of the eye, and such scenes originate in the discourse of the superior angels concerning intellectual truth, 4528. The sense of sight corresponds to the affection of understanding and growing wise, 4404—4406. The affections are representatively effigied in the face, the more interior affections in the eyes, which sparkle with light according to the affection of the thought, 4407. As the sight of the eye corresponds to intellectual sight, it corresponds also to truths, 4409, 4526. In consequence of distinct influx into the two hemispheres of the brain, the sight of the left eye corresponds to the truths of faith, that of the right eye to the goods of faith, 4410, *sh.* 2701; and in the opposite sense, 8910; see below, 6923. The humors and tunics of the eye have also a distinct correspondence, and with a difference in respect to each of the three heavens, 4411. The author's experience by means of influx, 4412. The ear is formed correspondently to the modifications of the air and of sound, the eye to the modifications of ether and light, 4523, 6057. The sight of the eye corresponds to intellectual sight and to the goods and truths of faith, because the light of the world corresponds to the light of heaven, which flows into it by the human understanding, 4526. The eye, or rather its sight, corresponds more especially to those societies in the other life which are in paradisiacal appearances; some of those heavens described, 4528, and citations; compare 4411, 9577. The left eye corresponds to the knowledge of abstract or intellectual things, the right eye to such as are of wisdom, 6923; compare 4327. The four beasts full of eyes before and behind, signify intellectual truths from the divine in heaven, and their conjunction with the voluntary part, 5313. To set the eye on any one denotes communication and influx, 5810. To put the hand upon the eyes of one dying, signifies to vivify, for it is hereby understood that the external sensuals are closed and the internal opened, thus that elevation and vivification are effected, 6008. The external sensuals are formed correspondently with universal nature, the internal to the image of heaven, 6059. The internal eye sees from the light of heaven and scans the natural man, as the eye of the body regards outward objects, 6068. Spirits can only be seen by the internal eye, which, for many reasons, is not opened at this day while man is yet in the body, 5849, 9577. The eyes being dim signifies obscurity of apperception, 6256. The eyes red with wine denotes that the intellectual part is nothing but good; in the supreme sense, the internal human, 6379. Before the eyes of the Lord denotes a life of faith in him, for where the goods and truths of faith and of love are, the Lord is present, 8361, 10,569. Jehovah descending in the sight [*ad oculos*] of all the people, denotes his influx into the understanding, thus the perception of faith and illustration, 8792. Their eye not sparing the sons (Isaiah xiii. 18) denotes that those who understand truths extinguish them, 8902. As the eye denotes the understanding, it denotes both the truths and the falses of faith; the law of retaliation explained, "eye for eye," 9051; and the law for injuring the eye of a man-servant or maid-servant, 9058—

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9061. To find grace in the eyes of Jehovah is to be received, 10,563, 10,569. When predicated of men who receive the divine of the Lord, the eye signifies the understanding and faith, or truth as received in the understanding; thus the understanding and faith in illustration, 10,569. When predicated of the Lord, it signifies his divine presence in the truths of faith and the goods of love, 10,569. See *to* SEE, VISION.

F.

FACE [*facies*]. 1. The faces or face signifies the interiors, because the interiors of the mind manifest themselves by the face, 358, 1933, 1999, 2219, 2327, 2434, 3527, 3573, 4066, 4299, 4396, 4796, 4866, 5100, 5565, 5585, 5695, 6848, 6849, 9306, 9546. With those who do not simulate, the rational or spiritual life manifests itself by the face, as to good by a certain fire of life, and as to truth by its light, 3527. The good is manifested by the blood and its redness, the truth by the form thence resulting and its fairness, 3527. The natural mind as to good is manifested by the hair, as to truth by the scales, 3527. As the face manifests the natural mind, so the latter ought to manifest the rational, 3573, see below, 5118, 5165. The face denotes the state of thought or the state of affection, for it is nothing but the representative image of the affections and thoughts thence derived, 4066, 5102. In the most ancient times the face acted in unity with the interiors, and those who simulated were cast out of society as devils, 3573. The proximate cause of this state was the involuntary sense of the cerebellum shewing itself in the face by fibres derived therefrom; these were supplanted in course of time by fibres from the cerebrum, and governed by them, 4326. The face in general corresponds to all the interiors, both evil and good, and also as to the will and understanding, 2219, 4796. With the angels, all the interior affections shine forth from the face, insomuch that the face is their external form and representative image, 4796. Changes of the state of the affections appear in the faces of the angels according to the societies into which they come, but the genuine faces are still recognizable, 4797. Such changes were manifested to the author from one limit of the affections to the other, ranging also from infancy to adult age, 4797, 6604. It was hereby shewn that man is truly human in so far as the expression of infancy is retained to adult age, and no further, 4797. The faces of evil spirits also manifest the state of their interiors, and with what hells they communicate, 4798, 5717. There are spirits who have so little of spiritual life remaining that they do not appear with any face when seen in the light of heaven, but only with teeth, 5565; compare 5057. Description of certain spirits from another orb, who discoursed by changes of the face, principally about the lips, 4799, 5189; compare 1762. Their faces were open and ingenuous, by reason that they used no simulation, 4799. The inhabitants of Jupiter also discourse by the face, and their faces glow with sincerity and modesty, 8242. They have an idea that the face is mind in form, not body, 8243. The same idea is entertained by the inhabitants of one of the earths in the starry heavens, 10,315. The manner in which they discourse by the face, *ex.* 8247, 8248. The

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most ancient inhabitants of this earth also held discourse by the face; concerning its superior excellence to discourse by words of speech, 8249. Discourse by words of speech succeeded; and then the face was changed; the exteriors of the mind were contracted and void of life; whilst the exterior was inflamed by the fire of self-love, and was ready to assume pretended appearances, 8250. The inhabitants of Jupiter continually keep the face directed forward, never downwards, 8372. When they lie down, they turn their faces to the chamber, not to the wall, 8376. See JUPITER. The face is actually contracted from within by speaking and acting in contrariety to the thought and will, 4799, 8247. The influx of spirits into the muscles of the face demonstrated, a face being effigied by their influx, etc., 3631, 4800. The faces of men are seen by the angels in a form which exactly manifests their affections and thoughts, and not as they appear in the body; these are the genuine living faces which, when man passes out of the world, put off the material face as somewhat dead, 5102. The natural mind is as a face or faces representative of the spiritual things of the internal man, that is to say, when they correspond together, 5118; compare 3573. The faces of spirits and angels are formed according to the exterior natural mind, which is an interior face, in which the intentions or ends image themselves, as affections and thoughts in the face of the body, 5165, 5168. The face is so formed that a person may discover by it what is the disposition of another towards him; with the ancients the face corresponded to the interiors, as it does with the angels, for they think nothing but good, 5695. Inasmuch as affections and thoughts are denoted by faces, it signifies also desires; and hence evil with your faces (or before you) denotes that there is no good in the desires, 7666; compare 5102. In like manner the parts and functions of the face correspond to various things of affection, as the eye to the understanding of truth, etc., 9048. See the seriatim passages on the correspondence of the eye and light, 4403—4421; the nostrils and smell, 4622—4634; the ears and hearing, 4652—4660; and on the tongue and the sense of taste, and the face generally, 4791—4805. In general terms, the face signifies all the interiors of man, thus the affections, as those of grace, of favor, of benevolence, of aid, and the contrary of these, as inclemency, anger and revenge; hence whatsoever is in the person himself and from him; on this account the word is of so wide application in the original Hebrew, *ill.* 9306.

2. The faces of the abyss denotes the cupidities and falses in which man is, 18. The faces of the waters, the knowledges of good and truth remaining with him, 19. Also truths from heaven, 10,465; and in the opposite sense falses, 789. The faces of the ground denotes man's state when the goods and truths of faith can be inseminated, 872, 566, 90, 91. To be dispersed upon the faces of the earth denotes not to be received and acknowledged, 1309. Hiding from the faces of Jehovah denotes the evil fearing the dictate of conscience, 222. The face or countenance being lifted up signifies that man is in charity; its falling, that there is no charity with him, 358, 363. It was customary with the ancients to fall upon their faces when they adored, in token of interior humiliation, 1999; and also to bow with their faces to the ground, 2327. Truth is as the face of good, and the variations of truth by which it becomes manifest are as numerous as the varieties in the

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human countenance, 3804. The faces of the cherubim one towards the other denotes the mutual intuition and conjunction of truth and good, 9516. Haran dying on the faces of his father Terah denotes the obliteration of interior worship, and its becoming idolatrous, 1366. The angels looking to the faces of Sodom, the evil interiors discovered, 2219, 2456. Ishmael falling upon the faces of all his brethren (dying), the end of that representation in contentions concerning truth, 3277. Tamar veiling her face, that interior truths could never be discovered to the Jewish nation, 4859—4866. Moses covering his face, that the interiors of the church, of the Word, and of worship could never be known to them, 10,701. Rebecca veiling herself, the appearances of truth first discovered to the rational man, 3207.

3. When predicated of Jehovah or the Lord, faces or face signifies mercy, peace and all good, 222, 223, 358, 387, 2434, 4369, 5585, 5706, 7599, 8867, 9306, 9545, 9546. Thus it denotes heaven itself, or the Lord's presence with men and angels, who receive these gifts, 9545, 9546; compare 10,577. Strictly, the faces of Jehovah denotes the divine love, 5585, 9212, *ill.* 9936; or the divine good of the divine love, and the divine truth of that good, *sh.* 9306. In the opposite sense the faces of Jehovah denotes the contrary of love, mercy, peace, etc.; thus wrath and punishment, *sh.* 9306. The Lord lifting up his face or countenance upon any one denotes that he is gifted with charity from the divine affection of love, 358, 4796. To cause his face to shine signifies that he has compassion; to elevate his faces, that he gives peace, and all from mercy, 5585. Not to see his face, or the hiding of his face, denotes that there is no compassion, thus no mercy and conjunction, 5585, 5592, 5816, 5823. How it verges upon the signification of faces in the opposite sense, 7599. To see the faces of God, or to see God faces to faces, signifies the sustaining of the most grievous temptations apparently from the divine, by approaching him interiorly, 4298; *ill.* 4299. It is said that no one can see Jehovah face to face and live, on account of the contrariety between the evils and falses of man, and the holy good and truth of the Lord, 4299; *ill.* 6849. I have seen God faces to faces, in the internal historical sense, denotes that he was only representatively present, and not as he is with the regenerate, 4311. The divine itself can never appear by any face, but only the divine human; hence the angel of faces denotes the divine mercy in the Lord's divine human, 5585. To cover the face at the sight of God signifies the interiors protected, lest the presence of the divine should injure them, *ill.* 6848, 6849. To turn away the face is predicated of Jehovah, but it is man that turns himself away, not the Lord, 7599, 10,579, 223. Those who are in good from the Lord turn the face continually to him, 9517; *ill.* 10,189, 10,420. Over against the face or in front, when heaven is signified, denotes what is eternal, being perpetually in sight of the Lord, 9888, 9894. Jehovah's speaking face to face with Moses denotes the conjunction of the divine internal and the divine external of the Word, 10,554. The face of Jehovah denotes the divine interiors of the Word, of the church, and of worship, 10,567, 10,568, 10,579. The Lord in heaven is the face of Jehovah, by which alone he can be seen and approached, *sh.* 10,579. The face of Jehovah is the divine truth in heaven, thus also mercy, peace, and every good, 10,579. The Lord as

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to celestial good is denoted by the shew-bread, or bread of faces on the table, 9545.

FACES OF THE WATERS [*facies aquarum*]. See FACE (2).

FACULTY [*facultas*]. Man has two distinct faculties, will and understanding, 2930, 5194, 5835, 6148; *ill.* 9050, 9835. Originally the will and the understanding made one, which was the characteristic of the celestial church; but they are now separated, which is the characteristic of the spiritual church, 2930, 5835. These two faculties are receptivities of spiritual heat and light, which are love and wisdom or good and truth, 5194, 9835. By regeneration these two faculties are conjoined again, so that the regenerate are made truly men, 5835, 9050. Man would have no faculty for the reception either of truth or good, if the good of love did not flow in from the Lord, 6148. The faculty of receiving the influx of good from the Lord is formed where it can flow out again, thus in the external man, 5828, 6148. The faculty of reception is good itself, and is denoted by substance, 4105. All the human faculties are included in good and innocence, for it is from innocence that good is good, and from good that truth is truth, 2526. Among the eminent faculties developed in man after his separation from the body is that of perceiving the signification of representatives; and also of expressing in a single moment what it would take hours to explain in this world, 3226. The state and faculty of becoming wise is in all good, however simple, 3820, 5527, 5623. The faculty of thinking compared by the angels to the faculty in the viscera of acting according to the form of the fibres, from experience, 3347. The faculty of willing and thinking constitutes the whole life of man, for it is only into these faculties that life flows, 4151. The faculty of imagination and perception is duplex, for it is excitable by the light of the world and the light of heaven, hence the genius and argumentative powers of many who are in no illustration, because not in good, 4214. The interior man is in the faculty and potency of correcting the exterior, and not of willing and thinking what the latter sees from his phantasy and appetites from cupidity, 5127. The faculty of receiving truth is proportionate to the reception of good, because the Lord flows in with good and with that faculty at the same time, 5623. The faculty of wide contemplation, or intuition of universal ideas, does not hinder the distinct perception of particulars; such is the common voluntary sense enjoyed by the more wise, 4329, 5527. The measures of the various faculties of understanding and perception are proportionate to the elevation of the thought above sensual things, thus to the degree of intuition from interiors, 6598. Those who are undergoing regeneration are introduced into angelic societies, and are continually acquiring a faculty of more extensive and more elevated perception, 6611, 6612. See EXTENSION. With those who are not regenerating, the interiors are only so far manifest as they sustain the faculty of confirming evils by means of falses, *ill.* 7442, 9256. Every one has his measure or capacity, which can only be filled either with goods and truths, or with evils and falses; that measure is his faculty of reception, *ill.* 7984. Those only are in the faculty of receiving goods and truths who live a life of charity, and all such are saved notwithstanding the infestations and temptations to which they are subject, 8321. Charity, however, is not

saving on its own account, but in virtue of its yielding to divine influx, which faith without charity will not, 8321. The faculty is contained in good, but it only comes into any determinate operation by truth, and when so determined it becomes an actual potency, 9643. The faculty of receiving the threefold influx of heaven consists in the voluntary, the intellectual, and the scientific forms of man; the voluntary part receives celestial influx or good, the intellectual, spiritual influx or truth, and the scientific, from which depend external thought and imagination, closes these together, 9915; compare 978. The faculty of knowing, of thinking, and of understanding is derived from intellectual truth, which is like a light flowing in by way of the internal man, and illustrating all that it meets with in the external memory, 1901—1906. This light confers upon every one the faculty of perceiving divine truths in proportion as he desists from evils, 9399; compare 6598. See THOUGHT. As to the inversion of the faculties below the internal man by reason of hereditary evil, 1902, 1999. See EVIL (2).

FAITH [*fides*]. 1. *What faith is.*—The essence and life of faith is the Lord, 30, 256, 290. Its first form is in the memory, which is scientific faith; its next in the understanding, which is intellctual faith; and its next in the heart, which is the faith of love or saving faith, 30. Love and faith are the two luminaries kindled by the Lord in the internal man; love in the will, faith in the understanding, 30, 31. Faith is not only the knowledge and acknowledgment of all things embraced in the doctrine of faith, but it consists especially in obedience to them; thus in love to the Lord and the neighbor, 36. There is one only life which is the life of all things, and this life can only be given by faith in the Lord, 290. The end of all the science, knowledge, and doctrine of faith is charity; and as the end constitutes the thing itself, charity is the real constituent of faith, without which it is nothing, 344. The knowledge of the things of faith or belief is only science, but faith consists in acknowledgment, the very principle of which is charity, 654. Faith is the form of love or charity, and derives its quality from the quality of the love, 668. Only to know faith is of the memory, its acknowledgment implies rational consent, which is induced by certain causes, and for the sake of certain ends; but to have faith is of the conscience, that is, of the Lord operating thereby, 896. Faith is the acknowledgment of the truths and goods of faith, and is not external but internal, being of the Lord alone operating by charity, 1162. The love of the Lord and the neighbor constitute faith itself; the knowledge of faith is only given for the sake of this love, 1176. In the common acceptation of the term, faith is all that the church holds in respect to doctrine; but the genuine tenets of faith, which constitute the internal church, flow from the life of charity, 1798. By faith, in the Word, nothing but the love of the Lord and the neighbor is signified, thus a life according to these principles, 2116. All the ordinary notions of faith proceed to the thought and no higher; yet all salvation and all associations in heaven are according to life, and such as do not convene therewith perish, 2228. Faith is the perception or thought of the mind concerning the quality of love or charity; thus faith is the same thing in the understanding as charity in the will, *ill.* 2231, 2261. There is a persuasive faith, or conviction of truth grounded in the proprium before man is reformed and regenerated,

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which is most difficult to soften and eradicate; so far as man is in this persuasive faith he is stupid and inaccessible to the truth, 2682, 2689 end, 2694, 3427. Those who are in any doctrine, and not at the same time in the good of life, cannot but be in a persuasive faith, 3427. They are in a persuasive faith who believe and love their doctrines not on account of serving their neighbor, but on account of the honor or gain thereby accruing to them, 3865, 8148; and seriatim, 9363—9369. Those who are in evil, notwithstanding their being in persuasive faith, are still in the falses of their evil, 7789. See PERSUASION. The degrees of faith are those of influx, intellectual, rational and scientific, and faith of each degree is spiritual when grounded in good, 2504. The truths of faith can be received by the evil, but in this case faith is like the light of the sun without its heat; that good or charity is really spiritual heat, and faith spiritual light, 4180. Concerning faith in the understanding and faith in the will, denoted by Reuben and Simeon, 3863. By faith, when distinguished from charity, is meant the truth of doctrine, like that of the Apostles' Creed for example, and according to the common acceptation of the term, for saving faith is believed to be the faith that men have in truths, 3868; compare 4690. There are few who know that faith is confidence, and among those still fewer who know that faith or confidence is from charity, 3868. Truth and faith are expressed by the same word in the Hebrew tongue; and truth in the ancient church is the same as faith in the new, 4690. To have faith spiritually is expressed in the historical parts of the Word by believing or confiding in regard to natural things, *ill.* 6970. Faith in an eminent sense is confidence, 6272, 9242. Faith is an internal affection for truth and good, not for the sake of doctrine, but for the sake of life, 8034. Faith insinuated externally, as a faith grounded in miracles or depending on authority, is merely natural, and sometimes sensual; thus it cannot be ascribed to the Lord; but if there be the truth of innocence in it, that is from him, and is accepted, 8078; compare 4047, 7290. Faith is made spiritual by the affection of truth and good, for in this case man is illustrated by the Lord according to the quality of his affection, or his end in learning the truth, when he reads the Word, 8078. Faith can only accord with the life; if the life is evil, it is a faith in the false principles of evil, and tends to hell, thus it is a damned faith, 7778, 7766. Every one who thinks rightly may know that the life of faith constitutes the spiritual man, but then it must be the life of his love, 7779. Faith never becomes faith until man wills the goods and uses to which it leads, and from willing does them, *ill.* 9224. The faith that saves is to believe in God, which is to know and to do, but to believe in what is from God, which is to know and not to do, is not saving, 9239, 9243. A genuine faith or confidence cannot be had by those who are not in charity, for their hearts are not towards God, but towards themselves and the world, 9240, 9241. The appearance of confidence and faith with such at the hour of death and in sickness arises from self-love and the fear of hell, 9242, 9243. All who are in celestial love have confidence that they are saved by the Lord; this faith or confidence of theirs briefly expounded, 9244. See LOVE, CHARITY. The Lord so often asked concerning faith when he healed the sick, because the acknowledgment of the Lord, and that all salvation is from him, is

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the first principle and beginning in man of life proceeding from the divine, *sh.* 10,083.

2. *Its connection with truth.*—The spiritual angels confirm faith by intellectual, rational, and scientific truths, but they never conclude from these concerning faith, 203. The celestial love which continually flows in from the Lord can only be received in truths, 2046. Conscience itself is formed by the truths of faith, and it is by the conscience of what is true and right that man becomes regenerate, 2046. Those who are simple-minded, and live according to the common truths of the moral law, are easily imbued with the truths of faith, if not in this life, in the next, 2049. The doctrinals or knowledges of faith are highly necessary to form the life of charity, insomuch that there can be no life of faith without them, 2049. The truths of faith are never really acknowledged as truths unless they are implanted in charity, 2049. It is by the truths of faith that man proceeds to conjunction with the Lord, for they are the vessels into which He flows with good, and thus gifts the man with conscience, 2063, 2189. See VESSELS. The good of life, or the common good of the Gentiles, is as the field or ground in which the truths of faith are inseminated, 3310. Man's regeneration is effected by the insinuation of truths into the good of life, and according to the quantity and quality of such truth is his internal good or charity, 2189, 2190. Goods are actually born and formed by the truths of faith, which enter by myriads of myriads into his state as to goodness and holiness, 2190. They are saved who are affected with the truths of faith for the sake of good; the whole life of faith is nothing but this, 2442. Inasmuch as the truths of faith are implanted in charity while man is regenerating, it appears as if he were regenerated by truth, but truths derive all their life from good, 2189, 2697. It is the influx of good or charity, like the genial heat of the sun, which makes the truths of faith inseminated in the external man flourish and multiply, 1016. The truths of faith effect entrance into the memory through some delight of the affections, otherwise they are not received, 1484, 1487, 3040, 3066; *ill.* 3336, 4018, 5893. They recur to the memory as often as the affection recurs, and take their place in series with many similar truths and affections, 3336, 5893. The affections with which truths are thus conjoined and associated spring from the love of the Lord and the neighbor as their fountain-head, 4018. Unless the truths of faith are conjoined with the good of the rational man they can have no life in them, *ill.* 3146. The truths of faith cannot penetrate inwardly where there is incredulity, for incredulity as it were limits and drives away truth, even when a man thinks he believes, 3399. The truths of faith cannot be accepted and conjoined to good except with those who are in the good of charity or love, *ill.* 4368. They cannot be conjoined because there is not one end to which they all tend, and the falses of evil always enter and separate them, 5440. When conjoined by good they constitute a fraternity, as represented by the sons of Israel, 5440. Not only the confidence of faith, but the truths of faith are insinuated by the Lord, though it appears as if they were procured by man, 5664½. They are procurable by man as mere knowledge or things of the memory without such influx, and hence even the worst of men can know them; but it is one thing to know and another to believe, 5664½. Those who receive the truths of faith from

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the Lord intend nothing else by them but uses or exercises of charity, 5664½. Unless the truth of faith become the good of faith by willing and acting it, it is of no use, and is dissipated in the other life, 5820. Scientifics and truths that are not believed are rejected to the sides or ultimates, thus they are the lowest things, 5886. In things spiritual beginning is to be derived from the truths of faith, not from scientifics; if from the latter, man is led into falses and negatives, 6047. Commencement is to be made from the doctrinals of the church, then the Word is to be scrutinized from the affection of knowing truth, otherwise all truth would be accepted as genuine from the soil in which it is propagated, and from its birth-place, or because the teachers of the several churches represented it as true; afterwards it is allowable to confirm those truths by scientifics, 6047. Scientifics of every name and nature are not to be rejected, but conjoined to the truths of faith, and this by the prior way of faith, in which the affirmative reigns universally, 6047. See SCIENCE. The truths of faith effect nothing unless charity be insinuated into them by the Lord; evils also are in the continual effort to falsify truths, 7342. The truths of faith are falsified in essentials by holding that faith without charity is saving, even at the last hour of life; and from essential falsifications are derived secondary falsifications which affect the neighbor; from these, others still more remote, and so on in series, 7779. The truths of faith are terminated in material ideas derived from the world both with the good and the evil; but in the one case they illustrate them, and assume a beautiful form, in the other they are immersed in them and deformed by them, 7506. Faith being the very initiament of spiritual life, care is to be taken lest it be extinguished; hence the principles of faith received by those who are not illustrated, even though they may be untrue, are not to be rejected without the fullest intuition, 9039. The spiritual church consists of two classes—those who are in the truths of faith or doctrine only, who are signified by the servants of Israel, and those who are in the affection of charity corresponding thereto, signified by the freemen, 8974. They are servants who do good from the obedience of faith, and not from the affection of charity, 8987, 8988, 8991. See OBEDIENCE. The same difference exists between the truths of faith themselves and the good of charity, for the former are intended to introduce the man of the church into the latter, thus to minister and serve, 8974. Those who are only in the truths of faith, and not in good according to those truths, are in the ultimates of heaven, and constitute the skin, 8980. Good cannot be conjoined to those who are only in the truths of faith, but only occasionally adjoined as a means of confirming such truths; illustrated by the contrast of concubinage and the marriage of good and truth, 8981, 8983. Both the amendment or the purification of man and his regeneration can only be effected by the truths of faith, influx from the Lord being into what man knows; illustrated by ablutions and baptism, 9088. The life of truths or faith is from good, and good has its form, thus its quality from truth, illustrated by a fibre containing the animal spirit, and a vessel in which is blood, 9154, 8530. Many of the learned who were acquainted with the truths of faith are in hell, while others who were not in truths, indeed who were in falses, are in heaven; the reason is, that the former were not in good, *sh.* 9192. Truth desires good, that is, it desires to do good and be conjoined to good, *ill.* 9206;

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sh. 9207. The truths of faith are all that a man knows of spiritual things, and they become the goods of faith when some end or use is entertained in such knowledge; with the regenerate man the goods of faith are succeeded by the goods of charity, 9230. The truths of faith are received in the understanding, the good of charity in the will, *ill.* 9300. They respectively make the life of the understanding and the life of the will, which with the regenerate constitute one mind, 9300. The case argued with those who hold that the truths of faith are simply to be believed because the natural man cannot understand them, 9300. The Lord enters by the life or soul into the truths of faith; hence there is no conjunction with the Lord unless the life accord with them, 9380. Those who possess the truths of faith only in the external memory wander about in the other life among rocky places and woods; they who possess them in the interior memory among cultivated hills and gardens, 9841. The truths of faith when grounded in love are alive, for they are what love dictates; thus they draw their esse from love, 9841. They are affections of the life, and exist together in the order of families; but there are secondary truths situated more remotely, which serve for their confirmation, 9841. See TRUTH, GOOD, REGENERATION.

3. *Its connection with Charity.*—Love and faith make one in the internal man, as heat and light in the external, and can never be separated, 30, 34. The only life is the life of love, and the angels know of no faith but the faith of love, 32. Those who are in the life of love are also in faith, for faith is the proceeding of love, 34. They acknowledged no faith in the most ancient church but the faith of love, and were even unwilling to name faith, 32, 393. After being separated and thus converted into doctrine, it was preserved in order that charity might be restored by it, 394—396. Charity and faith ought not only to be together, but charity ought to have rule over faith, 363, 364. The brotherhood of charity and faith was represented by Abel and Cain, by Esau and Jacob, by Manasseh and Ephraim, and by Zarah and Pharez, 367. They in whom faith exists without charity are not likened to brethren, but to fools, 367. Faith without charity is mere knowledge, which even the devils may have, but charity is the saving bond between the Lord and man, 379, 389. There is no faith without charity, for charity is the goodness of faith, and acknowledgment its verity, 654. There is no reality and holiness in faith unless it be the offspring of charity; for the Lord is in love or charity, and man himself in faith separated therefrom, 724, 904. The operation of the Lord by means of charity or conscience produces faith; hence these things are inseparable, 896, 1076, 1077, 1162. In heaven all are regarded from charity and the faith thence derived, 1258. The faith of charity, which is genuine faith, conjoins man to the Lord, and thus the heavenly kingdom is for those who are in that faith, *ill.* 1608. Good works, charity, love to the Lord, and the Lord himself, are to be understood in the several senses of the Word by the fruit of faith, and these should always be within one another, 1873. Man can never be regenerated by faith without charity, for it is the means by which his new will is formed, 989, 2046. A true faith can only proceed from the life of charity, otherwise it is only the knowledge of the memory, 1798, 1799. The knowledge of the doctrinals of faith is of no account, if men have not

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charity; for such knowledge has respect to charity as an end, 2049, 2116. Faith separate from charity is as the light of winter, which produces neither flowers, fruits, nor harvest; but faith grounded in charity is as the all-productive light of spring, 2231, 3146, 3412, 3413. Heat and light in the natural world actually correspond to love and faith in the spiritual, insomuch that their qualities and effects will admit of a strict comparison, 7082—7084, 7625, 7626. Charity and faith differ from one another as good and truth, or willing well and thinking well, *ill.* 2231. Truth is not truth without its essence, which is good; in like manner faith is not faith without charity, 2429, 2435. The truths of faith do not save, but the goods which are in the truth, 2261. The acknowledgment of truth cannot be given, thus neither faith, unless man be in good, 2261, 2343. Faith is never given but in its life, which is love and charity, 2343, 2349. The acknowledgment and faith of good and the Lord is never given to those who are in the life of evil, but only the knowledge, 2357. No one can be admitted into heaven by thinking only; neither do those who have only thought concerning good and truth suffer themselves to be instructed, because the life of evil opposes, and is not receptive, 2401. Those who are principled in the good of charity easily receive the truths of faith in the other life, 2049. The life of faith consists in being affected with the truths of faith for the sake of good; hence they are saved who are in faith, provided there be good in their faith, 2442. The good of charity acknowledges its own truth of faith, and the truth of faith its own good of charity, thus they are always correspondent to each other, 2429, 3101 3102, 3161, 3179, 3180, 4358, 5835, 9637. The end of the agreement between the state of man as to truth and his state as to good is, that the truth of faith and the good of charity may be conjoined, 3834, 4096, 4097, 4301, 4345, 4353, 4357, 4364, 4368, 5365, 5835, 7623—7627, 7752—7762, 8530, 9258, 10,555. Charity is not genuine unless there be faith, nor faith unless there be charity, 2839. The confidence called saving faith cannot be given except in good of life, 2982, 3868, 4352, 4683, 4689, 5826, 6272, 6578, 9242. Those who are principled in love to the Lord, thus in the good of charity and the good of faith, have confidence; with others, the so-called confidence of faith is spurious, 3938, 5826, 5963, 6578, 7762, 8240, 9241, 9244, 9245. The conjunction of the truth of faith with the good of the rational man is wrought by affection, *ill.* 3024. The fruits of faith are fruits of good, which is of love and charity, 3146. As light without heat produces nothing, so the truth of faith produces nothing without the good of love, 3146. The spiritual, not having the perception of the celestial man, parts off divine truth from the rational mind, and considers that all good and truth in the latter are of their own proprium; hence they are willing that things of faith should be simply believed without any rational intuition, 3394. Those who make faith essential, not charity, may be in the good of truth, but they are not so in heaven, or conjoined to the Lord, as they who are in the good of charity, 3459. Those who do good from faith, and not from charity, are comparatively remote from the Lord, but there is some conjunction of their doctrinals with the internal sense of the Word, 3463. The Word is unclosed when love to the Lord and charity towards the neighbor is assumed for the essential, but it is closed when faith is so assumed, 3773. The truths of faith are nothing without the affection

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of good, *ill.* 3849. Faith is the external of charity, and charity the internal of faith, 3868. The progress of regeneration is from externals to internals, by the accession of faith to the will, where it acquires life, for it is only by the new will that the Lord can flow in, 3870. The truths of faith cannot be accepted or conjoined to good, except with those who are in the good of charity and love, *ill.* 4368. Unless faith be conjoined to good it either becomes no faith, or is conjoined to evil, whence comes profanation, 6348. Seriatim passages on the conjunction of good and truth, or of charity and faith, and what is man's quality when they are conjoined, and what his quality when they are not conjoined, 7623—7627, 7752—7762, 7814—7821, 8033—8037, 8120—8124, and before every succeeding chapter. Charity enters by an internal way into man, faith by externals, 7755, 7756. The conjunction of charity and faith is effected in the interior man, where good adopts to itself truth, 7757. By this adoption faith itself becomes charity, 7758. It is charity as to essence, 9783. The ground of its conjunction with charity is its own quality as an internal affection for truth and good, 8034. Before regeneration the life is according to faith, because charity is not yet known from affection, but only from doctrine; after regeneration it is formed according to the precepts of charity, 8013. Those who are in the former state see truths obscurely and from persuasion concerning the doctrines of their own churches; they who are in the latter state are in clear perception, and see truths from illustration, 8013. Those who are principled in charity are humble and willing to be the lowest; they who are in faith, proud and desirous of acquiring power, 8313. Various comparisons illustrating the difference between charity as the life of faith, and faith as the form and vessel of charity, 8530. The understanding is the recipient of the truths of faith, and the will of the good of charity, *ill.* 9300, 9930, 10,064. Hence charity and faith separated from one another are like the will and understanding separated from one another, and there is nothing of which heaven and the church can be predicated unless they make one, 10,555. See CHARITY. The fruits of faith, as they are called, are its very principium, thus its first and last end, *sh.* 9337. See FRUIT, FIRST.

4. *Faith without charity.*—Those who separate faith from love do not even know what faith is, for they suppose it to be mere thought grounded in certain doctrines, while it consists especially in obedience, 36. Those who separate faith from love, also separate it from charity, which is the offspring of love; how the love of self conspires with it in this case, 362. When charity is disjoined from faith, the Lord is also disjoined, and whatever a man then thinks is false, whatever he wills, evil, 389. Faith can never conjoin the Lord and man without charity, for so it is mere knowledge and thought, which the devils themselves have, 379. When faith was first separated from charity in ancient times it was provided that it should be the means of acquiring charity again, illustrated by the preservation of Cain, 394. On this account faith is inviolable even when so separated, 395, 396. When faith is separated from charity, it is occupied by man himself with his worldly loves in place of the Lord, and hence it is unsanctified, 724. Faith with a man without charity is like a bird hovering about a corpse, 916, 1834. Those who have faith without charity procure to themselves a

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false conscience, so that they continue to live in their evils, and still hope to be saved; hence the present state of the Christian world, 916. Those who make faith alone essential to salvation do not even care about charity, and do not see, as it were, the many things that the Lord said concerning it, 1017. Conscience and charity are inseparable, but they who separate faith from charity have no conscience, 1076, 1077. Their notions of justification by faith are vain and illusory, *ill.* 2116. There is no salvation by faith without life, for such faith only pertains to the thought, and all thought that is not grounded in life perishes, 2228, 2401. Faith at the present day is of such a nature as to extinguish and pervert all perception of love to the Lord, and charity towards the neighbor, 2343. With those who establish as a principle that faith alone is saving, truths themselves are contaminated by falses, and they at length lose all power of perceiving truth, 2383, 2385. Faith was first separated from charity when man began to indulge in self-love and hatred of others, for they then began to look to the doctrines of their religion for salvation, and to distinguish them as their faith, 2231. Those who are led to think from doctrine that faith alone saves, and are yet in the good of life, thus who are Christians in heart, are in the Lord's spiritual kingdom, 2442, 3242, 3459, 3463, *ill.* 7506, 7507. Without charity at all faith is no faith, but only the science of the knowledges of faith, and in the other life it perishes, 654, 724, 1162, 1176, 2049, 2116, 2228, 2349, 3849, 3868, 5820, 6348, 7039, 7766, 7778. The life of faith remains, but not the doctrine of faith without life, 3242. The doctrinals of faith alone are destructive of charity, 6353, 8094. Those who separate faith from charity cast themselves into falses and evils; the state of such was represented by Cain, by Ham, by Canaan, by Reuben, by the first-born of the Egyptians, by the Philistines, and by Tyre and Zidon, 3325, 8093, and citations, 7097, 7317. The errors and falses into which they cast themselves exemplified, 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. Those who are in faith alone appear in light, but in the light of winter, which is turned into darkness, so that the mind is stupified when they approach towards heaven, 3412, 3413; from experience 4416. Hence a state of no faith is signified by evening and night, 22, 709. Those who are not in charity but only in the science of the knowledges of faith have no perception of the internal sense of the Word which treats of love and charity, 3416. They deny the internal sense, because they make faith the essential of the church, and call good the fruit of faith; when yet love to the Lord is the tree of life, charity and good works are the fruit thence derived, and faith and the things of faith its leaves, 3427, 4663. The Word is closed to such because all the law and the prophets hang on the two commandments of love to God and man, *ill.* 3773; how they also defile the sense of the letter, 4783, 8780. Faith without charity is vile and filthy because it copulates with the evil affections, *ill.* 3870. It is not faith but the life of faith, or the fruit of faith, that is saving; and they who are in the life of faith easily receive the faith itself, if not in the body yet in the other world, 4663. When faith is put before charity, divine truths are also put away, and rejected to the lowest place, 4673. The so-called confidence of a spurious and false faith can exist with a life of evil, 4683. Those who are in faith alone cannot possibly adore the Lord in his divine humanity, but in heart deny him,

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4689, 4730. The false doctrinals that spring from faith alone are those of immediate justification, admission into heaven by mere grace, etc., 4721, 4783. How the false principle, that faith alone is saving, has risen from evils of life, and from a disinclination to discern in what a life of charity really consists, 4730. The simple know and acknowledge what charity is, not what faith separate is, 4754. Those who are in faith alone give false interpretations from the Word, the literal sense of which is intended as the means of initiation into the internal sense, *ill.* 4783. Certain spirits described who, in the life of the body, had received the truths of faith but lived in evil, how they abuse such truths to obtain dominion, etc., 4802. How many errors, not only infecting doctrine but life, have arisen from the one capital error that faith alone saves or from the more ancient form of the doctrine, that truth is superior and prior to good, 4925. The errors of faith alone have proceeded much farther and wider than those of the superiority and priority of truth, 5351. Faith without charity is dead, and all who were principled in such faith, and did not live the life of charity, are in hell, 5351. Such are they who infest the well-disposed of the spiritual church in the other life, as signified by the oppression of the Israelites by the Egyptians, 7097, 7107, 7110, 7126, 7142, 7280, 7317, 7498, 7502, 7506, 8049, 8096, 8132, 8165, 8364, 8528. To this purpose they abuse the common truths of the Word, for all such infesting spirits had belonged to the church, and thus were acquainted with the Word in the life of the body, 7127, 7502, 7545, 7926. The difference between such truths with them and with those they infest, *ill.* 7506. See Egypt. Faith is held to be in the first place before regeneration because it can be sensibly apprehended, but the good of charity is not apprehended until after regeneration, 6269. Those who are in evils of life are either in falses as to faith, or in no faith, or utterly opposed to faith, 7627. Faith alone carries damnation along with it, and is damned when it is applied to patronize evils and falses, 7766, 7778. When the life is evil, the faith is necessarily a faith in what is false, and consequently tends to hell, 7778, 7950. He who is in evils of life may indeed confirm himself in the doctrinals of his church, but he cannot be illustrated so as to discover whether they be true, 7950. When faith alone is taken for a principle, it is owing to evil of life, for the false is always concealed with the evil, *ill.* 8094, 7627. From the false principle that faith alone will save proceed numerous other falsifications, 8094, 8313, 8765. Such falsifications are in regular series, the first kind affecting the essentials of faith, the second affecting the neighbor, etc., 7779. See False. Faith without charity is like a blood-vessel or a fibre without the blood or the animal spirit, etc., 8530, 9154. Those who are in faith alone see nothing but what confirms their sentiments when they read the Word, 8780. They are in darkness, because they separate goods from truths, *ill.* 9186. Faith alone is acknowledged in ignorance of the fact that all things in the universe have relation to good and truth, and their conjunction; thus, to the two human faculties of will and understanding; how many errors are grounded in it, 9224. The apparent faith or confidence of the evil when life is endangered is not genuine, for a genuine faith consists in believing the truths that are from God, 9243. See Confidence. Faith separate from charity is not a new thing, for it is repeatedly described in the

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Word by persons separated, cursed, or slain, 8093; see above 3325. Where they dwell in the other life who are in faith alone, their numbers, etc., 8096, 8099. See Egypt, Hell.

5. *In respect to the Church.*—In the most ancient church no faith was acknowledged but love, nor were they willing to name faith, 32, 202, 337, 393; *ill.* 2715, *ill.* 2718, 4448. They never inquired what truth was, but they perceived it from good, 3246. When this state of perception from love existed no longer, faith was adjoined to charity, as the means of procuring conscience to man; in this conscience was the church after the flood, for the most part, and the primitive church, 393, 1834. The ancient church was principled in charity, and its means of arriving at charity was the truth of faith, hence truths began to be inquired into and discussed, 4448. By a further corruption, faith and charity were disjoined, thus conscience perished, and faith became dead, 1076, 1077. After this the knowledges of faith were retained, and hence proceeded the corruption of all worship, 1162, 1163, 1167, and sequel. The ancient church which existed after the flood was one church, though there were differences of doctrine and ritual, so long as the faith of charity remained, 1799. By faith, in its general sense, is meant the doctrine of the church, but as charity is the internal of the church such doctrine ought to be the doctrine of charity, *ill.* 1798. The faith or doctrine does not constitute the external of the church but a life according thereto, thus, according to the internal, 1799. When the church is resuscitated by the Lord, it is at first in innocence and charity, but charity is separated and vanishes away as evils creep in, and thereby falses of faith, *ill.* 1834, 1835. At this day, churches are distinguished by their doctrinals only, which they preach up as constituting the church, while they defame, and despoil, and rend one another like wild beasts, 1844. Such are they who are signified by the uncircumcised, for they make faith all, and charity nothing, 2049. The system of referring all doctrine and religion to faith began to prevail as soon as the human race began to will evil to one another, 2231. All mankind, Gentiles and Christians, simple and learned, young and old, are, by the providence of the Lord, bent to the good of life by the good of their faith, 2364. When the knowledge and thought of faith is made the essential of the church, and not the good of faith, it is a divided and false church, 2982. There is no church, unless the doctrinals of faith be implanted in the good of life, 3310. Every church is at first founded in love and charity, but in course of time it declines from the good of love to faith, thus from life to doctrine, and then the Word is closed to it, *ill.* 3773. When the church derives its beginning from faith, it has no regulator but the understanding which is influenced by the loves of self and the world; but a church beginning from charity is regulated by good from the Lord, 4673. As the church turns aside from charity to faith, and at length to faith alone, it makes a saving faith consist in confidence, which cannot be genuine with the evil, 4683, 4689, 7762. By what steps a church proceeds in this decline, 4730. Into what contradictions a church, principled in faith alone, necessarily comes; and that it is no church, *ill.* 4766. How deficient it is in the actual end of all faith and doctrine, 5826. What discussion and strife prevails concerning the truth, and thus, how the church, at last, perishes, 6272. The differ-

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ence between the truths and goods of the church in those that are saved and those that are damned, *ill.* 7506, 7507. True worship is worship from the good of life, which is made spiritual by conjunction with truth; worship from truth only is a mere ceremony, 7724. See WORSHIP. All things of the church have respect to charity and faith; to charity as the first and active force, and to faith as the reactive and passive, 7752—7762. The genuine truths of faith can be given in the church because it possesses the Word, which those out of the church do not, 7759. The doctrine of faith alone is not a new thing in the church, but has always prevailed along with evils of life from ancient times, 8093. It is represented under various names in the Word, and first by Cain, 337, 340, 1179; afterwards by Ham, 1062, 1063; by Reuben, 3870, 4601; by Simeon and Levi, 3870, 6352; by the Egyptians, 7766, 7778; by the Philistines, 3412, 3413; by Tyre and Zidon, and lastly, by Peter, 6000, 6073, 8093. See each article. The Word and the doctrine of the church are believed by many who do not live accordingly, and all such are in a persuasive faith, which conduces nothing to salvation, 9363. Such is the faith of all those who love the Word and doctrine for the sake of the gain and reputation accruing to them; and the persuasion is stronger in proportion as they aspire after great things, 9364, 9365. Their persuasion appears to them like the truth itself so far as they believe, and preach, and act from the loves of self and the world; but when they are not in the fire of those loves, they do not believe, 9366. They have no illustration whereby to know, neither do they care, whether their doctrine be true, so that it be credited; and they defend faith alone above others, 9367. If deprived of gain and reputation, they recede from their faith, and it vanishes from them after death because it has no inward root in good, 9368. Such are they who are described in the Word as workers of iniquity and by the foolish virgins, 9369.

It is not faith or doctrine that constitutes the church but charity, 809, 916, 1799, 1834, 1844. All doctrine, truth, or faith, is secondary to good, and the appearance to the contrary is a fallacy, 352, 367, 2435, 3030, 3098, 3324, 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925—4928, 4930, 4977, 5351, 6272. The first-begotten signifies the faith of the church on account of the appearance, 352, see the passages collated, 3324, and the illustrations and reasons, 3539, 5351. It so appears to the spiritual man because he is introduced into good by truth, and his perception falls into the obscure light of the natural mind, 6256. The contrary is represented in the history of Esau and Jacob, 3233, 3490, 4232, 4336, and the sequel of each. See ESAU, JACOB. It is also represented by Perez and Serug, 4923; and by Ephraim and Manasseh, 6273. See PRIMOGENITURE. All things of faith and charity in one complex, thus all things of the church, were represented by the twelve disciples of the Lord, as formerly by the twelve tribes of Israel, 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, in their order. Preface following numbers, 2134, 10,087; Peter alone faith, 3750, 4738, 6000, 6073, 6344, 10,087, 10,580, and preface following 2759. How much of good there would be in the church if charity were set in the first place, and faith in the second; how much of evil is occasioned by the

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contrary, *ill.* 6269, 6272. How doctrinals of faith alone destroy charity, *ill.* 6353. How it was foreseen that the church would decline from charity to faith; and that the truth concerning the Lord's divine human was not sooner revealed on this account, 4689. As to the denial of the Lord by Peter, then representing faith without charity, and the consummation of the church as a consequence, 6000, 6073, 10,087. See CHURCH, DOCTRINE.

FALL, *to* [*cadere*]. The faces or countenance falling signifies a change of the interiors, 358. To flee away and fall down signifies to be conquered, 1689. Falling on the faces was a rite of adoration in the most ancient church, and was adopted by the ancient church, because the faces denote the interiors of the mind, and to fall upon the faces humiliation, 1999. To fall backwards from horseback is predicated of those who reason sensually and scientifically concerning the truths of faith, and are thereby thrown into the lowest principles of naturalism, 2761, particularly 6398—6401. To fall denotes to be separated, illustrated by Rachel's alighting from her camel, 3203. To fall upon the faces of all his brethren, predicated of the death of Ishmael, denotes the contentions concerning truth in which that representation ended, 3273—3277. To fall upon the faces of his father, predicated of Joseph, denotes influx, 6499. To fall upon his neck, predicated of Esau, denotes conjunction, 4352. See *to* KISS. The same thing predicated of Benjamin, 5926, and of Israel, 6033. To fall before any one denotes submission, illustrated by Joseph and his brethren, 6567. To fall away from Jehovah denotes to perish, 8831. To fall into a pit, predicated of an ox or an ass, denotes a lapse into error by perversion, 9086, 9163. To fall or be slain, denotes a closing up against internal influx, 10,492. To fall by the sword is to perish by falses, *sh.* 2799, 4499, 8294, 8902. To fall by pestilence, damnation on account of evil, *sh.* 7102.

FALLACIES [*fallaciæ*], arise from the general ideas of the senses not illustrated by particulars, 865. They appertain to the spiritual man to whom the common truths of the Word are accommodated, 865; compare 2053. Examples of the fallacies entertained by those who believe the Word in simplicity, 735, 1874. Certain spirits described who love fallacies, and will hardly be persuaded that anything they perceive is only the appearance of truth, 1376. Many things in nature are known to be contrary to the fallacious appearances presented to the senses, *ill.* 1378. In like manner, situation and place in the other life are appearances, and some of their phenomena, fallacies, 1380. It is a fallacy of the senses that the eye sees, illustrated by the author's spiritual experience, 1954, 3679. All truths with man are appearances imbued with fallacies, 2053, *ill.* 3207. It is a fallacy to suppose that man is made rational by sensual and scientific truths, for influx is not inward but outward, 2577, *ill.* 5119, 6322; compare 2888. All that enters immediately into the thought by sensual media are fallacies; fourteen examples of the leading fallacies both in natural and spiritual things, 5084; other examples, *ill.* 6948. Such fallacies cannot be rejected, but the intuitions or thoughts, and the affections derived from them, can; examples of rational thought opposed thereto, 5094. The ideas derived from sensual things are fallacies, unless they are illustrated from the interior, 5133. It is the same with spirits in the other

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life who are subject to numerous fallacies of the senses in consequence of their influx with man; examples, 5858. A further example in the case of subject spirits, 5985. Those who are in truth and not yet in good are in fallacies from lowest nature, *ill.* 6400. When the evil do evil to themselves, it appears as if it was from the Divine Being, but it is a fallacy like other fallacies, 8282. Those who suppose that what they think and will are in themselves are only in fallacies, 9301. All these and similar fallacies are the proximate causes of falses which arise by reasonings therefrom, 1188, 1212, 4729, 7293. See FALSE.

FALLOW-DEER [*dama*]. See DEER.

FALSE, FALSITY [*falsum, falsitas*]—

1. *What the false is, and its varieties.*—Everything according to order has relation to good and truth, and all that is contrary to order, to evil and the false, 3166, 4390, 4409, 4839, 5232, 7256, 10,122. The springs of all that is evil and false are the loves of self and the world, which are born with the proprium of man, 210, 694, 1047, 4317. See EVIL. False principles are the capital doctrines which conduce to systems, false persuasions are the truths that are made to favour the loves of self and the world, 794, 1192. There are three kinds of falses which owe their existence to reasonings concerning the truths and goods of faith: 1. From the fallacies of the senses, when the understanding is not illustrated, and from ignorance. 2. From the same cause with some cupidity predominant in it, as the lust of innovation or eminence. 3. From the will of evil or lust, which acknowledges nothing to be true but what favors its own cupidity, 1188. There are three origins of what is false, 1. From the doctrine of the church, consisting of the persuasions with which man is imbued from infancy and their confirmations. 2. From the fallacies of the senses, the understanding having little intuition in consequence of the thought being immersed in inferior and sensual things. 3. From the will itself or the life of lust, the falses springing up from which are the worst and most ineradicable, 4729; compare 1679. The fountain-heads of all falses are two: 1. The various cupidities of the loves of self and the world. 2. The various reasonings from knowledges and scientifics; thus, there is the falseness of lusts and the falseness of ignorance, 1212, 1295. These two general kinds of falses described as the false derived from evil, and the false producing evil, 1679, 2243, 5351, 2408, compare 6859. There are falses of life which are produced between falses of reasoning and falses of lusts, 1190, 1191. The evils cherished in will are turned into falses in the understanding, which are the falses of evil, 1573. Falses of evils are all that man thinks while he is in evil, by way of excusing it; falses producing evils are such principles or convictions as allow it to be cherished as though it were not evil, 2243. Falses derived from evil are the very worst of falses, and the evils which they again produce are the worst of evils, for they completely close the internal man, 4729, 4818. Falses of evil are the false doctrinals derived from evil of life, 4832, 6784. Evil and the false of evil exists, when the evil of the will is seen and adopted by the understanding, 10,624. There are falses which contain good, and when this is the case, especially if it be the good of innocence, the false is accepted as truth; on the other hand, unless it contain good,

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truth itself is not truth, 4736, 6784, 9258, 9335, 9809, 10,109, 10,302; see below, 3993, 8149. It is from the false of evil that infestation is suffered, for the false with the good does not oppose itself to truth, 9304. Falses are so numerous in kind that it is impossible to recount them, 4822. They are as numerous in kind and species as evils, for they are in correspondence with all the hells, which are innumerable, 7574. The common head of falsity which prevails with the depraved in all churches, is varied with every individual according to his life, 4822. Primary falses, and the special derivations of false principles illustrated by the doctrine of faith alone and the dogmas depending thereon, 4721, 7318, 10,659. The evils derived from falses are as numerous as the falses of faith and worship, *ex.* 7272. Mere falses are the very opposites or negatives of truth, 7351, 7392. The falses by which the spiritual church was infested at the Lord's advent, were of a more direful and persuasive nature than any before or any since, being infused by the Nephilim, who were the last posterity of the most ancient church, and who were not yet cast into hell, 7686. All those who infest others with falses belonged to the church when they lived in the world, and falses with such are more dense and grievous than with others, 7502, 7688, 7926. See EGYPT (2). The false is all that is exactly contrary to the truth, while the falsified is truth itself applied in the confirmation of evil, 8062, 7352. Falsified truth is the false not conjoined but adjoined to truth, profaned truth is the truth and the false conjoined, 7319. The total falsification of truth is when the false begins to reign, thus when man lives according to his innate and acquired evil, and either rejects or falsifies every truth opposed to his delight therein, 7327. Truth is falsified by being applied and brought down to evil, 8094, 8149. The false is the evil itself in form and effigy, 8311, 9192, 9331. The false of interior evil is more subtle than that of evil spirits, and does not assault the truths of faith, but the goods of faith; description of the evil genii from whom it proceeds, and their hells, 8593. The false is all that man thinks he understands from himself; the evil, all that he thinks he wills from himself, 9301. There are falses which do no hurt, falses which hurt lightly, falses which hurt much, and falses which destroy; falses that hurt or destroy derive their origin from evil, 9331. Man is immersed in the falses of evil when his rational mind assents to the evils and falses arising from the fallacies of the senses, and the various appetites and pleasures of the body, 9331. He who separates faith from charity necessarily comes into falses, for even the truth is falsified by its sinister application, under the influence of evil, 8087; *ill.* 8094, 7950. In this way doctrine from the Word is falsified, being like truth in the external form, but false in internals, *ill.* 9424. The truths of worship and doctrine are falsified, and become mere idols, when ideas of self and the world are adjoined to them, because such ideas transfer the truths from the divine to man, 10,643. In general, falses with those who are in evil are the falses of evil, and their truths are truths falsified, which are dead; but falses with those who are in good are accepted as truths, for they are rendered mild and pliant, and applied to good uses; variously *ill.* 2863, 4736, 6359, 6784, 8051, 8149, 8298, 8311, 8318, 9192, 9253, 9258, 9261, 9298, 9304, 10,109, 10,302. The methods by which truths are falsified are three:—1. When those who are in

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evils of life acknowledge truths of doctrine. 2. When the evil who have been in true doctrine adopt falses. 3. When those who are in evils of life and falses of doctrine adopt truths, 10,648. Such falsifications are signified in the Word by whoredom, 10,648; *sh.* 2466.

2. *The operation and connection of falses.*—How hurtful the persuasion of what is false is, that it hardens the mind against all instruction, 794, 806. The falses of received principles, which do not originate in the will, are still falses, and cannot but lead to evils of life, 1679. Hence there is always a connection between evils and falses, for they all either spring from evil or lead to evil, 1679, 2243; see below, 8318. Every cupidity produces its falsity, which may be compared with the lumen produced by a coal fire, 1666; *ill.* 8311, 10,624. The sphere of the persuasions and principles of what is false excites confirming falses, and this to such a degree that falses appear like truths and evils like goods, 1510, 1511. Evil spirits cannot operate by such spheres until man procures them to himself by actual life; hence they cannot excite anything of what is false with infants, and with the simple in heart, 1667. They cannot retain any potency either unless there be evils in man similar to their own state, for they are not allowed to think or to speak anything false, except from the evil which is their own actual life, 1695. The evils and falses that flow in from hell can only be appropriated to man by his own act, 3812. From one false principle there flow other falses in continual series, 4717, 4721. When evil is willed, it is confirmed by false thinking, and then falses appear like truths and truths like falses, 4729. Truths are exterminated from the natural mind by falses; and contrariwise, falses by truths, or the good which truths bring along with them, 5207. Falses and truths, whatever appearance there may be to the contrary, cannot be together, 5217, 7351, 7392. Truth has immense power over the false of evil, because the latter is contrary to the divine potency itself, *ill.* 6784, 8206. There is no truth, however, but which may be falsified by a process of reasoning; examples of such falsifications, 7318. The evil are permitted to falsify the truths they acquire, in order to detach them from communication with the simple and the good in the other life, 7332. Falses and truths cannot be applied and conjoined except by intermediates, which are fallacies and appearances, such as are contained in the literal sense of the Word, 7344. See FALLACIES. The infernals are permitted to reason from mere falses, but not from falsified truths, because the latter are at length turned into blasphemies; an additional reason is, that the truth and the falsification cannot be together, for the truth rejects it, 7351, 7392. To reason from mere falses is to deny the truth, and assume its very opposite, examples, 7352, 8062. All evil carries the false along with it, hence all those are in falses who are in evils of life, whether they know it or not, 7437; *ill.* 7577, 7950, 9192. Falses become manifest with such as soon as they begin to think about the truths of the church, and especially about salvation, 8094. They who are in hell cannot do otherwise than speak falses, 7357. The evil cannot but think from evils to falses, for falses are their only means of defence, *ill.* 7437. It is undelightful to the infernals to reason from mere falses; but delightful to reason from truths falsified by fallacies and appearances, 7392, 7699. Those who are in the falses of evil are brought into anguish by the mere presence

of the Lord, thus they are damned and cast into hell, 8137, 8138, 8188, 8227; *ill.* and *sh.* 8265. Falses derived from evils appear as mists, clouds, and waters, around the hells, 8137, 8138, 8146, 8220. Such falses, by reason of the evil that is in them, gravitate towards hell, 8279, 8298. Every evil produces its own falsity, and forms itself therein, as the will always forms and effigies itself by the understanding, *ill.* 8311. The evil and the false really act together like the will and understanding, 10,624. False principles of religion lead to evil, but only with those who are in evil, 8318. The truths which the evil only apply from their memory as means of doing evil, are not thereby commixed with falses, but only when they are made to favor evil by sinister arguments, whereby truth is profaned, 9298; compare 10,109, 10,624. So long as the fires of evil are kept shut up in the will, the understanding can be in illustration; but when they effuse their light into the understanding, the prior light is dissipated, and the apperception of good and truth lost, 9144. With those who confirm themselves in falses, they are arranged in series and connection so as to form the mind itself, 9256. The arrangement of evils and falses thus connected is so intricate and inscrutable, that the angels cannot comprehend it, but only the Lord, 9336. A truth taken from the Word is filled with infinite other truths, and with the evil, with infinite falsities, *ill.* 9424. See PROFANATION.

3. *Their confirmation or removal.*—Falses are not condemnatory unless they be copulated with evil by a life confirming them, 845, 1295, 4729, 5096. Neither falses nor evils, with which the life has been imbued, can be dissipated, except to appearance, 865—868. With those who become regenerate, falses, though not abolished, are bent to the truths of which they are receptive, 887. Their apparent abolition is owing to their separation from the voluntary part, 895. They are easily separated when they are not conjoined but only applied to good, which is the case with those who live conscientiously, 2863, 10,302. Falses and evils, when they exist together with goods and truths, are not conjoined, much less united to good, but they are adjoined and applied so that goods and truths occupy the centre, and evils and falses are arranged in a wonderful manner towards the periphery, 3993; further *ill.* 4551, 4552. With those who do not suffer themselves to be regenerated the contrary takes place, for evils together with their falses occupy the midst, and truths are rejected outward, and the further, the more divine they are, 4552. Falses are continually in course of removal by truths, from the earliest boyhood to the end of life, but especially with the regenerate, 4551. When evil is willed, it is confirmed by false thinking, in which case the falses themselves may be so confirmed as to appear like truths, 4729, 5033. Those who confirm themselves in falses are no longer in any liberty of electing and accepting truth, but are interiorly imprisoned and bound, 5096. When a false principle derived from evil is confirmed until it becomes a persuasion, it appears hard; from experience in the other life, 6359. The false is not appropriated to any but the evil, because they who are not such make it agree in some way with good; thus its hardness and roughness are not perceived, 8051, 9192. Hence as truths are falsified by those who are in evils of life by being brought down to evil, so falses are made like truth with those that are in the good of life, by being brought to good,

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8149, 8311. Hereby such falses are not imputed, but are accepted as truths, 4736, 6784, 8049, 8051. See above (1). Falses with those who are in good can be easily bent to truths, and at length dissipated; but not so with those who are in evil, 2863, 9253, 9258, 10,302. All falses can be confirmed, and when confirmed, they appear like truths, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. When falses are confirmed, they arrange themselves in series and connection, so as to constitute the very mind itself; in this case their eradication is the work of years, for truths and goods must be implanted and disposed into similar order and series by the Lord, or otherwise the life itself would be destroyed, 9256, 9335. How difficult it is to amend the falseness of this state, 9259. Either truths or falses are removed when judgment is formed from doctrine, 9425. Evils and falses are removed by a conformity to the precepts of eternal truth, especially the acknowledgment of the Lord as the only God, and of all good and truth, and all salvation and eternal life as proceeding from him, 10,638. So far as evils and the falses of evil are removed, so far truths derived from good can increase and multiply in their room, 10,675. Evils and falses are removed by the sphere of goods and truths, in which the Lord is present; but they surround it like a wall of waters, with a constant tendency to rush in, 8206.

FAMILY [*familia*]. In the most ancient times men were distinguished into houses, families, and nations, 470, 1159, 1246, 1259, 1261. A nation, in the most ancient and also in the ancient church, consisted of several families acknowledging one father; a family, of several houses, 470, 1258. See HOUSE, HABITATION, *to* DWELL. This patriarchal custom was instituted as a means of preserving the church in its purity, and that the Lord's kingdom, thus consociation in heaven, might be represented, 471, 1259. The families thus dwelling together in the most ancient church were in different kinds and species of perception according to their paternity; they contracted matrimony within their own houses and families, and now dwell together in heaven, 483. Consociations in the other life are thus arranged according to the consanguinities and affinities of love and faith, 685, 917, 5598. See CONSOCIATION, AFFINITY. Houses and families denote states of love and charity; nations, of both, 1159, 1251. Families and tongues denote states of morality, and varieties of opinion, 1215, 1216, 1251. Instead of a nation, according to the literal sense of the Word, the angels perceive its quality as to worship, thus as to charity and faith, 1258. Families are predicated both of nations and peoples; all the families of the ground, therefore, denotes all goods and the truths of good, 1424, 3709. See NATIONS, PEOPLE. Goods and truths enter into conjunctions, and form together like parents, brethren, relations, and friends, in families, 3612. The families of Israel denote the goods of truth; every family within a tribe some special good of that particular order; thus they represented heavenly societies, 7833, 7836, 7891, 7916, 7996, 7997. See TRIBES. In general, families signify truths and goods of worship and of life, 917, 1159, 1215, 1216, 1254, 1261, 3709, 7916. With the regenerate man, truths and goods are disposed in the same order as the societies of heaven, and the interiors are as parents from which they are born as sons and daughters, 9079. They are like families derived in long and widely-spread series from one father,

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who is the Lord himself as the Regenerator, 9807. See GENERATION, NATIVITY, *to* BRING FORTH.

FAMINE, or HUNGER [*fames*], denotes a scarcity of knowledges, 1460, 3316, 3364, 3708. Such defect of knowledge is predicated either of the natural man or the rational man according to the subject, 3364. It denotes a defect of knowledges and of truth, or the apparent defect of such, 3364, 5270, 5277, 5279, 5281, 5300. By a famine consuming the earth is denoted despair from a defect of truth, and the increasing gravity of such a state, 5279, 5281, 6144. A famine denotes a defect of the knowledges of truth and good, thus desolation as to the things of the church, *ill.* 5360, 5376, 5415, 5536. It signifies the desolation arising from a want of spiritual nourishment, which consists in the things of science, intelligence, and wisdom, 5576, 6110. Abundance of provision as opposed to a famine denotes the copiousness and sufficiency of knowledge, 5276. In the spiritual world, as in the natural, when there ceases to be food for use, they come into famine, 5579. A famine in the midst of the land signifies a defect of good in the natural mind, 5893. Hunger, as distinguished from thirst, denotes the desire to be imbued with good, 4017, 4958. See THIRST, HUNGER. A famine denotes the vastation of good and the punishment of evil, *sh.* 7102. A sword denotes the vastation of truth; a famine, the vastation of good; a pestilence, devastation in common, even to total consummation, 2799, 7102. There are three kinds of punishment signified by plagues that accrue to the evil:—1. The plague of famine, when they no longer receive the good of love and the truth of faith; 2. The plague of the enemy, when they are infested by evils and falses; 3. The plague of a pestilence, when the goods and truths received from infancy perish, *ill.* 10,219. See PESTILENCE. Spiritual food is science, intelligence, wisdom, thus good and truth; and support by food denotes spiritual nourishment, 5576. See FOOD, *to* EAT, *to* DRINK.

FANTASY. See PHANTASY.

FARINA, or MEAL [*farina*], when made into cakes, denotes the spiritual principle of love, as fine flour the celestial, 2177. It denotes truth derived from good, or the spiritual derived from the celestial, 3316. It signifies truth derived from good, because it comes from wheat or barley, 4335. In the opposite sense it denotes truths, which are turned or perverted into means of seducing, 4335. It denotes truth producing good, which is signified by bread, 7780, 7906. Farina and fine flour signify truth; dough, the good of truth; bread, the good of love, 7966. Farina signifies truth from the Word, 8408. Farina and fine flour signify truth derived from good, *sh.* 9995,; that is, good reduced to use by being disposed into series of truths, 10,303. See *to* GRIND, FLOUR, CORN, BREAD, CAKE, WHEAT, BARLEY, MEAT-OFFERING, SACRIFICES.

FASCICLE [*fasciculus*]. Sheaves or bundles denote doctrinals, 4686; or multiplied truths disposed and arranged in the mind in series, 5339, 7918. Such arrangement in series is according to the loves by which they are introduced; those nearest in affinity being central, and those less so more and more remote until the affinity expires, when those which are contrary enter into another series, 5530, 5881, 4687. Scientifics and truths in man are thus arranged, series within series, because they constitute the mind or substantive plan of influx, *ill.* 7408.

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Without such arrangement good could never be qualified by truths, and thus produce itself to uses, 10,303. That these things are signified by sheaves and fascicles in the Word, *sh.* 10,303. And that bundles in the opposite sense denote the aggregation of falses, 7408, 10,303. See SHEAF, SERIES. How they who believe in the community of wives are bundled together like a tangled globe of serpents, 2756.

FASHION, FASHION, *to* [*figmentum, fingere*]. The fashioner or potter signifies reformation and regeneration, 2276. Clay and the vessel of the potter signify the good of charity and the truth of faith, 6669. In the opposite sense, clay denotes evil, what is made therefrom falses, 6669. The fashion or imagination of the thought of man's heart being only evil, denotes no perception of good and of truth, *sh.* 585; thus what is derived from the proprium, 1298. See ENGRAVING, IMAGE, IMAGINATION.

FAST, *to* [*jejunare*]. Fasting signifies the disjunction of good and truth, *sh.* 9182. The soul fasting and hungering signifies the desire of learning the goods and truths of faith, 9050; compare 4779, 9954. See HUNGER, FAMINE.

FAT, FATNESS [*adeps, pinguis, pinguedo*], denotes whatsoever is celestial, with a difference according to the subject of which it is predicated, 353, 5943. Illustrations from milk and butter, 2184. Fat denotes the celestial; blood the spiritual derived therefrom, 1001. Fatness of the earth is predicated of good; dew of heaven, of truth, 3600. Fat is predicated of the kidneys of wheat, because wheat denotes love, 3941. Fat of lambs denotes the charity of innocence, *ill.* 3994. Fat of the sacrifices, the good of love in worship; to eat of which signified its being destroyed, 4581, *ill.* and *sh.* 5943, or profaned, 10,033; compare 9299. Fat or fatness of flesh denotes the good of love and charity, 5200. Ears of corn fat and good denote scientifics receptive of the good of faith, 5213. Fat of the earth (understand Egypt), good in the natural man, 5943. His bread fat, the joy of the good of love, 6409. The head anointed or made fat with oil, celestial good imparted, 9780. Fat of a bullock, good accommodated to the external man, 10,029, 10,030; that of the intestines in particular, 10,307; that of the liver, 10,031; that of the kidneys, 10,032. The same subjects in respect to the consecrated ram, 10,070—10,075. The Jews were severely prohibited from eating either the fat or the blood, because they were only in externals, and they who are in externals cannot appropriate divine good and divine truth without profaning it, 10,033. See FLESH.

FATE [*fatum*]. See FORTUNE, PREDESTINATION, PROVIDENCE.

FATHER [*pater*].—1. The Lord is acknowledged in heaven as the Father, because they are one and the same, 14, 15, 1729, 10,067. The internal of the Lord was the same with Jehovah the Father, to which he united the humanity, and thus made the divine and the human one essence, 2004, 2005. By the Father is signified the divine good, by the Son, the divine truth, *sh.* 2803; more fully, 3704, 4207. The Lord in his essence is nothing but divine good both as to the divine itself and the divine human, but a distinction is made between the divine good, or the Father, and the divine truth, or the Son, in accommodation to human understanding, 3704, *ill.* 4180. The divine human, thus the Lord, was understood by God and by Jehovah in the ancient church, but especially

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in the most ancient, *ill.* 5663. It is as the Father or divine good that the Lord is called Jehovah, and which he called the Father when he was in the world, *ill.* 7499, 7005. His coming out from the Father denotes the divine itself assuming the human; his returning to the Father, the human essence and the divine essence united, 3736. The Father, Son, and Holy Spirit are spoken of in the Word in order that the Lord and the divine in him might be acknowledged, *ill.* 6993. Father denotes the Lord as to divine good, and also the good derived from him; mother, as to divine truth, and also the truth proceeding therefrom, 8897. Father and mother, in the supreme sense, denote the Lord and his kingdom; in a respective sense, the good and truth which are from the Lord, 8899, 8900, 9021. The angels acknowledge no other divine than the divine human of the Lord, because they can think of it, and love it, but not so the divine itself understood by the Father, 10,067. See DEITY, LORD.

2. The church, which exists from the marriage of good and truth, is denoted as to good by father, and as to truth by mother, 2717, 3703, 5581. The most ancient church, as the first and most loved by the Lord on account of its celestial state, is especially signified by mother, 289. It is called the mother of all living from faith in the Lord, who is the life itself, 287, *sh.* 290. The ancient church is also signified by mother, 289. The spiritual church is called a mother from the affection of truth, 2691, 2717. It is from the external as a mother, and the internal man as a father, that the rational principle is born, 1895. The ancient church as to its good is signified by father; as to its truth, by mother, 4680. By the fathers of the Israelites is understood in the proximate sense the ancient church, the most ancient church, and also the primitive Christian church, because the external church conjoined with the internal is called father, but not otherwise, 4700, 4706, 6075, 6304. By fathers is not meant Abraham, Isaac, and Jacob, but those of the ancient church who were in good, 6050. Father, when predicated in the historical sense of Abraham, Isaac, or Jacob, denotes the ancient church, and not those patriarchs, because the succeeding churches were not new, but derived their birth from it, 6846. The sons of Israel denote the spiritual church; the God of their fathers, the divine human, thus the Lord, as acknowledged in the ancient church, and most ancient, *ill.* 6846, 6876, 6884. The land that Jehovah sware unto their fathers, denotes the state of the ancient church to which those who are signified by the sons of Israel, thus the spiritual church, are to be restored, 6589, 8055. Their fathers denote the ancients who were in good and truth, 8055. The actual fathers of the Jews and Israelites were so far from being in any internal religion, that every family had its own God, 4208, particularly 5998. The request of Israel that he might be carried away from Egypt and buried with his fathers, denotes the resuscitation of the church restored to its ancient state, 6181, 6182, *ill.* 6304. It was customary in ancient times to speak of being gathered to their fathers and to their people, because they knew that those who were in similar good and similar truths dwelt together in heaven; thus, that they really went to their parents and relations, 3255; compare 7833. See TRIBES.

3. Man receives all that is internal, thus his soul or life, from his father, and his external or body from his mother, 1815, 2005. The soul itself is implanted by the father, and begins to clothe itself with

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corpuscular forms in the ovulum; whatever else is added either in the ovulum or the womb is of the mother, 1815. Whatever is signified both by sons and daughters is also predicated of fathers, 1853. All things in the universe are derived from good as a father, and from truth as a mother, thus from their union or marriage; hence father denotes good, mother truth, *ill.* and *sh.* 3703, 3704, 5581, 5902. In the opposite sense, father denotes the evil, and mother the false, 3703. By honouring father and mother is signified the love of good and truth, and thus the love of the Lord, from whom all good and truth proceed, 3690, 3703; see above 8897—8900. Joseph is called the father of Pharaoh because he denotes internal good, from which depend all things both in the internal and external man, 5902. Israel the father of Joseph denotes spiritual good evoked from the natural man, 5906 and citations. See JACOB. What is external is said to be the father of what is internal, as Jacob was the father of Joseph, because the progress of instruction is made from things exterior to things interior, 5906. What is common (or general) is the father of what is internal in the beginning, but not when the internal has intuition in the external, because the state is then changed, *ill.* 6089. The Lord is the Father when man comes to the exercise of his own judgment, and no longer the natural father as before; the author's discourse to this effect with his father in a dream, 6492. A father's house denotes the man himself as to internal good; a mother's house, as to external good, *ill.* 3128. A father's house denotes the particular good which distinguishes one from another, *ill.* 7833, 7834. Our Father in the heavens denotes good from the divine proceeding in the heavens, thus in divine truth, *sh.* 8328. Father denotes interior good, mother the truth adjoined thereto, 9199; compare 3128. By father, mother, brother, sister, and by several other names of relationship, are signified goods and truths, and in the opposite sense evils and falses, 10,490. The iniquity of the fathers visited upon the sons, denotes that evils always proceed to falses, and that in a long series, *ill.* 10,623.

FATHERLESS [*pupillus, orphanus*]. By the fatherless or by orphans is meant those who are in a state of innocence and charity, and desire to do good, but are not yet able; by sojourners, those who are being instructed; by widows, those who are in truth and not good, or in good and not truth, *sh.* 3703. An orphan, in the celestial sense, denotes one who is in good but not yet in truth, and who is led by truth into the good of life or wisdom, 4844, 9198. In the spiritual sense it denotes one who is in truth and not yet in good, and still desires good, *sh.* 9199, 9207. When mention is made of the sojourner, the widow, and the fatherless, the expressions fall into one sense with the angels, and denote the reciprocal conjunction of good and truth in the church, 9200. The difference between natural and spiritual good exemplified by the doctrine of charity in respect to the fatherless, etc., 5008. That the doctrinals of the ancient church treated fully of these differences, 4844, 4956. See SOJOURNER, WIDOW.

FATHER-IN-LAW [*socer*], denotes the good, from which, as from a father, exists the good conjoined to truth, 6827. When a son-in-law denotes truth, his father-in-law denotes the superior good, 8643. A father-in-law signifies the good from which good conjoined to truth is derived, on account of the signification of the wife and her husband,

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8644. Father-in-law signifies the good from which proceeds the conjunction of good and truth, 7015. The case illustrated by Moses with his father-in-law, 6827, 7015, 8643, 8644. See Moses. And by Tamar and her father-in-law, 4857. See Tribes *(Judah)*.

FATNESS [*pinguedo*]. See Fat.

FEAR [*timor*].—1. They who are principled in what is evil and false are in fear, because every one seeks the destruction of the others, 390, 391. Fear is predicated of evils, terror of falses, *ill.* 986. Fear appears simple, but it involves many affections; amongst others, aversion, *ill.* 2543. The fear of God signifies worship; and, indeed, worship either grounded in fear, or in the good of faith, or in the good of love, *sh.* 2826, 8239. In all worship there is holy fear; not a fear of hell and damnation, but lest anything should be thought and done contrary to the Lord, 2826. In proportion as worship is grounded in servile fear, there is less of faith and still less of love in it; hence fear also signifies to distrust, or not to have faith and love, 2826. To fear to say denotes not to be able to open or make manifest, 3387. Fear is of two kinds, the one holy, the other not holy, 3718. Holy fear is in love, and without such fear love is as something unseasoned, 3718. It is the admiration of the divine and the fear of love; and involves the signification of veneration and reverence, 3718, 3719. The fear of the evil is from divine truth received in the external man, 4180. Divine truth alone carries fear and terror and dread along with it, not divine good, *ill.* 4180. The change from one state to another is accompanied with fear; hence fear denotes a change or alteration; in particular, the inversion of state preceding regeneration, 3718, 4249, 4256; *ill.* 4341, *ill.* 5662, 5881. See Consternation. The situation of certain spirits described who are vastated by fears, 4942. There is no internal being or esse with the society which is held together by fear of the laws, or the loss of reputation and honor, etc.; for hell is also held together by external bonds, 5002. The fear of God denotes the love of God, which is qualified by the subject of which it is predicated, 5460. The love of God with those who are in external worship without internal is fear, with those who are in spiritual worship it is holy fear, and with those who are in celestial worship it is love with holy reverence, 5459. Fear denotes the influx of what is holy, 5534. Among its various significations is that of retraction, or the shrinking of the external man from conjunction with the internal, 5647, 5662. He who fears and honors God keeps God continually before him; not that he thinks of him continually, but that the fear or love of God prevails universally in all that he thinks, speaks, or does, 5949. The worship and love of God always commences with a holy fear, and as man abstains from doing evil from fear, love and good are gradually insinuated into him, *ill.* 6071, 6997. In his state of desolation the regenerate man comes into the fear of damnation, not into damnation, 6140. To fear God is to keep his truths or precepts, and because all such obedience and keeping is from the divine itself, it denotes that they are guarded by the divine, 6678. To be in fear denotes that man is not yet protected because he is not yet in truths, *ill.* 6769. Spiritual fear, such as the regenerate only experience, is joined with aversion, so as to become horror and despair, 8162, 8171. See Horror, Despair. Men of ability, fearing God, denotes such as are in good from the divine, 8710. Fear is a common bond,

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and that it holds in bonds both the well-disposed and the evil; but that there is a great difference of fear, it being holy fear with the well-disposed, and the fear of punishments with the evil, 7280. The evil have no respect for divine truth, or even for the divine itself, except from fear, 7788. To tremble, when predicated of the earth and the people, denotes a holy fear or tremor at the presence of the Divine with those who are about to receive truth and good, and terror with those who do not receive, 8816. The fear of those who come into temptations is a fear lest the life of heaven should perish, 8924. A holy fear is a fear of hurting the life of love by sin, and is according to love, 8925, 9306. They who are in the hells are in terror at truths from the Divine, *ill.* and *sh.* 9327, 9328, 9330. See TERROR.

2. The words of Jehovah, Fear not, Abram, I am thy shield, etc., and the similar address to Hagar, denote consolation after temptations, 1787, 2694. Lot's fearing to dwell in Zoar denotes the state of the affection of truth after the vastation of good, 2462, 2459. Isaac's fearing to call Rebecca his wife, the impossibility of revealing divine truths because of the non-reception of divine good, *ill.* 3387. Jacob's fear after his vision at Bethel, the holy tremor and alteration of state with those who come into illustration, 3718. Jacob's fear on the approach of Esau, the inversion of state and consequent temptation when truth is coming under the dominion of good, 4249, 4256, 4341; compare 3593. Joseph's brethren fearing on account of the money returned in their sacks, the holy influx, and the state of reverence consequent thereupon, when it is discovered that truths are freely given to the natural man, 5534, 5657, 5662. Their fearing on this account when they went to Joseph's house, the external man shrinking away from the internal, lest he should be deprived of the freedom of his life, 5647. The midwives fearing God, and not destroying the Hebrew children, the state of the natural mind prepared to receive the influx of the internal man, 6678; compare 4588, 4921. Moses fearing on account of having slain the Egyptian, the unprotected state of those who are among alienated scientifics, and not yet in truths, 6769. His covering his face, and fearing to look upon God, protection lest the interiors should be hurt by divine influx, *ill.* and *sh.* 6849. Pharaoh's servants fearing the Word of Jehovah, the discovery of goods and truths with the natural man derived from the Lord, 7562; compare 7599. The people in the camp trembling when Jehovah descended upon Mount Sinai, the holy tremor which precedes divine influx, 8816; *ill.* 8924, 8925. Aaron and the people fearing to approach Moses when his face shone, those who are in externals unable to sustain the manifestation of the internal therein, 10,694.

FEASTS [*convivia*], denote cohabitation, as the Lord with man, in the holy things of love represented by the sacrifices, 2341. Hence the Holy Supper was called a feast or convivial meeting in the primitive (Christian) church, 2341. A feast, when predicated of the Lord, denotes union as well as cohabitation, 2648. Feasts and convivial entertainments amongst the ancients, signified appropriation and conjunction by love and charity, 3596. Dinners and suppers in the primitive Christian church involved the same things, 3596. A feast denotes initiation to conjunction, and this was signified by feasts amongst the ancients, 3832, 5161, 5698. See INITIATION. Feasts, suppers, and

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dinners were, in ancient times, for the sake of consociation by love, and of mutual instruction; but the ends of feasts at this day are the reverse, 7996, 9412. They were for the sake of conjunction and confirmation in good, 6791. The Paschal supper represented consociations in heaven, 7836, 7997. To eat denotes information concerning good; and to drink, information concerning truth, 9412. Hence the import of the Holy Supper, and of the Lord's words when he instituted it, 9412 at the end. See SUPPER, *to* EAT, *to* DRINK. Feasts denote initiation into mutual love; nuptial feasts, initiation into conjugial love, 3832. The evening signifies the state of initiation which precedes conjunction, 3833. See the next article.

FEASTS, or FESTIVALS [*festa*]. To keep a feast or festival denotes worship from a glad mind, 7093, 8059, 9286, 9294. There were three general festivals commanded to be observed by the Jews: the feast of unleavened bread, which denoted purification from falses; the feast of harvest or first-fruits, which denoted the implantation of truths in good; and the feast of ingathering, which denoted the implantation of good, thus full deliverance from damnation, 9286, 10,669—10,671, *ill.* 9294. In purification from falses is also implied deliverance from infestation by falses in consequence of the Lord's advent, 7093. The three feasts (which are also denominated the feast of the passover, the feast of weeks, and the feast of tabernacles, 9294) are called holy convocations, because the whole company of Israel according to their tribes and families represented heaven, 7891. Thus they were in a full representative state on such occasions, and were prohibited from all manner of work in order to prevent the representation of worldly and corporeal things, 7893. See SABBATH. These festivals were retained after representatives were abolished, for the sake of doctrine and instruction, 7893. They represent the human race led from hell and introduced into heaven by the reception of new life from the Lord, by virtue of his advent, 9294. The primary intention of the feast of unleavened bread, or Paschal feast, was to signify the subjugation of hell and the glorification of the Lord's humanity, *ill.* 10,655, 10,659; see also 2342. It denotes his presence with deliverance, 10,134. Hence it was forbidden to eat anything leavened, because a fermenting agent signifies the false of evil, 9992. See LEAVEN. The signification of the feast of weeks or first-works, as denoting the implantation of truth, *sh.* 9294, 9295; and that of the feast of tabernacles, as denoting the implantation of good, 414, 3312, 4391, 6537, *ill.* and *sh.* 9296, 10,545. On the latter occasion they dwelt in tents, 3312, 4391. See TENT. What was signified by the animals sacrificed on these occasions, 2830. See SACRIFICE.

FEED, *to* [*pascere*]. See SHEPHERD.

FEEL, or TOUCH, *to* [*palpare, tangere*]. Spirits and angels have sensitive life the same as men, and their sense of touch is most exquisite, 322, 1630, 1880, 1881, 1883. All sensations have reference to touch, of which they are only diversities and varieties, 322, 3528. The whole sensitive nature is nothing but the external perceptive, and the perceptive nothing but the internal sensitive, 3528. The inmost and all of perception is denoted by feeling, because the sense of touch is the one common and universal sense to which all the other senses have reference, 3528, 3559, 3562. All the external senses are in correspond-

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ence with the internal senses. The sense of touch in general corresponds to the affection of good, 4404, 5077, 10,199. It has special reference to the voluntary part, 5077. The whole external man, thus the senses, are formed in correspondence with the whole world; the sense of touch sympathizes with the changes of state in the air, is cognizant of fluency, of weight, etc., 6057. Touch and taste form the ultimate of the voluntary part; sight and hearing of the intellectual part; and smell is common to both, 9996. Touch, in general, signifies communication, translation, and reception, because the activity of the whole body is collated into the arms and hands, 10,019, 10,023, 10,130, 10,199. See HAND. The interiors of man put themselves forth and communicate with others by externals, especially by the sense of touch; thus they transfer themselves into another, and so far as the will of the other consents they make one, 10,130. Even sight can be affected by touch, 10,130; compare 7046. In the other life, spirits are consociated according to similarity of state; those who mutually touch one another communicate the state of their life; if they touch by the hands, the whole state of their life, 10,023. The command that the people were not to touch the border of Mount Sinai, signifies that there was no extension to the heavenly societies that are in the love of good, nor even to intermediates, 8796, *ill.* 8797, 8798. As to touching the hollow of Jacob's thigh, 4305, 4317; the touching of that man and woman, 3402; and the evil of even touching the tree of knowledge, 202. Darkness that may be felt signifies the falses of evil so dense that nothing of good and of truth can be known, 7712. See SENSE.

FEET [*pedes*]. See FOOT.

FEMALE. An accurate distinction is always made in the Word between male and female; in general the former signifies truth, the latter good, 4005; compare 1484, 4104, 4200. Females, women and wives, denote affections of truth and good; affections of truth when named along with the husband, and affections of good when the married state is not predicated, 4510. Handmaids or females denote those who are in the affection of truth and good, thus whom truths and goods affect when they perceive them in others; such affection is common with good females, 8994. In the celestial church females or wives are in the knowledges of good and truth, and the husbands in affection, 8994. The female sex is so constituted and formed that the will, whether it be good or evil, prevails over the understanding; such is the total disposition of their fibres, and such their nature, 568. As to the ancient law concerning the females or wives of servants, and those born of them, 3974. As to the phenomenon of a female being propagated from a male soul, see the author's work on *Conjugial Love*, 220.

FERMENT, *to*. See LEAVEN.

FERVOR, predicated of Jehovah, denotes repugnance and punishment of what is evil and false, 3614, 5798. See ANGER.

FESTIVALS [*festa*]. See FEASTS.

FEVER [*febris*]. See DISEASE.

FIBRE. Those in the Grand Man, or heaven, who are in principles of good, have reference to the cortical substances of the brain; those who are in principles of truth, to the fibres which flow out from such substances, 4052. The fibres of the cerebrum are the organs of the voluntary sense; those of the cerebellum, of the involuntary; both

are conjoined in the medulla oblongata and medulla spinalis, 4325, *ill.* 9670. In ancient times, there was special influx from the cerebellum by means of its own fibres into the face; these are now supplanted by fibres from the cerebrum, 4326. The fibres of the cerebellum are ruled generally by those of the cerebrum, hence the simulation and deceit which are now so prevalent, 4327. Ends are represented by the beginnings or principles of fibres; thoughts thence derived by fibres, and acts by nerves, 5189. Truths in good are like nerves in the flesh, thus they are like spiritual fibres which form the body; hence fibres signify the inmost forms proceeding from good, and nerves, truths, 4303, 5435. See NERVE. Truths invest good, as vessels the blood and fibres the spirit, 5954, *ill.* 5951, and more largely, by the same comparisons, 9154. There are fibres about the lips which were not created for mastication and vocal speech only, but for expressing the ideas of the soul; hence the prominence of the lips with those who allow their thoughts to flow out freely, and the contraction from interiors with those who are habituated to restraint, 8247, 4799. Certain spirits described who correspond to the isthmus between the cerebrum and cerebellum by which the fibres pass out and are variously diffused, 4799, 5189.

FIELD [*ager*]. Earth denotes the external man while man is yet spiritual; ground and field, the external man when he is becoming celestial, 90; compare 9272. A field denotes doctrine, and whatever has respect to doctrine, *sh.* 368, 3196. A field, and also ground, denotes the church as to good, because the truths of faith, which are compared to seed, are received in good, 2971. It denotes the good of faith, 2980. A field with a cave in it denotes the church and its faith, 2971, 2980, 2984. Meditating in a field denotes thought in good, and is predicated of the rational man, 3196. The earth denotes the Lord's kingdom in heaven and earth, thus the church; ground, the same, but in a stricter sense; field also the same, but in a sense still stricter, *ill.* and *sh.* 3310, 3766, citations 6767, 7571. A man of the field denotes good of life derived from doctrinals, 3310. The parable concerning seed sown in four kinds of earth or ground, *ex.* 3310. To come into a field denotes the study of the good of life, 3317. A field denotes the good of the church, and the good of doctrine, thus good ground, 3500, or where good is, 4073, 4397, 9230. To go into the field to hunt, denotes the endeavor of the affection of good to procure truth, 3508. A field denotes the state of the man of the church as to good; the divine command (Matt. xxiv. 18), *ex.* 3652. A field denotes the church as the recipient of the seeds of good and truth; the various growths of the field, such things in their different kinds, 3766, 3941, 7502, *ill.* and *sh.* 9272. See EARTH. The middle of a field denotes the interior of the church; standing corn in a field, good in the church, *ill.* 4686. In the opposite sense, a field denotes a religious corruption, being predicated of a church merely external, 4440, 4443. When house denotes celestial good, then field denotes spiritual good; and when house denotes spiritual good, then field denotes spiritual truth, thus doctrine, 4982. Fields, when mentioned after houses and courts, denote what is still more exterior, 7407. When man is called a field, it is his mind, which consists of will and understanding, that is meant; the seed of the field denotes nourishment of the mind, 6158, 8505.

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A field denotes the church as to good; a vine, as to truth or the good of truth, *br. sh.* 6432, 9139. Herbs of the field denote the truth of the church, *sh.* 7571. The field of another denotes good not of the same family, but coherent by affinity, *ill.* 9141. A harvest-field denotes the whole human race as to the reception of truth in good; it also denotes the church, and the man of the church, and good with him, *sh.* 9295. See HARVEST.

Cain and Abel in the field together, denotes charity, and faith become doctrinal, leading to the extinction of charity, 366—369. Abram's buying the field of Ephron the Hittite for a burial-place, denotes the redemption of those who are capable of receiving the goods and truths of faith, 2940, 2954, 2955, 2964, 2969. See DEATH, 2908, and sequel. Isaac in the field meditating, when Rebecca was brought to him, denotes the rational in the good of the church, and the affection of truth acceeding thereto, 3196, 3201. Esau's having come aweary from the field when he sold his birthright, denotes the temptation of those who are in the good of life, but as yet without truth, 3318. See ESAU. Jacob's coming into the field and watering the flocks lying there, denotes instruction from the Word with those who are in the goods and truths of faith, 3760—3773. Reuben in the field, and his finding the dudaim, denotes the state of the church when conjugial love is discovered to it, 3940—3942. The sons of Jacob in the field, and coming from the field exasperated against Sheckhem, denotes that his posterity in their religion opposed themselves to the truths of the ancient church, 4440, 4442, 4444. Joseph's wandering in the field and not finding his brethren, denotes the fallen state of the church in which the divine human is not acknowledged, 4717. As to the feast of tabernacles when all the sons of Israel dwelt in the fields, its representation of heaven, etc., 7891, 7893, 9294—9301. See FEASTS. As to Jehovah's marching out from the field of Edom, see EDOM.

FIFTEEN, FIFTEENTH, FIFTY, etc. See NUMBERS.

FIGHT, *to* [*pugnare*]. See ENEMY, WAR, TEMPTATION.

FIG-TREE, THE [*ficus*], denotes natural or exterior good, 216, 217, 885, 4231, 4314, 5113, 9277, 9960, 10,137. To sew fig-leaves signifies to excuse, 216; compare 9960 near the end. The fig-tree dried up denotes that there was nothing good, not even natural good remaining in the earth, 217, 4314. Only the leaves remaining, that doctrinals of faith or truths were still extant with them, 885. The fig-tree denotes natural good, the branch its affection, the leaves truths, *sh.* 4231. The vine and the fig-tree are so frequently mentioned together because the former signifies spiritual good, the latter natural, *sh.* 5113, 9277. The fig-tree reduced to foam, cited 5113, 7643. He who is destitute of the good of life, and yet abounds in truths, is like the fig-tree which withers away, and is accordingly cut down, 9337.

FILL, *to* [*implere*]. When man is regenerated, the goods and truths of remains are filled into his scientifics, 5373. Hence the vessels of his brethren filled with corn by Joseph, signifies scientifics gifted with the good of truth, 5487. The multiplication of good and truth which then takes place in the natural man, is denoted by filling the earth with increase, 984; illustrated by the increase of the Israelites in Egypt, and their filling the land of Goshen, 6647—6649. To fill from out of a well signifies to enrich from the Word, 6777. To be

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filled with the spirit of wisdom is to know truths, not from science but from internal perception arising out of good, *ill.* and *sh.* 9818. To be filled with the spirit of God denotes influx and illustration from divine truth proceeding from the divine good of the Lord, 10,330. Moses commanded to anoint Aaron and his sons, and to fill their hands ("consecrate them" in the English Bible), signifies the Lord as to the good of love and the truths of faith, 9954, 9955. The filling of their hands represented the divine potency of the Lord in saving the human race, also its communication and reception, *ill.* and *sh.* 10,019, 10,120. It signifies divine truth proceeding from divine good; thus the influx and communication of divine truth from the Lord, and its reception in heaven, 10,076, 10,101, 10,118, 10,493. As to the ram of impletion or consecration, 10,076, 10,106, 10,114. See HAND (3). As to the stones of impletion filled in the breast-plate, 10,333. To fill (or go fully) after Jehovah signifies to do according to the divine truth, 10,076. See FULL, *to* FULFIL.

FILTH [*sordes*]. The loves of self and the world with all that pertains to them constitutes the filth of the natural man, which impedes the influx of good and truth from the Lord, 3147. Those who have addicted themselves to such loves in the world, however delicately they may have lived, dwell amongst filth in the other life, 4948. See EXCREMENT. The lice under the scabs and filth of the skin correspond to such evils as inhere in the sensual part, 7419.

FINE, *to* FINE [*mulcta, mulctare*]. Concerning certain deceitful spirits who have the heart of insinuating themselves into societies, whence they are afterwards expelled with fines or punishments, 957, 1273. A fine signifies amendment, because it is inflicted for that end, 9045. The same is signified by a repayment, and the silver paid denotes truth by which amendment is effected, 9087, 9097. It also denotes restitution, 9097; and consequently the corresponding punishment, 9102, where the whole is illustrated.

FINGER [*digitus*]. See HAND.

FIRE [*ignis*]. 1. Cold and heat have place with one about to be regenerated, as summer and winter, with one who is regenerate, 933, 935, 936. Fire or heat denotes love and charity, 934. Strange fire denotes the love of self and the world, and all their cupidities, 934, 9965. Heavenly love is called a consuming fire, because it so appears to the wicked, 934, end. The burning of fire denotes evil originating in the love of self, 1297. The angels occasionally appear like lucid stars, coruscating according to the quality of their charity and faith; the evil, as coal fires, 1527. The life of the Lord's love and mercy is actually changed into such a fire with them, 1528. The fire of the evil on their approaching good spirits is turned into cold, 825, 1528, 4175. See COLD. A torch of fire denotes the heat of cupidities; the smoke of a furnace, dense falses, 1861. Fire denotes lust and hatred; the smoke ascending therefrom, the falses which accompany them, *sh.* 1861. The fire of hell is nothing but hatred, revenge, and cruelty; or the love of self from which they proceed, 1861. The fire of sulphur denotes the false originating in the evil of the love of self, 2446. The lake of fire and sulphur denotes hell, thus the love of self with its cupidities and falses, 2446, 7324. When sulphur is put for evils, fire denotes falses; when fire is put for evils, smoke denotes falses, 2446.

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Fire, and smoke, and sulphur, named in series, denote evils and falses of all kinds, 2146. On account of the sulphur they contain, the gopher-wood of which the ark was made, and other woods of the same species, denote concupiscences, which easily catch fire, 643. In like manner the bitumen used at the building of Babel, 1299. Heat denotes a holy external in which are the loves of self and the world, 3755. Fire and the sun signify divine good; light the proceeding divine truth, 3969. Spiritual fire and heat consist in love, and, deprived of his love, man is reduced to a state of torpor and death, *ill.* 4175. Love is spiritual fire, and life is actually from the heat thence derived; hence fire and flame denote good, and heat the affection of good, *ill.* 4906. Eternal fire is neither elementary fire, nor the torment of conscience, but the fire of concupiscences, *ill.* 5071. 6832. The vital fire of man is from love, whether good or evil, 5071. There are two origins of heat, or of fire, the sun of the world and the sun of heaven. It is heat from the latter which is meant in the Word by fire, flame, and heat, which denotes love in both senses, 5215. The heat of the sun of heaven is as universal as that of the natural sun; it is this heat which kindles the interiors of man, and gives birth to all his desires and affections, 5215. This vital heat flows into the heat derived from the sun of this world, and vivifies it, 6314. Vital heat, or love, is meant by sacred fire in the Word, and infernal love by the fire of hell, 6314, 6832, 6834, 6849, 7324, 9434. Fire and flame signify divine love, and likewise divine truth proceeding from the divine good of the Lord, *sh.* 6832. In the opposite sense, fire and flame denote filthy loves, *sh.* 6832. The fire of man's life proceeds from the Lord as a sun, and is turned into the fire of lusts when it enters with those who are in contrary forms, 6832. Such is the ardor of the divine love of the Lord, which is the fire of the spiritual sun, that if that fire or love should flow into any one in its purity, even into an an angel of the inmost heaven, he would perish, 6834, 6849, 8644, 8760. On this account the angels are veiled with a thin suitable cloud, by which the heat flowing in from the sun is tempered, 6849, 8816. See SPHERE, INFLUX. When the Lord was in the world, he received the fire of this love into his humanity, 6834; and hence in him alone the Father is made manifest, 6849. It is from spiritual fire and not from elementary fire that all life proceeds, 7324. Fire denotes the lust or cupidity of evil; an oven, its delight, 7356. Fire and hail are mentioned together, because fire is the evil of lusts, and hail the falses derived therefrom, *sh.* 7575, 7553. To be roasted with fire is to be imbued with the good of love, *sh.* 7852. To be burnt with fire denotes temptation, because purifications are effected by fire; in temptation likewise man is immersed in his cupidities which are fires, 7861. The heat of the east wind denotes temptations as to the will; the waters of a flood, as to the understanding, 739, 5215. In the opposite sense, a burning denotes the hurt or extinction of the good of love, *ill.* 9055, 10,038. The proceeding divine truth is like light proceeding from the sun, which light has in itself heat, 8328. The heat contained in the proceeding light is accommodated to reception; in like manner the divine good contained in the divine truth, which could not be sustained in its proper quality, 8644, 8816. The case is relatively the same with the heat and light of the superior heavens in respect to the inferior, 8797. The cupidities of man are consuming

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fires; hence the kindling of a fire signifies the desolation of goods and truths by reason of lusts, *sh.* 9141—9144. To desolate is expressed by a Hebrew word which signifies to fire and burn up, 9141. Fire denotes anger, because anger is a fire breaking out from the affection of evil, *sh.* 9143, 9144. How the will communicates by its fire with the understanding, where the confluence of evils and falses kindle into flame, *ill.* 9144. Falses in the understanding are like smoke, and wrath is like a flame kindled in it, 9144. The Lord appears to every one according to his love; as a creating and renovating fire to the good, but as a consuming fire to the evil, *ill.* 9434, 8816. His descent in fire denotes his manifestation in divine celestial love, 8820; see below (2). Love is like a fire or flame in man, for it is the vital flame itself, and faith is like its light, 9434. The fire of the altar represented divine love, thus love from the Lord; strange fire, love flowing in from hell, 9965. To be baptized with the Holy Spirit and with fire is to be regenerated by the good of love, 9229. The people being as the fuel of the fire denotes their appropriation of the evils or the cupidities of the loves of self and the world, 10,283. In general, heavenly fire is love to the Lord and love to the neighbor; infernal fire, the love of self and the world, and hence the concupiscence of all evils, 10,747. These loves have their respective seasons answering to the times of the day, etc.; thus it is morning with the inhabitants of heaven when they are in their highest state of felicity, and with the inhabitants of hell when they are in the excitement of their lusts, thus, in their infernal fires, 10,413. The inhabitants of Mars have the art of making fluid fires, by which they obtain light in the evening time and night, 7486.

2. The destruction of Sodom and Gomorrah by fire rained down from Jehovah out of heaven, signifies the damnation which those procure to themselves who are in the evils of the love of self, and in falses derived therefrom, *ill.* and *sh.* 2443—2447. The hail and fire mingled with hail which fell in Egypt, the fire running along upon the ground, denotes the falses of evil by which the truths and goods of the church are destroyed, and the evil lusts which then occupy the whole natural mind, 7574, 7575, 7553. Ezekiel's vision of the cherubim, and the coals of fire, and the man scattering the fire over the city, denotes the providence of the Lord guarding the mysteries of faith, and the evil left to their lusts, 308. The first angel sounding, and hail and fire mingled with blood falling upon the earth, denotes the evil of lusts and their conjunction with falsified truths disclosed, 7553. The fire and smoke, and darkness, in which Jehovah appeared to the Israelites, denote the reception of him by that people, thus the evils and falses into which they converted all the good and truth proceeding from him, 1861, 2842, *ill.* 6832, fully *ill.* 8793—8797, 8816, 8820, 9434. The bush burning with fire in which Jehovah appeared to Moses, denotes the divine love manifested in scientific truth; thus the divine truth itself in the natural man, *ill.* and *sh.* 6832—6834, 6849. Jehovah's going before the Israelites in a column of cloud by day, and a column of fire by night, denotes his presence with man when in a state of illustration and when in a state of obscurity, *ill.* 8105—8110, briefly 5923. The fire going out from Jehovah and destroying Nadab and Abihu when they offered incense with strange fire, denotes the annihilation of worship when any other than heavenly love enters into it, 9376,

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9942, 9965. The command of Judah that Tamar should be led away and burnt, after he had used her as a harlot, denotes the good of the church, or the internal of the church, extirpated by the affection of evil, 4906. The institution of sacrifices, and of the holocaust or fire-offering of Jehovah, was to represent all divine worship in general, and its being kindled by divine love; in the supreme sense, the glorification of the assumed humanity, 10,055, 10,086, 10,245, but particularly 10,042. The burning of incense was instituted to represent the hearing and grateful reception of all worship proceeding from love and charity, 10,177. Its being offered in the morning, when the lamps were dressed, and in the evening, when they were lighted, was to represent the elevation of worship:—1, in a clear state of love, which is constantly associated with intellectual light, and 2, in a state of obscurity as to the good of love, when illustration is afforded as far as possible, *ill.* 10,200, 10,201. See LIGHT, FLAME.

FIRMAMENT. Mutual love is the very firmament of heaven, for in that heaven itself and all its consociation and unanimity subsists and consists, 2027. The firmament or expanse of Gen. i. denotes the internal man, 24. See EXPANSE.

FIRST [*primus, primum*]. There is nothing unconnected with somewhat prior to itself and thereby through the medium of other prior things with the First of all, thus with the Lord, 3627. How all the contents of the Word have respect to him as the First and the Last, 3382. Did man only acknowledge the Lord in faith and heart as the First and Last End, he would be the medium of descent to the ultimates of nature, and of ascent from the ultimates of nature to the divine, 3702. The connection of things depends on the presence of the first end in the ultimates, 6044, 7004. The first and the last are always together, thus there is continual progression from one church or state to another; hence the last and first denote what is perpetual, and in the supreme sense what is eternal, 4901. The first day denotes the beginning of a given state, 7887, 7891. The first month of the year, the beginning of all succeeding states to eternity, 7828. There are two things which signify the whole, namely, the highest and lowest, or the first and last, 10,044, 10,329, 10,335. The first and the most new (or last) denotes the one end which all things regard, thus the Lord, 10,044. The first holds all things in connection by means of the last, *ill.* 9828. See END, NUMBER.

FIRST-FRUITS [*primitiæ*]. The first-fruits of the harvest and the first-fruits of the vintage signify all the goods and truths of faith, which are to be ascribed to the Lord; of what they respectively consisted, 9223, 9300. The feast of harvest or first-fruits of labor represented the fructification of truth by its implantation in good, 9294. See FEASTS. The first of the first-fruits being sacred to the Lord signifies the holiness of all good and truth by the life received from him, *ill.* 9300, 10,680. The first of the first-fruits signifies the state of innocence induced in infancy, 3519. The first-fruits of the earth signifies the good of the new will, 5144. The day of first-fruits, the day of the wave-sheaf, etc., denote states of innocence, *ill.* 10,132. Their being waved, vivification, 10,083.

FIRSTLINGS, FIRST-BORN, or FIRST-BEGOTTEN [*primogenita, primogenitus*]. The firstlings of the flock denote what is of the

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Lord alone, thus love, 352. By the first-born is meant not only the prior in time, but the prior in degree, which is good, 3325, 4923, 4925, 6273. The Lord alone is the First-born or the First-begotten with respect to his human essence, and others are so called from love to him, 352, 3325, 4925. Love or good is the first-born, because life is in it, and in faith or truth only derivatively, 3225. When the regeneration of the spiritual man is treated of, the primogeniture is attributed to truth from the appearance, *sh.* 3225, 8042. Hence, in the opposite sense, the first-born of Egypt, and the first-born of the maid-servant who is behind the mills, signify the doctrine of faith and charity perverted by scientifics, thus truths falsified, 3325, 4335, 7039; particularly 7779, 7780, 7949, 7950. In the genuine sense, the first-born signifies the good of charity; but according to appearances, the truth of faith, 6344; or the faith of charity, 7035, and citations. The first-born to be sanctified to Jehovah denotes acknowledgment and confession that all faith is from him, 8038, 8042. The first answers for the whole in these cases, because all derivative truths and goods draw their essence from the first, 8042. See First. The firstling of an ass was not to be set apart, but redeemed with a lamb or a kid, because it denotes faith merely natural, which is not from the Lord and is not to be ascribed to him, 8078. The first-born of men were to be redeemed, and the tribe of Levi was substituted in their place, because the truths of faith are not to be ascribed to the Lord except by its good, 8080. The first-born of beasts that were redeemed were all such as were not offered in the sacrifices, asses, mules, horses and the like, 9223. As to the apparent priority of truth while man is regenerating, and the ancient controversy whether the good of love or the truth of faith is the first-begotten, 3863. See Jacob, Esau, Primogeniture. As to the real priority and superiority of good, see the seriatim passages cited, 3324.

FIR-TREE [*abies*]. The cedar, the glory of Lebanon, denotes celestial spiritual things; the fir-tree, the pine, and the box, celestial natural, 2162. The fir-tree, the pine and the box, signify spiritual good and truth, and natural goods and truths corresponding thereto, 9406. The man of the spiritual church is called the garden of God; his rational mind is denoted by the cedar; his natural mind, as to good by the fir, and as to truth by the chestnut or plane-tree, 4014. The fir-tree, and others of its kind, abound in sulphur; hence the gopher wood of which the ark was made denotes concupiscences, 643.

FISH [*piscis*]. Fishes and birds denote the products of the fifth state of regeneration, which arise from confirmations of truth and good, 11. Fishers denote those who instruct natural men in the truths of faith, 40; thus who teach from sensual truths, 3309; or give instruction in the externals of the church, 10,582. Fishes denote scientifics animated by faith; great whales, their common products, 40, 42, 991. In the opposite sense fishes denote those who think sensually, and thus confide in scientifics only, and thence conceive falses, 991. The prophecy of much fish denotes the abundance of applicable scientifics, 2702. The piece of broiled fish and honeycomb, of which the Lord ate after his resurrection, denotes the external sense of the Word as to its truth and pleasantness, 5620. The reason of its being broiled, etc., 7852. The tribute-money taken from the mouth of the fish denotes the subjection and servitude of the natural man, 6394. Whales signify the common

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products or heads of scientifics; fishes, the scientifics which are thus contained in common; their scales, things merely sensual; hence Pharaoh, king of Egypt, is called a great whale, etc., 6693. The fish dying denotes the scientifics of truth extinguished, 7318, 9755. The inhabitants of a certain earth described, who live on fish and fruits, etc., but not the flesh of animals, 10,161. To fish is to instruct in external truths; to hunt is to instruct in internal, 10,582.

FISHERS [*piscatores*]. See FISH.

FITCHES, or VETCHES [*zea*]. Wheat, barley, beans, lentils, millet, and spelt or fitches, as different species of bread, signify various species of good, more and less noble, 3332. [The passage cited here is Ezek. iv. 9; the same Hebrew word occurs Exod. ix. 32 and Is. xxviii. 25, where it is rendered, in the authorized version, by *rye*, but the author translates both passages uniform with the above. Accordingly,] Fitches or spelt (*zea vel spelta*, Exod. ix. 32) signifies interior natural truth corresponding to interior natural good, as signified by wheat, 7601—7605; and to sow wheat, barley, and fitches (Is. xxviii. 25) signifies the implantation of truth in good, 10,669. [The word rendered fitches in the authorized version, Is. xxviii. 25, 27, which is the only place where it occurs, is quite distinct from the above, and is translated nigella by the author. Thus,] Nigella and cummin denote scientifics, these coming first under man's cognizance when he receives intelligence, 10,669. To grind, which signifies the disposition of truths in their series, is predicated of wheat, barley, and fitches; to bruise or pound, which has the same signification, is predicated of oil, frankincense, and aromatics, 10,303.

FIVE, FIFTEEN, FIFTY, etc. See NUMBERS.

FIX FIRM, *to* [*obfirmare*]. See HARD.

FLAGS [*algæ*]. The flags in which the ark of Moses was placed denote the false scientifics in which they are who are first initiated into divine truth, 6726. See REED, EGYPT.

FLAME [*flamma*]. The loves and their affections are represented by flames, and truths by lights, 3222, 6272. All celestial and spiritual heat, or love and charity, are perceived in heaven as a flame from the sun; all celestial and spiritual light, thus faith, as light from the sun, 3862. Fire and flame denote good, and heat thence proceeding the affection of good; in the opposite sense, evil and the affection of evil, 4906. Heat, fire, and flame, in the genuine sense, denote celestial and spiritual loves; in the opposite sense, corporeal and terrestrial love, *ill.* 5215, 6033. Good with man is like a little flame which gives light to and illuminates his mind, so that he can see, perceive, and believe truths, 5816. The flame of the spiritual sun is nothing but divine love, and the light of that flame is the holy proceeding of love, which is divine truth, 6645. Fire and flame signify the divine love of the Lord, and the divine truth proceeding therefrom; in the opposite sense they denote filthy loves, *sh.* 6832. The flame of divine love is so pure, that if it were to flow into any one, even an angel, it would instantly consume him, 8644; *ill.* 8760. Flames signify divine truths proceeding from divine good, 8914. When the will flows into the understanding it kindles a flame, which, with the evil, consumes all the goods and truths of faith, *ill.* 9144. Flame denotes mutual love, its heat charity, its light faith, *ill.* 9473. Light in the inmost heaven is flaming, because in good; but in the middle heaven white, because in truth, 9570; hence there are

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two fundamental colors, red and white, which correspond to good and truth, *ill.* 9866. See Colors, Precious Stones. Good cannot become manifest without truth, as flame cannot appear without light; and in like manner truth cannot exist except from good, as light cannot exist except from flame, 9637. Spiritual light and spiritual heat proceeding from divine truth and divine good constitute the very life of man, *ill.* 6033. Charity may be compared to a flame, which is the essential of heat and light; faith separate, to the light of the flame without its heat, 365. All celestial flame and spiritual light is from the Lord, who appears as a sun in the midst of his kingdom, 2973. The flame and light of the spiritual sun decrease to their minimum, and in their termini the opposites commence, 2973. In the opposite sense, faces of flame denote cupidities, 1326. There is a certain flame and delight in the life of cupidities, but it is exterior, 1594, 2973. The quality of heavenly light discovered by the appearance of an intense flame, from experience, 1524. The quality of the celestial church represented by flames and colors, from experience, 4328. The quality of ideas interiorly open represented by a lucidity and a flame therein, as the token of the Lord's presence, from experience, 6620. The Lord's presence manifested by a cloud, which gradually became more lucid, and assumed the human form, and at length appeared like a bright flame, from experience, 10,810. The state of the inhabitants of Mars represented by a flame which changed into a bird, etc., from experience, 7620—7622. See Fire, Light.

FLAX [*linum*], signifies exterior natural truth, corresponding to barley, which signifies exterior natural good, 7600. It takes this signification from representatives in heaven; natural truth appearing as a texture of fine linen threads, *ill.* and *sh.* 7601. See Linen, Garment.

FLEE, *to* [*fugere*]. See Fugitive.

FLESH [*caro*]. See Body, Food, Bread, Wine. The proprium of man is denoted by bone; the proprium vivified, by flesh, 148, 149, 780, 3540. The coherence of the internal with the external, when the posterity of the most ancient church desired to live in their proprium, is signified by the man and his wife becoming one flesh, 160—162. In a general sense flesh denotes all mankind, specifically the corporeal man, *sh.* 574, 627, 661, 670, 780, 999. The people lusting for flesh signifies the desire to live corporeally, 574; compare 8431. The way of all flesh corrupted signifies the understanding of truth wholly destroyed in the corporeal state of man, 627. The destruction of all flesh in which was the spirit of lives, under heaven, signifies the posterity of the most ancient church perishing by their corporeal lusts and persuasions, 661, 800. See Flood. Every living soul denotes man as to the intellectual part; all flesh, as to the voluntary part, 670. As flesh denotes the voluntary proprium, it also signifies all its concupiscences, *ill.* and *sh.* 999; particularly 10,283. Life is predicated of flesh when man, from corporeal, becomes regenerate, thus when his proprium is vivified, 780. The living soul in all flesh is predicated of the whole human race from the remains of innocence and charity with them, *ill.* 1050. The flesh of the foreskin to be circumcised denotes the removal of the defiled loves of the proprium, 2041, 2056, 2057. The covenant of Jehovah in their flesh denotes the conjunction of the Lord with

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man even in his impurity, and purification thereby, *ill.* 2053. My bone and my flesh denotes conjunction as to truths and as to goods, 3812; compare 156. Flesh denotes the proprium in both senses, good and evil; in the former case the heavenly proprium with which man is gifted by the Lord, 3812; in the latter, his own pleasure and lust, *sh.* 8408, 8409. In the supreme sense it denotes the proprium of the Lord's divine human or the divine good; in the respective sense, the voluntary proprium of man vivified by divine good, *sh.* 3813, 5200, 6968, 7850. Flesh and blood denote the divine good and divine truth, thus in the Holy Supper, 3813; *ill.* and *sh.* 4735, 7850, 8682; *sh.* 9127, 10,283. See SUPPER. Flesh and blood signify the divine proprium in the humanity, 4735. The flesh in which is spirit signifies the internal church; bones only, the external, 6592. Living flesh denotes acknowledgment and faith; leprosy in it, profanation therewith, 6963. Flesh predicated of the spiritual man denotes the good of truth, 6968. Flesh denotes the divine good of the divine love, which is from the Lord's divine human, and the reciprocal good with man, 7850. The flesh of Selav, a bird or flying creature, denotes the good or delight of the external or natural man, 8431; compare 8413. In the genuine sense flesh denotes the good of celestial love; in the opposite sense, the evil of self-love, 9068. The spirit shewn to be the true life of man, and the flesh his proprium; the former at great length, 9818; the latter in particular, 10,283. The most ancient people did not eat flesh, and the eating thereof considered in itself is somewhat profane; yet no one is condemned on this account who eats it without violating the conscience, 1002, 1003. The inhabitants of a certain earth in the universe described who eat no other flesh than that of fishes, 10,161. The Jews were severely prohibited from eating either fat or blood because they were wholly in externals, and would thereby have represented the appropriation and profanation of divine truth and divine good, 10,033. They were permitted to eat the flesh of the sacrifices because the flesh, without the fat and the blood, denotes the proprium of man, 10,040; or the evil of his own love, *ill.* 10,035. Still it was eaten to represent what is holy in externals, thus the appropriation of celestial good and consociation by love, 8682, 10,040. Specifically, the flesh of sacrifice represented spiritual good, the meat-offering, which was bread and cakes, celestial good, 10,079, end. The flesh of the ram that was eaten denotes the good of the internal man, appropriated by those who are purified from evils and falses, 10,106; *ill.* 10,109, 10,114. See *to* EAT. Flesh, when predicated of the Lord, denotes the divine good of the divine love, *sh.* 10,283. The signification of flesh generally, *ill.* and *sh.* 10,283. That spirit is life from the Lord, and flesh life from man, *sh.* 10,283.

FLIGHT [*fuga*]. See *to* FLEE.

FLINT [*lapis seu petra*]. Knives of flint denote the truth into which they are initiated who are delivered from their evils, 2039, 2799, 7044. See CIRCUMCISION.

FLOCKS [*greges*]. 1. He who teaches and leads to the good of charity is a shepherd; and they who are taught and led are the flock, *sh.* 343, 3772, 4713, 5913, 6044, 6778, 6786. A flock denotes those who are in the truths and goods of faith, 343, 3767, 3772. More interiorly, shepherds or keepers of the flock denote the truths themselves

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which lead to good, *ill.* 6044. In the same sense, flocks denote the rational or internal goods themselves, and hence they who are truly rational or internal men, 2566, 3408, 4505. Flocks and herds denote the goods of the natural man, interior and exterior, 415, 1486, 1565. They denote his supposed goods, which are to be separated in consequence of discrepancy with the internal man, 1565, 4250. Animals of the herd denote celestial natural effects, those of the flock celestial rational, 2180. A flock, in the widest sense, denotes all who are in good throughout the whole world, but in a particular sense those only who are imbued with the good of charity and the truths of faith, thus who are within the church, 3767. Hence flocks denote churches, and abstractly, the doctrinals of the churches by which the good of charity is imbued, 3767, 3768, 3783. A flock led to drink denotes the instruction of those who are willing to be led to good from the Word, 3772, 6778, 6786. A flock denotes the interior good of the natural man, which is the good approved by reason; a herd exterior good, 2566, 4250, 4378, 5913, 7504, 7663, *ill.* and *sh.* 10,609. A flock denotes the good of the rational man when a herd is understood to signify the good of the natural; otherwise, a flock denotes natural domestic good, *ill.* 3518. Ox and ass denote exterior goods and truths; flock, and man-servant and maid-servant, interior goods and truths, 4244. A flock denotes charity; a herd, its exterior goods, which are the exercises of charity, 6531, 7663. Flocks denote goods and truths, 4073. Flocks denote interior goods and the truths thence derived; cattle, interior truths and goods thence derived, 9135; but observe that cattle is sometimes predicated both of the flock and the herd, 6049, 6134. See CATTLE. The animals belonging to the flock are lambs, sheep, kids, he and she-goats, and rams, by which are denoted affections of good and truth in the internal man; the animals belonging to the herd are oxen, and he and she-calves, which denote affections of good and truth in the external man, 8937, 9391, briefly, 5913. See HERD, OX, GOAT, SHEEP.

2. Abel's offering of the firstlings of his flock to Jehovah, denotes the ascription of holy love to the Lord, thus worship from charity, 350—354. Lot's possession of flocks and herds and the strife between his herdmen and Abram's, the goods of the external man separate from the internal, and their discordance, 1562, 1565, 1570. Isaac's acquisition of flocks and herds, and servants, when dwelling in Gerar, the goods and truths of the rational man which are acquired by doctrine, 3365, 3403, 3408. The strife between his keepers and those of Abimelech about the well that the servants of Isaac had discovered, the opposition of those who teach from external doctrine to those who teach from internal, 3423—3425. Rebecca's sending Jacob to the flock, the procedure and influx of truth to good not yet rational, 3518. His coming to Haran, and behold a well in the field, and three flocks of sheep lying by it, and the well closed, the state of the church as yet only instructed from the external sense of the Word, 3763—3769. Rachel with her father's sheep coming into the field, the affection of interior truth manifested, 3793, 3794. Jacob's watering the flock and kissing Rachel, instruction and conjunction thereby with the doctrine and affection of interior truth, 3799, 3800. His acquisition of flocks and herds in her father's service, the genuine goods and truths which are then acquired,

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and all the means thereto, 1993, 4005, 4073, 4084, 4087, 4169, 4217. His return home and the division of his flock on the approach of Esau, the arrangement and disposition of all that the natural man has acquired, in order to the influx of divine good, 4250, 4336, 4368, 4378, 4384. See JACOB, ESAU.

FLOOD, or DELUGE [*diluvium*]. 1. The death of the posterity of the most ancient church was occasioned by their total immersion in evils and falses, which is signified by a flood; their decline briefly described, 660, 661. It was not mankind universally that perished, but only those who were of the church, 662. The flood of Noah denotes the temptations which they underwent who were capable of regeneration; and the desolation or devastation of those who were not, 705, 729. Inundations of waters, signify temptation and desolation, because persuasion and false principles actually flow in from evil spirits; the signification *sh.* 705, *ill.* 751. A flood of waters, as distinguished from a flood, signifies the beginning of temptations, or temptations comparatively light, being as to intellectual things only, *sh.* 739, 752. The fountains of the great deep broken up, and the cataracts of heaven opened, signifies the extremity of temptation as to things voluntary, and things intellectual, 754, *sh.* 756, 757. The nature of such temptations and devastations, *ex.* and *ill.* 757, 760—762. Their end and purpose in the establishment of a new church, 765 and sequel. See NOAH.

2. The genius of the antediluvians was very different from that of the people who lived after the flood, 310. Their state was such, when in their integrity, that the whole mind was ruled by love, so that it was one and undivided; hence celestial seed was derived to their posterity, 310, 805. The decline from such a state is most perilous, for it perverts the whole mind, insomuch that it can hardly be restored in the other life, 310. The decline of the ante-diluvian church was, in general, like that of subsequent churches; but it was distinguished by the suffocation of remains, 560. The antediluvians fell into the most direful and abominable persuasions, considering themselves as it were gods, and whatever they thought, divine; how self-extinction or suffocation as by a flood is the necessary consequence of such a state, 562, 563. They held this persuasion to such a degree as not to acknowledge any god above themselves, 808; see below, 1268. They immersed the most holy goods and truths in their lusts, and thus defiled them, 560, 562, 570, 571, 581, 660. They were called Nephilim, or giants, from the persuasions conceived of their own supereminence, 580, *sh.* 581—583. Their dire persuasions, or phantasies thus originated, were the causes of their extinction and suffocation, 585. When in their integrity they enjoyed an internal respiration, and discoursed together by the representation of ideas in the changes of the face; they were also in the perception of good and truth, 607, 1118—1121. In course of time the internal respiration was changed; but with those who conceived such dire persuasions, it became of such a quality that every idea of thought was represented in a most deformed shape; hence all these became extinct, 607. The way for the production of remains being closed up, they necessarily perished, for when this is the case, man is no longer man, for then he can no longer be guarded by angels, 660. In their integrity the men of the most ancient church respired with the angels, and their being no longer capable of doing so was the genuine cause of

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their extinction, *ill.* 805. The intellectual and the voluntary part with them cohered together in one corrupt form, so that they could not be separated, 1034. Their quality described in their integrity and in their decline from experience, seriatim, 1114—1128. How magnificently and in what happiness they dwell in heaven, 1115—1117. The quality of the antediluvians who perished described from experience, seriatim, 1265—1272. Their abode is in a hell under the left foot, where a misty mountain appears, by which they are separated from the other hells and the world of spirits, 1266, 311, 581. Their influx is so deadly, that if they were permitted in the world of spirits the human race would perish, 1266, 1270. They breathe nothing but hatred, and treat one another most cruelly, 1267. How the author was guarded, in order that he might know their quality, and by what means they were discovered to him, 1268—1270. They confessed that they had thought much of God, and persuaded themselves that they were gods, in which they were confirmed by dreams, 1268; compare 1122. When they descended into their hell, their phantasies against the Lord were represented by a noise from the mountain, 1270. Their weakness is such that they were thrust down by an infant, 1271. Their women and children represented, and their glory in the latter, 1272; compare 1123. Some less evil described, but not of the number who perished, or Nephilim, 1124, 1265.

3. The promise that the earth shall not be destroyed any more by a flood denotes that such a deadly persuasion cannot again exist, 1035, 1051. The church before the flood is called the most ancient church, that after the flood the ancient church, 1148. The consummation of the most ancient church described by the flood, was a last or general judgment, besides which there have been three others, 4333. There are two kinds of spiritual inundations or floods, the one, of lusts pertaining to the right part of the brain, the other of falses pertaining to the left part; the case described from experience, 5725; see above, 739, 754. The waters of a flood denote temptations as to things intellectual; heat, or a hot wind, as to things voluntary, 739, 5215.

FLOUR, FINE [*similago*]. Fine flour, and oil, and frankincense, denote the whole of charity; fine flour its spiritual, oil its celestial, and frankincense its grateful essence; their use in the sacrifices, *ex.* 2177. See MEAT-OFFERING, SACRIFICE. Fine flour made into cakes denotes the celestial principle of love; farina or meal the spiritual, 2177. Fine flour, or the farina of fine flour, denotes celestial good and the good of faith; cakes, both conjoined, 2177, 3880. Fine flour signifies charity towards the neighbor; mixed with oil, love, 4581. Fine wheat flour [*simila*] denotes the spiritual; honey, its sweetness; and oil, its good, 5620. Fine flour signifies truth producing good, 7966, and truth derived from good, both *ill.* 9995, 10,136. It signifies good prepared for use by reduction into series or truths, 10,303. See *to* GRIND, FARINA, CORN, BREAD, CAKE, WHEAT, BARLEY.

FLOWER [*flos*]. When a man is reborn spiritual life flows into him, as the heat of the sun into a tree, causing it to produce leaves and flowers, 5115. The tree flowering represents the state near regeneration, 5116. Flowers denote the scientifics of truth, and generally truths; the fruits by which they are followed, good, *ill.* and *sh.* 9553, 10,185. The cherubim, and palms, and flowers that were sculptured

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upon the walls of the temple, denote providence, wisdom, and intelligence, which constitute the state of heaven, 8369. The spheres of charity and faith are sometimes perceived as odors, resembling the sweet scent of flowers, 1519. See FRUIT, VEGETATION.

FLUCTUATION. After a state of temptation the mind sometimes fluctuates, if the man is celestial, between good and evil; if he is spiritual, between truths and falses; and if he is natural, between cupidities and their contraries, *ill.* 847, 848, 857. Fluctuation between truths and falses is denoted by the ark floating on the waters, 789. See FLOOD. The confluence of scientifics is denoted by the sea; reasonings therefrom concerning divine things, by its waves and tides, 9755.

FLUXION, THE, of the form of heaven is derived from the love of the Lord flowing in, 3889. The author's perception of its flux or gyrations, and their correspondence, in the lowest sphere, with the human brain, 4041. See FORM, INFLUX, HEART.

FLY [*musca*]. See INSECT.

FLY, *to*. See WINGS.

FOAM, or FROTH [*spuma*]. The scholastic learning of this world compared to filthy spume by the spirits of another earth, 3348. Filthiness and scum or foam denotes what is evil and false, 4744; also the profanation of good, and filthy loves, 8408, 10,105. The fig-tree reduced to froth, cited 5113, 7643. See FILTH.

FOE [*inimicus*]. See ENEMY.

FOOD [*cibus*]. There is celestial, spiritual, and natural food consisting, generally, in knowledges of faith and works of charity, thus goods and truths, and the nature of each, 12, 56—59, 676—681, particularly 1480, 1695. The food of the spiritual man is described by the herb yielding seed, which denotes all truth having respect to use; and by the tree yielding fruit, which denotes the good of faith, 56, 57. The food of the natural man is described by the green herb, because it consists especially in scientifics, 56, 59. Goods and their delights are signified by foods, because it is by these that the soul is sustained, 678. Goods and truths are the genuine foods of man, and without them he is only a dead man, 680. Food, in the Word, always denotes spiritual and celestial food, thus faith and love, *sh.* 680. Food in the other life is whatever comes forth from the mouth of the Lord, by which alone spiritual life is sustained, 681. Man is not only affected but sustained by pleasures and their delights, providing there be good in them from the Lord, *ill.* 995; see below, 5147. Foods succeed each other in order from the celestial degree to the natural, insomuch that one kind of food corresponds to the other, 1480, 4459. Spirits have not the sense of taste, but the appetite of knowing in its stead, the satisfaction of which is their food, 1973. See TASTE. The food of evil spirits is the contrary of wisdom, etc., thus all that is false, by which also they are equally sustained, 1695. The food with which the Lord continually supplies the angels is love and charity, thus the divine humanity itself, 2838, 5147, 9396. Whatsoever conduces to intelligence and wisdom is celestial food, and what relates to the Lord the very felicity thereof, 3085. The spiritual food proper to man is to know, *ill.* 3114. The appetite and savor of food is of the soul, which by these delights, or external goods, administers to its body; the affection and relish of know-

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ledge, and the introduction of good illustrated, 3570. The taking of food with another signifies conjunction by love and charity, 3596. See FEASTS. An illustration of the manner in which ends ascend, from the nourishment of the body, and the correspondence of corporeal, spiritual, and celestial foods; moreover, what it is to be in externals and in internals, 4459. Spiritual food is science, intelligence, and wisdom, and hereby infants and youths who enter the other life actually grow to maturity, 4792, 5576. Food in general denotes celestial and spiritual good, *ill.* and *sh.* 5147, 5360, 5435. The angels derive their recreation and nourishment from the exercises of love and charity as men from corporeal food; illustrated by the greater nutrition of the body when food is eaten joyfully, 5147, 5576, 6078. Food, in the genuine sense, signifies divine good in exercise or act, 5147, end. Food is what nourishes the internal man or the soul, thus goods and truths; in general, whatsoever is conducive to use, *ill.* 5293. Food denotes truth when adjoined to good, 5340, 5342; consequently the truth of good, 5426; or the good of spiritual truth, 5410, 5487, 5582, 5588, 5655, 5733. Spiritual food, which nourishes minds, consists in the things of intelligence and wisdom, thus in the understanding of truth and the willing of good, *ill.* and *sh.* 5576. In the spiritual world, as in the natural world, when foods adequate to use fail them, they become hungry, and it is then evening with them, 5579, 6078, 6110. See SUPPER, EVENING. Sustenance by meat and drink signifies the influx of good and truth through heaven from the Lord, by which the internal man is sustained, *ill.* and *sh.* 5915, 6106, 6576. Scientifics and truths sustain the soul; hence to feed signifies to be instructed, *ill.* and *sh.* 6078. Goods and truths, and the knowledges of such, constitute the spiritual life of those who are in heaven; states of reception illustrated by the times of the day, etc., 6110. All food in general is signified by bread, which denotes spiritual life, or the good of love and charity, 6118, 9545. See BREAD. All food requires the accompaniment of drink, illustrating how good appetites truth, 8562. Food and drink signify the goods of love and the truths of faith, 8562; *ill.* and *sh.* 9139, 9396, 9527. Falses unwittingly held by the good, and which are therefore susceptible of being bent to good, may be compared to foods which are unclean to the sight, but still savory; falses derived from evil, to foods which are really unclean and stinking; and truths adjoined to evils, to foods which appear clean, but are interiorly corrupt or poisonous, 9192. A table, as containing food, denotes the receptacle of the goods of love and charity, thus heaven itself as receptive of such good; and in the opposite sense, 9527, 9543, 9545. Spiritual food in general is all good, but in particular it is the good that is acquired by truth passing into will and act, 5820. Hence the signification of teeth, *ill.* and *sh.* 9052; compare 5175. See TEETH. In times of temptation, in consequence of the hatred of evil spirits to all that is good and true, the only food that they leave to man is compared to the green herb, 59. The foods which the Lord gives are compared to the herb yielding seed and the tree yielding fruit, to receive which is to come into tranquillity and peace, 59. To ride upon the high places of the earth signifies the fruition of internal peace and felicity; to be fed with the heritage of Jacob, external tranquillity and delight, 85. Straw and provender for the camels denotes the common scientifics which are the food of the

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natural man, 3114, 3146. Food stored up in the cities denotes truths concealed in the interiors of the natural mind, *ill.* 5342. To buy food denotes the appropriation of truths by good, or the procuring of the good of spiritual truth, 5410, 5435, 5582, 5588, 5655. The Israelites forbidden to kindle a fire and prepare food on the sabbath, denotes that man is not to act from his own loves, or teach from his own intelligence, *ill.* 10,362. The inhabitants of Jupiter dress their food not to gratify their palate, but for the sake of use, and that they who dress their food to gratify their palate plunge into luxuries, sensual indulgence, and stupidity of mind, 8378. The entrance of man into the other life illustrated by food passing into the human system, 5175. See *to* Eat, *to* Drink.

FOOT [*pes*]. The feet, generally, denote things natural, such as pertain to the ultimate life of man, 259, 2162, 3147, 3148, 3761, 3986, 4280, 4382. The sole of the foot and the heel such as are more and more exterior, 259, 1748, 2162, 3304, 4951, 6406. The ancients considered celestial and spiritual things in reference to the head and the face; the affections of the rational man derived therefrom, such as charity and mercy, to the breast; those of the natural man, to the feet, the sole of the foot, and the heel, according to degree, 259; *sh.* 2162. The sole of the foot and the heel denote the ultimate natural parts; the shoe, which invests them, and yet can be put off, the corporeal, *sh.* 1748, 3540, 3761; from experience, 5378. Moses was commanded to put his shoes from off his feet, because the lowest sensual things cannot be retained when man approaches the Lord, *ill.* 6844; compare 7864 and context. The lace or thread of the shoe denotes what is false; its latchet or fastening, evil, 1748. Abram's requesting the three angels to wash their feet denotes that somewhat natural, in order to better perception, should be put on, *ill.* and *sh.* 2162. The God of Israel seen as to his feet, under which was as it were a work of sapphire stone, denotes that they only saw the externals of the church represented in natural things, 2162. Such natural representations, proceeding from internals, are denoted by the place of Jehovah's feet, and by his footstool, *sh.* 2162. See Footstool. It was customary in the representative church to wash the feet, which denotes the purification of the natural man, *sh.* 3147. To wash the feet was also a token of charity and humiliation, indicating that they did not reflect upon the evils of others except to reform them, 3147. It was customary for travellers and sojourners to wash the feet, because journeying, etc., signifies the life, 3148. The heels denote outermost goods, 3540, 4938. The heels, the soles, the hollow of the feet, and hoofs signify the ultimates of the natural man, *sh.* 7729, 9391. The hoofs, of the horse in particular, either the truth or the false in ultimates, or the lowest intellectual things, *ill.* and *sh.* 3923; *ill.* 6400, 7729, 9391. See Hoof, Horse. The foot to be cut off if it scandalize, denotes the natural ability destroyed when it lifts itself against spiritual things, *br. sh.* 4302. According to the foot (or progress) of the flocks and herds, and according to the foot of the sons, denotes the conjunction of good and truth proceeding according to the acquired ability of the natural man, 4382, 4383. The spirits who belong to the province of the feet are natural men; those who belong to the soles of the feet more grossly natural, 4403. Seriatim passages on the correspondence

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of the feet, of the soles of the feet, and of the heels with the Grand Man, 4938—4952. Celestial things are terminated in spiritual, and these again in things natural, to which the feet, the soles of the feet, and the heels correspond, 4938; from the author's experience, 4939. Those who are merely natural dwell under the feet and soles of the feet in various and most distinct places, according to character; many varieties described, 4940—4951. Such places in general are called the lower earth, 4945. To lift up the hand denotes power in what is spiritual; to lift up the foot power in what is natural, 5327; *ill.* 5328. When the three heavens are presented to sight as one man, the celestial or inmost heaven forms the head, the spiritual or second heaven the body, and the first or ultimate heaven the feet, 5328. The spiritual world has, as it were, its feet and the soles of its feet in the natural, 5945, 6436. The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come, denotes the government of the natural man by influx through the celestial heaven until the Lord's advent, *ill.* 6371—6373. The feet signify lower or inferior things in which are interiors, *ill.* 6463. Hence feet denote the ultimates of the church, of the Word, etc., 9406. The things which are under the feet of God are the ultimates of the Word, and are called the place of his feet and footstool, *sh.* 9406. The thumb of the right foot denotes the intellectual faculty in the lowest heaven, 10,063. To wash the hands and the feet is to purify both the internal and external, 10,241. To tread upon serpents and scorpions is to destroy falses and evils, 10,019. To tread down or bruise, predicated of the serpent's head, denotes the depression of evil so that it shall only affect the natural man, *ill.* 258, 259. As to Jacob's being named from the heel, see JACOB. As to the signification of fractured feet or hands, 2162.

FOOTSTOOL [*scabellum pedum*]. Heaven is my throne denotes the celestial and spiritual interiors; earth is my footstool, the rational and natural exteriors corresponding thereto, *sh.* 2162, 5313. Other passages explained of external worship corresponding to internal, 2162. A footstool signifies divine truth below heaven, such as the Word in the literal sense, upon which the Word in the internal sense is made to rest, 9166, 9406. See FOOT.

FORCES [*vires*], denote the power of truth; strength, the power of good, *ill.* 6343, 6344, 8710. There are always two forces which contain all things in their connection and form, the thing contained being between them, 3627, 3628. The interior of these forces is a living force, the exterior not living, but in correspondence and reaction with it, 3628. Description of certain spirits who correspond to the passive forces of the membraness that cover the viscera, 5557. There are two forces acting in all temptations, the one of falses which are injected from hell into the external man, the other of truths which are insinuated by the Lord into the internal, 8168. No one can resist temptation by his own powers, they being those of the falses in which he is, 8172—8175. The Lord alone subjugated all to himself by his own powers, 2025. In innocence there are innate forces, because it pertains to celestial love and the voluntary part of man, 6367. Recipient substances and forms are the subjects of life, and the results of their mutations and modifications are forces which are properly called living, 8603. The recipient faculties of man are the will and understanding, to which the heart

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and lungs correspond; what their vital forces signify, etc., 9050. See POWER.

FOREHEAD [*frons*]. All things whatsoever in the ideas of angels have some reference to the human form; thus the lintel and the door-posts of a house have a similar signification to the forehead and the hand, 7847. A sign upon the hand and a memorial between the eyes denote perpetual presence or remembrance in all thought and action, 8066, 8067; or perpetually in the will and perpetually in the understanding, 8090. The interiors are expressed in the face, those of love particularly in the forehead, 9936. See FACE. Hence the forehead, and also frontlets between the eyes, denote celestial love, and they were worn as a sign of love to God; in the opposite sense they denote infernal love, *sh.* 9936, 10,061.

FORESIGHT [*prævidentia*]. See PROVIDENCE, VIEW.

FORESKIN [*præputium*]. The organs of generation correspond to the conjunction of good and truth; the foreskin to the obscuration of good and truth in the most ancient church, because that church was at the time an internal man; and to their defilement in the ancient church, because that church was respectively an external man, 4462. On account of the defilement of good and truth in externals circumcision was instituted by the ancient church, but it was unknown to the most ancient, 4462. The Philistines in particular, who did not conform to this rite, and cared little about charity, are called the foreskinned or uncircumcised, 3412, 4462, 1197. The foreskin signifies the defilement of all celestial and spiritual love by the impurities of the external man, which impede their influx, 7225. The foreskinned male signifies one who is not in the truth of faith in consequence of its defilement, thus what defiles and impedes the influx of truth, 2056. The flesh of the foreskin denotes the impure loves of self and the world, which pertain to the proprium, and which impede the influx of celestial love, 2041. Those who are in the life of defiled loves are called foreskinned or uncircumcised, 2049. Such are those in whom the life of charity is not formed, whether they be in the church or out of it, 1197, 2049. To be foreskinned or uncircumcised is to be impure; to be of uncircumcised lips is to be impure in respect to those things which are of doctrine, 7225. Moses was so called on account of the impure Jewish church, 7245. The cutting off of the foreskin signifies the removal of defiled loves, 7045. See CIRCUMCISION.

FOREST [*sylva*]. When the angels discourse of intelligence and wisdom, thus of perceptions and knowledges, there are represented paradises, vineyards, forests, meadows, etc., 3220. A forest denotes the church as to science, or the knowledges of good and truth, thus a religious system or religion, *ill.* and *sh.* 9011. See GROVE, TREE, VEGETATION.

FORGET, *to* [*oblivisci*], denotes the gradual abolition of repugnance by delay and habit, 3615. To forget denotes disjunction and removal, 5170; *ill.* 5278, 5352. See MEMORY.

FORM, denotes the very essence or substance of a thing, 3821, 4223, 4224, 4985, 8603, 3484. When mention is made in the Word of beautiful in form and beautiful in aspect, form has reference to the esse of a thing, thus to good, aspect to the existere, or beauty thence derived, thus to truth, 3821, 4985, 5199. The functions of the viscera

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and organs of the body make a one with their organical forms, such forms being really produced by their functions or uses, *ill.* 4223. Besides these, there are forms or substances which are inscrutable in natural light, 4224. The conjunction of good and truth in a material form is like the conjunction of the heart and lungs, *ill.* 3889. Truth is the form of good, that is, when good is so formed that it can be intellectually perceived, it is called truth, 3049, 5337, 9474. Good cannot come into form or sight except by truth, and truth cannot exist except from good as its essence, 9637, 9781, 9995. There are two forms of good, internal and external, 4988. The idea of form, or of truth as the form of good, illustrated by what is honest and decorous, 4574. The form in which truths and goods consociate is derived from the form of heaven, 3584, 9878. In like manner the form of the brain and its functions in the body, 4040—4054. The form of heaven is stupendous, and exceeds all human intelligence, 4041, 9877. The things which are in heaven, however, are represented in the world of spirits by forms, to the similitude of which accede forms in the world, 4043, 10,276. See HEAVEN. A discourse with a philosopher in the other life concerning forms, that one is from another in man, and that the operations of mind are variations of form under changes of state, *ill.* 6326. All things both in man and in universal nature are formed from one another successively, and not by a continuum becoming more and more pure; hence things interior and exterior are distinct from each other, the former being within the latter; thus they succeed in order, 6465, 8603. He who does not thus conceive of formation cannot comprehend the internal and external of man; neither can he conceive otherwise but that when the external dies, the internal man dies also, 6465. See DEGREE. In accordance with this doctrine of forms and of influx, everything of thought and of will flows in by means of a wonderful form, which is the form of heaven, from the Lord, 5288, 5986, 6607. All the operations of the mind are variations of form, 6326. Inferior thought circulates according to the form of the cineritious substance in the brain; but the superior forms which are in heaven are altogether incomprehensible, 6607. Scientifics are arranged into a heavenly form when man is in heavenly love, and it is that love which arranges or forms them, 6690. Thus it is good that reduces truths into a heavenly form, 3316, 3470, 4302, 5704, 5709, 6028; or into series, 10,303. See SERIES. Hence, also, truth is called the form of good, 9846. The interior form receptive of good and truth from heaven is depraved and distorted by hereditary evil, 4317. This form, however, was created in all the fairness of good and truth, and recovers the native beauty of its form by regeneration, 3804. The first form, by virtue of which man is man, is his internal; by this internal form the Lord is united to him: on the other hand, so far as man gives himself up to evil, he separates himself from it, 1999. The human form is the form of heaven, and is perfect and beautiful in proportion to the communication of affection and thought with heavenly societies; thus good forms man into an image of heaven, as evil forms him into an image of hell, 6605, 6626, 3513, 3584. See GOOD, HEAVEN, EVIL, HELL. It is by the good of love, therefore, that all truth with the regenerate is disposed into a heavenly form and preserved therein, *ill.* 9846; and he is in the form of heaven who is in the good of love conjoined with the truth of

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faith, 5199. The conjunctions which take place in heaven are called forms in respect to good, and societies in respect to persons, 8469. The form of divine truth, or the Word, is its perception, thought, and enunciation; hence it is various in the several heavens and with man on earth, 8920. Unless it were so accommodated in form it could not be received, thus it could not flow into any faith nor into the life of faith, 8922. The form of heaven is impressed upon it by the Lord, and through its medium the same form is impressed upon man, 4040. When the Lord appears it is always in an angelic or human form, 9359, 9972. Before the Lord's advent into the world, he assumed the human form by transition through heaven; the human form being his own form or divine presence in heaven, 10,579. See LORD. The whole heaven is arranged by the Lord according to the divine form in himself; his spiritual kingdom being according to the ordination of affection in his divine human, 3189. The primitive human form is not in the form of the body, but in a most perfect form known to the Lord alone, which conspires and tends to that, 3633. Hence the human form is put on by all angels and men, but the Lord alone is man, 3634, 6626. All organical forms, which are substances, are nothing but recipients of influx from the Lord; and they receive it according to their correspondence, as organs, with the only life, 3484, 3743, 6872, 8603. The form of the habitation or tabernacle shewn to Moses on Mount Sinai is representative of heaven where the Lord is, 9481, 9576, 9577, 10,276. The forms of all its vessels also are representative of celestial and spiritual things, 9482, 10,276. See TENT. Form, generally, illustrated by the procedure of that which is formed, or its derivation, from internal to external, 5337.

FORTIFICATIONS [*munimenta*], denote truths so far as they defend good, 7297. See CASTLE, TOWER.

FORTUNE. The all of fortune is from the divine providence of the Lord in the ultimates of order, 5049, 6493, 6494. The spiritual spheres that are about man produce the effects which are ascribed to fortune, which are therefore of the ultimate sphere of Divine Providence, 5179. All fortune, contingency, or chance, is of the Divine Providence acting secretly and incomprehensibly, 5508, 6485. All misfortune is owing to the sphere of evil spirits prevailing, who have the art to make occurrences appear like chance, 6493. Things the most minute and apparently trivial, even to the cast of dice, are directed from the spiritual world; the providence of the Lord ruling all, 6493, 6494. The case argued, 7007. The ancients expressed their sense of the Divine Providence in all things by the very terms in which they alluded to apparent chances, *ill.* 9010. See PROVIDENCE, *to* PROSPER.

FORTY, etc. See NUMBERS.

FOUNDATION, THE [*fundamentum*], or common basis, denotes the truth of faith derived from good; such is the signification of the foundation of the earth, the foundations of the walls of the New Jerusalem, etc., 9643. The foundation of the altar denotes the ultimate or sensual life of man, 10,028. The church upon earth is the foundation of heaven, 4060, *ill.* 4618, 9430. The external is universally the foundation and receptacle of the internal, 6299. The fundamental of all loves is conjugial love, 686, 2733, 2738, 5053. The influx of innocence in early life is the fundamental principle upon which the

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intellectual or rational man is afterwards built up, 5126. It is of fundamental importance that the thoughts of those who are to be together in the other life agree together, 5182. The foundations of the mountains signify hell, *sh.* 1691.

FOUNDER [*conflator*]. An artificer or maker of graven images denotes one who fashions what is false from his own intelligence; a founder, him who makes it appear like good, 424, 9852, 10,406. See Engraving, Fashion.

FOUNTAIN [*fons*]. Fatness and the fountain of lives (*scaturigo vitarum*) denotes the celestial principle, which has relation to love, 353. The love of the Lord and the love of the neighbor are the verimost fountains of life, from which all and everything flow out, 1450. A fountain of waters in the desert denotes natural truth which has not yet received life, 1927; compare 1956, 1957. A fountain in like manner as a well denotes the Word, also doctrine from the Word, and truth itself, *sh.* 2702. In the supreme sense it denotes truth divine, 3065, 3082, *ill.* 3131, 3137. A fountain denotes pure truth, a well truth less pure, 3096, 3424. The Word is called a fountain and a well of living waters, because the literal sense contains divine truths, 3424. The Word is called a well where the natural mind is treated of, which perceives nothing of itself but the literal sense; and it is called a fountain when the rational mind and its perception of the internal sense is treated of, 3765, 6774. Waters denote truths; rivers, intelligence; and fountains, wisdom, which are all from the Word, 4697. A door of fountains denotes entrance both to truths or falses, thus the literal sense of the Word which opens the way to either, according as man is in good or evil, 4861, 4891. The twelve fountains of Elim denote truths in all abundance, 8368. The fountain of the waters of life, the truths and goods of faith, 8568. The fountain said to be opened in Mount Parnassus denotes intelligence, 4966. Such is the connection and dependence of all things, that they must receive influx from one fountain of life, 4524, 5605. The denial of this single source of good, thus self-merit, or the self-righteousness of man, is the fountain of numerous evils, 5758, 10,033. The heart and lungs are the two fountains of all motion, action, and sensation in the external man or mere body, 3635.

FOUR, Fourteen, Forty, etc. See Numbers.

FOWL [*volatile*]. Fowls or flying creatures denote truths; in the opposite sense, falses, 1834. The flesh of a bird denotes the good of truth, or the good of faith, 8431. See Bird.

FRACTURED or BROKEN [*fractus seu fractura*]. Those who were fractured in the feet or hands represented such as are principled in perverted external worship, 2162. See *to* Break.

FRAGRANCE. When the perceptions of the angels are turned into odors, they are sensated like fragrance from aromatics and flowers, 5621. Fragrant spices were used in the worship of the ancients, because of their correspondence with the grateful perceptions of faith and charity, 4748. Fragrant aromatics are of two kinds, answering respectively to the celestial and spiritual states, 10,291, 10,293. Fragrances in general signify the affections of truth derived from good, 10,295. See Frankincense, Incense, Aromatics.

FRANKINCENSE [*thus*]. The frankincense used with oil and fine flour in the sacrifices denotes the grateful perception of charity and

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love, 2177. Frankincense, incense, and odors in ointments, were made representative because odor corresponds to perception, 4748. Pure frankincense denotes the truth of celestial good, 9993, 10,252; thus it denotes inmost truth, which is spiritual good, *ill.* 10,236, 10,303. Generally, frankincense denotes the truth of faith; and hence oil or gold, etc., is mentioned along with it to denote the good of love, 10,177. The gold of Sheba signifies the good of love, its frankincense the truth of faith, thus the celestial and spiritual internals of worship, 1171, 9293. 10,177. See Odor, Incense, Aromatics.

FRAUD [*fraus*]. See Deceit.

FREEDOM [*liberum*]. See Liberty.

FRIEND [*amicus*]. The spiritual man is called by the Lord a friend and a son of light; but the celestial man, a son of God, as in the Gospel of John, 51.

FRIENDSHIP [*amicitia*]. Friendships and civilities are not charity, but they partake of charity in proportion to their sincerity, 1158. Mutual love has respect to the good in man, and to the man for the sake of the good; friendship accedes to self-love, and is opposed to mutual love or charity in proportion as it does so, 3875. How many societies there are in the other life of mere sensualists, who have regarded nothing but external satisfaction in friendships; how they take away all the affection of truth and of good appertaining to others, and how sad their lot is, 4054. There are also numerous societies called societies of friendship, and that such take away delights from others, 4804. There are also societies of interior friendship, founded upon the affection of spiritual things, and true love for one another, 4805. As to the friendship of the good for those who are signified by their enemies in the Word, 9255.

FROGS [*ranæ*], from the river of Egypt, signify reasonings from mere falses, 7265, 7295, *sh.* 7351, 7352, 7384, 9331. The Egyptians prayed to be delivered from the evil of the frogs because infernal spirits have no pleasure in reasoning from mere falses, inasmuch as they cannot do evil thereby, 7392. See Egypt.

FRONTLETS [*frontalia*]. See Forehead.

FROST [*pruina*]. See Hoar-Frost, Cold.

FROTH [*spuma*]. See Foam.

FRUCTIFY and MULTIPLY, *to* [*fructificare et multiplicare*]. Fructification is predicated of states of love; multiplication, of faith or truth, 43, 55, 913, 983, *ill.* 1015, 2846, 2847. The fruit, which is predicated of love, contains the seed by which it multiplies itself, 43. The fructification of good and the multiplication of truth take place in the external man; the former in his affections, the latter in his memory, 913. The fructification of truth is from the good that is in it; and to such a degree, that truths are indefinitely multiplied with the good, however simple they had been in the life of the body, 5527. See Fruit, Multiplication.

FRUIT [*fructus*]. Fruits that are truths are denoted by sons, fruits that are goods by daughters, 55. The gift of the Lord to the celestial man is fruit; to the spiritual man, seed, 57. The tree yielding fruit is the good of faith, 57. The fruit of the tree in the garden of which they were not to eat, is the good and truth of faith which are not to be thought of as man's own, 198—200. The fruits of the ground

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denote works of faith without charity, which pertain to the external man only, 348. Good works are called the fruit of faith in the external sense, but not so in the internal sense, unless they contain charity in which is love to the Lord, and in this love the Lord himself, 1873. The fruit of faith is the fruit of good, which is of love and charity proceeding by faith, 2349, 3146, 3207, 3324, *ill.* 3427, *ill.* and *sh.* 3934, 3995, 4663, 4683, 5351, 9337. The fruit of faith is nothing but a life according to the precepts of faith, which life, and not the precepts, is saving, 4663. The fruit of the belly denotes the conjunction of truth and good springing out of their acknowledgment in faith and act, 3911. See Boy, Conjunction, *to* Conceive. The fruit of a tree denotes the faculty of knowing good; its viridity, what is sensitive of truth, 7690, 7691. Fruits are the works and goods of charity, *sh.* 7690. To fructify denotes the increase of good, and this is the first and the last, because the end, *sh.* 9337. See *to* Fructify. Fruit denotes the good of life, which is the good of wisdom, 9553.

FUGITIVE, Flight [*profugus*, *fuga*]. Flight denotes the last time; in particular, the time of death with every individual, 34. To be a fugitive and vagabond is to have no knowledge of what is true and good, 382, 388. To flee away and fall signifies to be overcome, 1689. To fly from the face of any one is not to endure his presence, thus indignation, etc., 1923, 1933. The flight of Jacob from Haran signifies the separation of good, 4113, 4114, 4120. Joseph leaving his garment and fleeing away out of doors, signifies spiritual truth separated and left defenceless, 5008, 5009, 5029. Moses flying from Pharaoh, the divine law separated from falses, 6772. His flying from the serpent, horror on account of the sensual principle separated, 6950. The Egyptians who feared the Lord, causing their servants and their cattle to flee into the houses, the concealment and reservation of natural goods and truths in the interiors, 7563. The flight of the children of Israel from Egypt, separation from the falses of evil, 8142. The Egyptians flying from them, separation from good and truth, 8218. Their flying against the sea, that such immerse themselves in the falses of evil, 8227. The old inhabitants of Canaan put to flight, the removal of evils and falses, 9332, 9333. See *to* Expel. Flight signifies removal from a state of love and innocence; the prayer that it be not in the winter nor on the sabbath day, *ex.* 3755, 3756; compare 35. "Sin lieth at the door" explained; if only it is put to flight, love and charity will enter, 364. The Lord is continually putting evils and falses to flight, but this is only done by conscience, and when that is relaxed there is no medium of influx, 1835. Supplication and worship avail nothing if evils are not shunned, illustrated by the case of the guilty homicide flying to the altar from which he was to be taken and slain, 9014. As to the flying of a bird, see Wings.

FULFIL, *to* [*implere*], an engagement (understood of service, etc.), denotes study, or the state arrived at that was the end of study, 3830, 3840, 3845, 3847. To fulfil the period, or forty days, of embalmment, denotes the state of preparation for the removal of evils and falses by temptations, 6505, 9506. To fulfil all things written of the Lord in the law of Moses, and in the Prophets and in the Psalms, denotes as to the internal sense, 5620, 7933. The common idea concerning the Lord's fulfilment of the law is erroneous; its fulfilment consisted in the

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subjugation of the hells, and the reduction of the heavens to order, 10,239. See FULL, *to* FILL.

FULL, FULNESS [*plenum, plenitudo*]. The full of days denotes those that are confirmed, 2348. The fulness of times or states, predicated of the church, signifies the end, 2905. It is predicated of the Lord's coming when there was no longer any good, not even natural good, with the Jewish people, 3398. To be filled full, or replete, signifies to reign, because whatever the mind is replete with rules the man, *ill.* 7648. The hands or fists full denotes potency fully equal to reception, 7518. Every state has its beginning, its progression, and its end; the latter is called its fulness, *ill.* 8750. Fulness signifies all or abundance, for multitude is predicated of truth, magnitude of good, and fulness of both, *ill.* 6297. That is a plenum in which there is good or use, 5214. Fulness is predicated of the regenerate state, when man is receptive of good and truth from the Lord, 2636. The state is not full when good is regarded from truth, but when truth is regarded from good: for in this case the good is receptive of innocence, 7839. With those who are in good there is a fulness of truth, because their truths have extension into heaven, 5478. When the fulness of good is deficient in any society of angels, it is supplied from some neighboring one, 7836. It is necessary that there be a plenum of spirits everywhere, in order to make a continuum between the Lord and man, illustrated by the state of the spiritual heaven before the Lord's advent, 8054. See *to* FILL, *to* FULFIL.

FURNACE [*fornax*]. The smoke of a furnace denotes the most dense falsity; its fire, the vilest evil, *ill.* and *sh.* 1861. Man is nothing but evil, and evil continually exhales from him as from a furnace, 5354. A furnace has the same signification as the fire which it contains, hence it denotes the evils of lusts, 7519; the ashes of a furnace, falses derived from such evils, 7519. Its smoke going up like the smoke of a furnace denotes somewhat obscure, like the obscurity of lusts, 8821. A brick furnace or brick-kiln denotes worship derived from the falses signified by bricks, 1296; or the lust of the falses derived from evil, 7519. An oven, the delight experienced in the natural man by the influx of interior goods; in the opposite sense, the delight of infernal loves, which are lusts, *sh.* 7356. See *to* BAKE.

FUSE or MELT, *to*. See ENGRAVING.

FUTURE. The spirits of those who have been very solicitous concerning the future described; their influx, etc., 5177, 5178.

G.

GAD. See TRIBES.

GAHAM [*Gacham*]. See NAHOR.

GAIN [*lucrum*]. The cupidity of avarice with the Jews illustrated by the sale of Joseph; no gain denotes no profit nor eminence, 4751. How often the truths of the church are only regarded on account of gain and honor, the love of which must be removed before man can be regenerated, 5280. Where the love of gain exists there cannot be the love of truth, *ill.* 5433. Unless the truths of the church be conjoined

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by good with the internal man, whosoever professes them can have no other end than gain, 5449. In such cases they may be as capable as others of teaching the truth, but they do not confess it to themselves, rather they see the contrary, 5464. Gain denotes everything false derived from evil, which perverts the judgments of the mind, and withdraws it from truth and good, *sh.* 8711. Gains and honors are a blessing to man when he is in the true order of his life, otherwise they are curses, 9184. All the blandishments of the natural man, whether opulence, dignity, or wealth, are understood by gain, and are signified by the gift that blinds and perverts, 9265.

GALBANUM, denotes the affection of interior truth in the internal man, 10,294. See INCENSE.

GALEED, the heap set by Jacob and Laban to be a witness, denotes the quality of the conjunction between them as representative persons, *ill.* 4196, 4197.

GALL [*fel*]. Judgment turned to gall and the fruits of righteousness to hemlock, denotes truths and goods perverted, 1488. Description of the spirits that correspond to the pancreatic, hepatic, and cystic ducts, 5185: and they that constitute the gall-bladder, 3186, 5187.

GAMMADIM, THE [*Gammadæi*], in the towers of Tyre (soldiers, supposed to be swordsmen), signify knowledges of interior truth, 4599.

GANGLIA. See GLAND.

GARDEN [*hortus*]. A garden signifies intelligence; its being planted by Jehovah, that it springs from divine influx; its being in Eden eastward, that it is grounded in the celestial state of love, 99, 100. The celestial church is described by the garden of Eden; its perceptions by all manner of trees; its good by fruits, etc., 1069. When the human mind is compared to a garden or plantation, the correspondence extends to waters and rivers; and in the most ancient times wisdom and intelligence were actually called by such names, *sh.* 108, more fully, 2702. From this correspondence the ancients performed worship in gardens and groves, but it was prohibited when the places themselves were worshiped, *sh.* 2702, 4552. A garden denotes good and truth with man, with a difference according to cultivation; the midst of a garden, the celestial interior from which all perception is derived, 225. To build a house and dwell in it, is predicated of the will; to plant a garden, of the understanding, 710. The trees of the garden of Eden denote inmost or intellectual perceptions; the trees of Lebanon, such as the cedar, rational perceptions; oak-groves, the perceptions of the external man or of scientifics, 1443. Woods denote scientific persuasions occupying and ruling the mind; a garden, truth, 9642. The rational mind is called the garden of Jehovah when its intelligence is derived from a celestial origin, 1588; and the garden of God when spiritual, 4014. The regenerate man is called Eden as to good, and the garden of Jehovah as to truth, 5376. Gardens, etc., derive their signification from representatives in the other life, 1069, 9841, 10,644; from experience, 3220. The immense extension of the paradisiacal gardens, the beauty and variety of the trees, thus represented, are ineffable, from *exp.* 1622. The heavens in which they appear correspond to the chamber of the eye; and they appear, together with many other wonderful representations, when the superior angels are discoursing intellectually concerning truths, 4528. How the spirits of

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Mercury oppose themselves to such representations, and endeavor to change or disturb them unless they perceive them intellectually, 7071, 7072.

GARMENT [*vestis*].—1. To be naked is to be destitute of truth, 1073. Truths of faith are called garments because they cover the goods of charity, and charity is the body itself, 1073. Truths are called the clothing of good because they are the recipients or vessels of good, and good is the life of them, 2189, 3652. Garments denote inferior truths, as the clothing of superior; thus, rational and scientific truths as the vestures of spiritual, 2576, 6918. Also sensual truth, which is the lowest, and therefore invests all, 9158, *ill.* 2212, *ill.* by the skin, etc., 9215. Garments denote exterior good, as the clothing of interior, thus celestial-spiritual and celestial-natural good; celestial good itself, which is innocence, is not clothed, 297, 165. When predicated of the Lord, garments signify divine truths, 3735. Garments signify the ultimate forms of spiritual truth, 5006, *ill.* 5008, 5022. In general garments denote whatever is inferior or exterior, as the covering and clothing of what is superior; thus the external or natural man, in which is the internal; and more particularly the truths of faith, 5248, 6377, *sh.* 9212. Truths are called the clothing of good, because the good exists and circulates in them, as blood in a blood-vessel, or as the animal spirit in the nerves, 5954. The signification of clothing is derived from representatives in the other life, where spirits and angels appear clothed according to their understanding of truths, 165, 5248, 5954, 9158, 9212, 9814, 10,536. It is the quality of truth in the natural man that is thus represented; its quality in the rational is manifested by the beauty of their countenances, 5248, 5319. The clothing of angels is more or less splendid, that of spirits without splendor, 5248. Those who are in the truths of faith, and thereby in good, appear in white garments; those who are in good, and thereby in the truths of faith, in shining garments, 5954, 9212. The garments of angels are varied according to change of state, and those who are in good only appear naked, 9212, 9814, 165, 297. The garments of angels come upon them and are formed according to the reception of light from the sun of heaven, thus it is their intellectual state which is rendered visible and represented by clothing, *ill.* and *sh.* 9814, 9952, 10,536. Garments signify truths, because truths form the intellectual part of man, and it is the intellectual part or understanding which clothes the will, in like manner as truth clothes good, 10,536. The intellectual textures are signified by needlework, cunning-work, and woven-work; needlework denotes the scientifics which form the imagination and understanding of the external man; cunning-work, intellectual truths which proceed from thought; and the work of the weaver, that which proceeds from celestial good, thus from the will, 9688, 9835, 9915. See NEEDLEWORK, LINEN.

Precious clothes for chariots signify exterior goods or the good of rituals, 1172. Black, shining garments—a girl wearing them, hastening from light to light—signify the Word in the letter, 1872. A hairy garment, truth with the natural man, 3301. Raiment of desires, the genuine truths of good, 3537. White garments as of fine linen, truth from the divine, 5319. Garments of silk, spiritual truths, 5319. Garments like linen or snow, holy truths, 5954. Garments of wrought

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gold and raiment of needlework, truths with good in them, and scientific truths, 5954. Garments of the slain, truth profaned, 4728. The skirts of a garment, external truths, 3540. Change-garments, or new garments, holy truths put on by a change of state, 4545, 5248; or truths initiated into good, 5954. To put on garments, the reception of truths induced by good, 9952. To wear garments, the appropriation and conjunction of truths, 3735. To rend the garments, mourning for truth lost or destroyed, or the loss of faith, *sh.* 4763. To mend an old garment with a piece of a new one, the truth of an old dispensation or church, and the truth of a new church applied together, by which both are destroyed, 9212. Garments of mixed linen and wool not to be worn, denotes that spiritual truth and celestial truth are so discrete that they cannot both be in one subject, *ill.* and *sh.* 9470.

2. Adam and his wife clothed in coats of skins, denotes instruction in spiritual and natural good, 292—297. Shem and Japheth covering the nakedness of their father with a garment, the excuse of errors and perversities by those who are in charity, 1082, 1084, 1086—1088. Silver and gold and raiment given to Rebecca, the means by which the truth of the church is prepared for conjunction with good, 3164. Her clothing Jacob with the garments of Esau, the natural man imbued with the genuine truths of good, 3537, 3539. Joseph clothed with a coat of many colors, the appearances of truth by which the spiritual becomes manifest to the natural man, 4677, 4741, 4742, 4767—4786. Tamar's removing the garments of her widowhood, the simulation of truth derived from good, 4858. The garments of Joseph left in the hands of Potiphar's wife, the ultimate of spiritual truth relinquished, or its abstraction from the life and spirit by the natural man, 5006, 5008, 5019, *ill.* 5028. His garments changed when he was released from prison, the investiture of new truths according to the state, 5248. His being clothed in fine linen by Pharaoh, the appearance of celestial-spiritual truth in externals when the natural man is submissive, 5319. His giving changes of raiment to his brethren, truths initiated into good, 5954, 5955. The sons of Israel borrowing gold, and silver, and garments from the Egyptians, the scientifics of truth and good lost by the evil within the church and accruing to the good, 6914, 7969, 7970. The holy garments commanded to be made for the priests, the representation of the Lord's kingdom, internal and external, and thus of the proceeding of divine truth in the church, 9814, 9815, 9826, 9942. The garments of the Lord washed in wine, and his clothing in the blood of grapes, the procedure of divine truth from divine good in the natural man, and of divine good from divine love in the rational, 6377, 6378. His garments divided and his vesture or coat preserved whole, the dissipation of external truths by the Jews, and the inviolability of internal truth, 9093. His garments shining as the light when he was transformed, the manifestation of divine truth proceeding from him, 9212. His disciples placing their garments on the ass and the colt, and the garments of the people, and branches of trees strewed in the way when he rode to Jerusalem, the ministration of truths in their whole complex, as the substratum by which divine truth proceeds, 9212. His riding on a white horse, his garments dyed with blood, the procedure of divine truth imbued with divine good, 9987. Peter girding himself when a boy denotes the faith of the church in its beginning when truths invest

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good; another girding him in his old age, its faith at the end invested by the falses of evil, 9212.

GAS. The inhabitants of Mars know how to make fluid fires, from which they have light at evening-time and night, 7486.

GATE [*porta*]. There are two gates in man, the inferior gate where infernals are, and the superior gate where angels are, and they open into the rational mind, 2851. The rational mind between the gates is compared to a city, which the evil assault; and when they come to the gate, it is instantly closed, 2851. If they enter within the gate, thus among goods and truths, man is lost, for the superior gate is then closed against the influx of angels, 2851. Thy seed shall inherit the gate of thy enemies, signifies that charity and faith shall succeed in the place of the evil and false, 2851, *ill.* 3187. Gates denote rational truths, 655. The gate of a city denotes what is doctrinal, thus what leads to truth, 2943, *ill.* 4492, 4493. The house of God and the gate of heaven is predicated of the regenerate man who is in the knowledge of celestial and spiritual things, 1453, *ill.* 3720, 3721. Lot in the gate of Sodom, denotes those who are in the good of charity, and in external worship, 2324. To sit in a gate as the way both of entrance into the city and of departure from it, signifies to be with the evil and yet to be separate from them, 2324. Be thou multiplied into thousands of millions, and may thy seed inherit the gate of thy haters, or enemies, was a customary saying at betrothals; how it was explained by the wise ones of the ancient church, and how understood afterwards, 3187. A gate denotes the ultimate principle in which order closes, also the natural mind, 3721. It appears as if there was entrance from nature by the natural mind as by a gate into interiors, but the influx is really the contrary way, 3721. Hamor and Shechem going to the gate of their city, denotes good and truth in the doctrine of the ancient church, 4477. Their going out from the gate of the city denotes recession from doctrine, *ill.* 4492, 4493. The bars by which gates are fastened denote the potency of truth, *ill.* and *sh.* 9496. A gate or entrance eastward, denotes the good of love by which the Lord flows in, *ill.* 9668. Gates denote communication and introduction; the gates of the court of the tabernacle, introduction into the ultimate heaven, 9763. The ways to the hells appear as gates opening into the world of spirits, from experience, 6626, *ill.* 10,483. The gates of hell and the gates of the enemy signify these apertures of the hells, *sh.* 10,483. Gates likewise denote the entrance into heaven and the church by truth and good, and the influx of truth and good into man, 10,483. The Levites going from gate to gate through the camp, and slaying the people, signifies the closing of influx, *ill.* 10,489, 10,490.

GATHER or COLLECT, *to* [*colligere*], when predicated of good, is to receive by influx, 8418, 8467, 8472. To gather is predicated of those things which are in the memory of man, that is, of goods and truths before regeneration, 679. To gather denotes the collating of scientifics true and suitable into a one, 6112. To gather denotes to procure, 7115; also to appropriate after instruction, 9273. To gather the feet is predicated of superior principles collated in inferior, *ill.* 6463. To be gathered to his fathers and his people was predicated of the dying in ancient times, because they actually went amongst their kindred in the other life; all who are in the same good and truth being formed

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together into societies, *ill.* 3255, 4619, 6451. See CONGREGATION. Gathered things denote the interiors of worship brought together and represented in externals, 9459. Collections denote the series of truths in the regenerate mind, 5339. See FASCICLE.

GATH. See PHILISTINES.

GAZA [*Assa*]. See AZZAH.

GEHENNA is the hell of those who are in concupiscences, especially the concupiscences of adultery, *sh.* 9010; compared with the author's experience, 825, 826, 950, 5060. Its quality, and the appearances seen there, 825, 826. Description of certain infernal cities called the Filthy Jerusalem and the Judgment of Gehenna, 941, 942; of the habitation of dragons near Gehenna, 950; and of a hell under Gehenna, 815. See HELL.

GEMS. See PRECIOUS STONES.

GENEALOGY. It was a most familiar custom with the most ancient people to express spiritual things by the names of persons, and thus form genealogies to shew the birth of one principle from another, 339; examples, 1238, 1246. When representatives were instituted, living persons and their genealogies had the same significations applied to them, 2861, 4642, 6024, 6025. The names of real persons living at a later period were also applied, on account of their signification to the factitious genealogies assigned to an earlier, 3240. Names and genealogies are constantly given in the Word on account of the order in which heavenly societies are instituted, *ill.* 7836.

GENERA AND SPECIES. Goods and truths, both celestial and spiritual, are distinguished into their genera, and these again into their species with indefinite variety, 775. How these innumerable varieties arise, by conjunctions of good and truth, and births proceeding therefrom, 4005, 10,032. See CONNECTION, CONJUNCTION.

GENERAL [*commune*]. See COMMON.

GENERATION. See NATIVITY. Generations are predicated of such things as proceed from faith, 613. Generations of an age, or perpetual generations, signifies those who are regenerated for ever, 1041. The fourth generation signifies the time and state of restitution, 1856. Generations are predicated of faith and charity, 2020, 2584, 6239; see also 1145, 1255, 3860, 3868, 4070, 4668. Generation and birth denote regeneration, or the new birth by faith and love, 5160, 5598, 9042, 9845. Generation of the just denotes truths derived from good, 6239. Expressions relating to generation, as conception, gestation in the womb, birth, etc., signify similar things in the regeneration, 9042. To go out from the womb or belly is predicated of love, to be separated from the bowels, of truth; the former expression is used when the mother is spoken of, the latter in reference to the father, 3294; compare 1803. The truths and goods appertaining to a regenerate man are as generations, and as families, and so forth, 9079. From generation to generation denotes what is eternal, and is predicated of spiritual things, but the word eternal, or to eternity, of celestial things, *sh.* 9789; the former predicated of divine truth, the latter of divine good, 6888. According to their generations, denotes according to the order in which spiritual generation is effected, and in which it proceeds, 9845. Generations denote those who are of the church, 10,212. Throughout your generations, signifies in all things of the

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church, 10,212, 10,282. Spiritual generations in heaven and the church are like natural generations or families, the arrangement of goods and truths being according to affinities and consanguinities, 9079. See AFFINITY, CONSANGUINITY, CONJUNCTION, CONSOCIATION.

GENESIS. The account of the creation in Genesis is not a real history, but a narrative written in the style of the ancient churches, signifying spiritual and divine things; in general, the regeneration of man, *ill.* 8891. The general subject of the first chapter is the regeneration of man; the particular subject, the rise of the most ancient church, 4, 6—13, 10,238. This style is continued from the first chapter to Eber, with whom the true history commences; such history being, in like manner, representative, 1403, 1409. See GENEALOGY. In general, there are four different styles of writing in the Word, and they all contain the internal sense, 64—66. See WORD.

GENII. There are two kinds of temptations, namely, those of evil spirits, who accuse and excite man from what he has thought and done, and those of evil genii; with what subtlety the latter act upon the very springs of life, 751, 9013. The worst and most deceitful genii are in an infernal tun, and on account of their extreme subtilty are not admitted to man, 947. Evil genii fight against the affections of good, evil spirits against the affections of truth, *ill.* 1820, 2363. Evil spirits and genii are in the very delight of their life when they can enter into any cupidity, and allure man to evil; how easily they take those captive who are only in natural good, 5032. Evil spirits act into the intellectual part, but genii into the voluntary part; how differently their presence is manifested in the other life, and where they respectively dwell, 5035; *ill.* from experience, 5977. Genii are in interior evil, of which there may not be the least trace discernible in the actions, in the discourse, and in the countenance; for they belong to the province of the cerebellum, and to that part of the spinal marrow which emits the involuntary fibres, 8593. They never assault man openly, nor when he is in the full vigor of resistance, but when he is on the point of succumbing they are suddenly present, and impel him to fall, *ill.* by the Amalekites, 8593, 8622, 8625. They become genii in the other life who have continually meditated evil to others, and effected their purposes clandestinely, or by the agency of others, while appearing modest and friendly themselves, and even like good Christians, 8622.

GENITALS [*genitalia*]. The organs and members of generation in both sexes correspond to the marriage of good and truth, 4462; seriatim, 5050—5062. In general, the loins and the members adhering to them correspond to genuine conjugial love; consequently, to societies of such as are in conjugial love, 5050, 9960. Those societies are as distinct from others as that province of the human body from the rest of the organs and members, 5053. In general they are of a celestial genius, and dwell in a most interior and inscrutable sphere; for this reason, and on account of the filthy thoughts which are indulged when these organs are named, the particular correspondences are not given, 5055. Those who correspond to the seminal vessels described, represented by a spirit who ardently desired to enter heaven, 5056, 8847. Those who are in the opposite correspondence of the testicles described; how they ensnare in conjugial love by simulating friendship and innocence, 5060. From the correspondence of these organs, the

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foreskin, when predicated of the celestial, denotes the obscuration of good and truth; when predicated of the spiritual, the defilement of good and truth by external loves; hence circumcision, 4462. See FORESKIN. As to the nakedness of the genitals and loins, 9960. See NAKEDNESS.

GENIUS. From the hereditary nature which they derive from their parents and their parents' parents in a long succession, children inherit a particular genius; in general they are either celestial or spiritual, 2300, 2301. With respect to adults, there are two other general distinctions, viz., into those who are principled in charity and those who are not, 1079. Also those who are easily instructed and those who are given to self-intelligence, 736. As to the distinct and peculiar genius of the antediluvians, see FLOOD; and as to the posterity of Jacob, see JEW.

GENTILES. See NATIONS.

GERAH. See WEIGHT.

GERAR, signifies what is revealed concerning faith, 1209—1211. Gerar (which was in Philistia) signifies faith itself, and the king of Gerar, the truth of faith, 2504, 3365. See ABIMELECH. To dwell in Gerar is to be or to live in faith, 3384. The men of Gerar denote the spiritual of the first class, namely, those who are in doctrinals of faith and not in perception, 3385. The valley of Gerar denotes subservient truths, *ill.* 3417. See PHILISTINES.

GERSHOM [*Gerschom*]. See MOSES.

GESTURE [*gestus*]. The manifestation of the affections and thoughts by gestures is in consequence of the Lord's will, that the good of one should be communicated to another, and thus all be affected and made happy by mutual love, 1388. All affections have gestures corresponding to them, such gestures being their natural and proper effects, 2153. The gestures and the speech of man are his will and thought formed externally, thus they are their corresponding images, 3393. See LANGUAGE. Embracing is a gesture which corresponds to affection in general; kissing to conjunction from affection, 3807; *ill.* 4215. See *to* KISS. Gestures are derived from the correspondence of the exteriors with the interiors, but they may be simulated by external habit; examples of gestures which correspond, 4215, 5323, 5420, 7596, 8873.

GETHER. See UZ.

GIANTS [*gigantes*]. As to the giants mentioned in the book of Genesis and other parts of the Word, see NEPHILIM. As to giants inhabiting the planet Venus, 7249.

GIBEAH, RAMAH, and BETHAVEN, signify those things which are of spiritual truth from a celestial origin, 4592.

GIBEONITES, THE [*Gibeonitæ*], denote those who serve in the church, 1097. The Gibeonites or Hivites were a remnant of the ancient church, with whom truth was not altogether extinct, 4431. See *to* DRAW, HIVITES.

GIFT [*donum*]. See *to* GIVE.

GIFT or PRESENT [*munus*]. Gifts or offerings put upon the altar signify worship; presents to kings and priests, initiation, *sh.* 4262; as to the former, see OFFERING. These presents were commanded to be given as a representation of what is due to the Lord, for kings

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represented the Lord as to divine truths and priests as to divine good, 5619. See *to* GIVE. Gifts denote initiation and insinuation, because they were offered to obtain grace or favor, 5619, 5671, 5675. The insinuation of truths in this way, *ill.* 4364. A gift in the opposite sense, or a bribe, denotes all that closes the understanding or perverts truth, thus everything of a worldly nature loved by man, 9265. The gifts or offices of angels described, 5992, 6206, 6213, 1977, 454.

GIHON [*Gichon*], denotes the knowledges of all things relating to good and truth, or to love and faith, 116. See EDEN, ETHIOPIA.

GILEAD. Mount Gilead denotes the good into which man is first initiated when he becomes regenerate, or in which the first state of conjunction occurs, which is the good of sensual things, or the good of pleasure, 4117, 4124, 4255. Gilead was within the land of Canaan, on this side Jordan, and was one of its boundaries, *sh.* 4117. Gilead denotes exterior good, 4747, 9340, by which man is initiated or introduced into internal good, 4117, 4124, 4747. The balm of Gilead denotes interior natural truth concluded from or divined in externals, *ill.* 4748.

GINS [*tendicula*]. See SNARE.

GIRDLE [*cingulum*]. To be girded is to be in order, prepared to receive and to act, 7863. The loins girded denotes the interiors held in order, 7863; or good invested with truth, 9212. The girdle of the loins denotes an external or common bond, containing all things of love and of faith in connection, briefly, 9341, 9698. A belt or girdle denotes the common bond which collects together and firmly holds all the interiors in connection, and directs them to one end, *ill.* and *sh.* 9828, 9944. Such bonds are goods and truths in ultimates; celestial goods being denoted by a girdle of the loins, and spiritual goods and truths by girdles of the thighs and breast, 9828. A girdle of the loins denotes the good of the church, which concludes and holds together the truths therein, *sh.* 9828. The girdle of the Ephod denotes the external colligament or knitting up of the interiors, 9837, 9895. The belt of the inner garment or waistcoat denotes the middle bond, which collects and contains spiritual things, and separates them from things external, 9944; *ill.* 10,005. The leathern girdles of John the Baptist and Elias represent the common bond of good, and their coats of hair the common bond of truth, in the external sense of the Word, 5247, 7643, 9828; especially 9372. Peter's girding himself when young denotes the state of the church when faith and charity were one; his being girded by another in his old age, the state of the church at its decline, when the falses of evil prevail, 9212.

GIRGASHITES [*Girgaschi*], and Jebusites, signify falses derived from evil, 1867. See AMORITE, JEBUSITE.

GIRL [*puella*], denotes affection in which is innocence, 3067, 3080, 3110; or the affection of truth in which is good, 3080, 3179. Her virginity its purity from all that is false, 3081. Affections serving or ministering are also signified by girls, 3189. They signify affection in which is innocence before consent, and the affection of truth after consent to betrothal, 3179. Good, which is of the celestial church, is denoted by virgin; and the truth of good, which is of the spiritual church, by girl, but otherwise expressed in the original than in the former cases, *sh.* 6742. The girls attendant on the daughter of Pharaoh

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denote the ministries of that false religion, 6731. See Egypt (6). Those who acknowledge and love the interiors of the Word represented by a beautiful girl in the first flower of her age, 1774. Representation of the Word by a beautiful girl in shining black raiment, 1872. Girls who have become harlots, and passed into the other life at an early age, are instructed and severely chastised in order to their amendment, 1113. See Virgin, Boy.

GIVE, *to* [*dare*], is predicated of what is derived from the proprium; the Father giving to the Son, therefore, denotes what the Lord derived from his own proprium, which was the divine itself, 3705, 3740; compare 1607, especially 2026, 4738. To give denotes influx from the divine, *ill.* 8899. By gifts or offerings to Jehovah is signified the attributing all to him which is really his already, it being from him, 10,093; *ill.* 10,227. His giving wisdom to man is predicated of those who attribute all wisdom and all good to him, for thus good and truth can flow in, 10,227, 10,336. His covenant given between him and man denotes his presence in charity, and conjunction thereby, 1039. All love and charity, thus the celestial proprium, is the Lord's gift, 1594. His gifts to man denote what is conceded for the sake of use, 997. Good and truth given to man by the Lord without any ability of man's proprium was represented by the money returned with the corn to the sons of Jacob, 5532, 5649, 5664. The same in the case of interior truth signified by the cup of Joseph, and that these gifts to man are at first regarded by him as not given, 5747; compare 4364. To give into the hands of any one denotes application to use, or instruction tending thereto, thus furthering the initiation of truth into conjunction with good, 4009, 4266, 4978, 5045, 7726, 9342, collated. See Gift [*munus*], Dowry.

GLADNESS [*lætitia*]. See Joy.

GLAND [*glandula*]. There are societies of spirits who are dissimilar in speech, but similar in thought; they correspond to the isthmus between the cerebrum and the cerebellum by which the fibres pass out, and diffuse themselves to the various functions of the body; also to the glandular or cortical substances of the brain; and to the ganglia in the course of the nerves, 4051, 4052, 5189. Spirits of an infantile genius, whose perception is interior, thus not given out in meditations and thoughts, correspond to the thymus gland, 517. The mucus and salival glands, etc., correspond to tenacities of opinion and scruples of conscience in things of no moment; spirits of this character have no extension of thought, and pay no attention to reasons, 5386. There are two kinds of spirits who correspond to the cutaneous glands; how they judge of the truth by its fluency, etc., 5558.

GLASS. See Crystal.

GLORIFICATION. The glorification of the Lord was the union of his external and internal man, 1603, 2826; or of the human with the divine, *sh.* 10,053. So far as he was in the infirm human taken from the mother, he was in a state of humiliation; and so far as he put off this human he was in a state of glorification, 1999. The Lord's glorification was not effected at once, but successively, 2033, 2523. The human was in continual progress towards union with the divine, even until it was absolutely united, 2523. This union or glorification was effected by divine love, 2826. As to the manner of its procedure, 3141,

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10,057. The Lord completely changed his human state into a divine state, and this glorification is imaged in the regeneration when the old man is made new, 3296, 6864. How the liberation of the spiritual church from damnation is signified by being glorified, and what is denoted by the immersion of Pharaoh and his host in the Red Sea, 8137, 8138. The Lord's glorification was effected by continual temptations, or conflicts with hell, 9715, 10,828. To glorify is to make divine, 10,828. The internal sense of the Word everywhere treats of the Lord's glorification, which is represented to the apprehension of the angels, together with its innumerable consequences, under the most beautiful forms, 2249, 2523. See LORD.

GLORY [*gloria*]. Somewhat worldly is understood by glory in the letter, but in the internal sense it denotes celestial love and humility, 1419. Even the light and glory of heaven confers no happiness apart from use, 455. Hence glory does not consist in dominion, 9039, where the Lord's words are explained. Power is predicated of good, glory of truth, 4060. Glory denotes the internal sense of the Word, cloud the literal sense; Preface before 2135; *ill.* and *sh.* 5922. Human glory is an end for the sake of self, but divine glory an end for the sake of others; hence the humiliation and submission of the human race before the Lord is required for their own sakes, *ill.* 4347, 5957, 7550, 8263; further *ill.* 10,646. Glory denotes the intelligence and wisdom which are in divine truth, and in the splendor of its light, 4809. Glory is predicated of the divine human of the Lord as to divine truth, thus of the divine truth which is from himself, *sh.* 5922. It denotes the spiritual heaven, 5922. It is attributed to royalty, because by it is represented the divine truth, 5922. By glory in the representative sense is meant the good of love towards the neighbor, or charity, 5922. The glory of those who are in spiritual good is truth, 6355. The magnificence or glory of heaven is nothing else but divine truth, consequently faith; the glory of man is faith in the Lord, 8267. How the Lord is glorified, *ill.* and *sh.* 8261. Glory is the presence and coming of the Lord, and is the Lord as to divine truth, 8427. The glory of Jehovah is the divine truth proceeding from the Lord, such as it is in heaven, thus the interiors of the Word, *sh.* 9429; also the interiors of the church and of worship; and all this because it is of light in heaven, which is divine truth, 10,574. The appearance of the glory of the Lord like a fire at the top of the mountain, signifies the divine truth in heaven resplendent from the good of love, *ill.* 9434. A general glorification of the Lord heard in heaven, and seen by radiation, described; it was an outflow of the inmost joy of the angels, 2133.

GO, *to* [*ire*], denotes separation according to the subject treated of, etc., 3030, 3042, 3176, 4144. See *to* DEPART. To go signifies progression in those things which are of good, or life, in like manner as to journey, to travel, to progress, 3335. It denotes the order and institutes of life, 3685. It denotes life, or to live, 3690; *ill.* 4882, 5493, 5522, 5605, 5962, 7061, 8417, 8420, 8707; and when predicated of Jehovah, to give life, to be present, and to lead, 10,567, 10,569, 10,627. Going one's way denotes what is successive, 4234; compare 3407, 3973, 3976. To go and see denotes conjunction, 5975. To go and do denotes obedience, 7944. Moses going from Midian to return to his brethren in Egypt, signifies elevation to a more spiritual life in

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the natural degree, 7016. To go day and night signifies life both in a state of illustration and a state of obscurity, 8109. To go after or follow is to be led of the divine auspices, 3191. When predicated of the angels attending the camp of the Israelites it denotes divine guardianship, lest the false of evil should flow into the will, 8194. Jehovah's going before them denotes the Lord's continual presence, 8105; and his teaching them the precepts of faith and life, 9315; see above, 10,567. See also *to* JOURNEY, *to* Walk. To go down involves declension to evil; to go up, elevation to good, 4815. See *to* ASCEND, *to* DESCEND.

GOBLETS or BASONS [*crateres*], denote the scientifics of the memory, as the receptacles of truth, *ill.* 9394. See BASON, VESSEL.

GOATS:—1. HE-GOATS [*hirci, capri*], denote those who are in the truth of faith, and hence in some charity; in the opposite sense, those who are in the faith of no charity, or in the doctrine of faith and not in the life, 4169 at the end, 4769. He-goats denote the truths of good; she-goats, the goods of truth, 4005. He-goat of the she-goats denotes natural truths, or truths of the external man, from which come the delights of life; in the opposite sense, external truths chosen in accordance with the delights of the natural man, thus derived from them, 4769. Hence he-goats denote those who are in faith separate; and, generally, who are in externals, *sh.* 4769. Those who are signified by the goats in the words of the Lord concerning the last judgment actually appear separated to the left; the passage explained, 4809; briefly, 9263. He-goat of the she-goats denotes the truth of faith, 9937. The he-goat of the she-goats, seen in vision by Daniel, denotes the doctrine of faith separated from the good of charity; its horn growing towards the south, the power of the false against truth; its growing towards the east, against good; towards the pleasant land, against the church; to the host of heaven, against all heavenly good and truth; its casting some down and trampling upon them, the destruction of the knowledges of good and truth, 9642, and more briefly, where the signification of rams is shewn, 2830.

2. SHE-GOATS AND KIDS [*capræ, hædi*]. A she-calf denotes exterior good; a she-goat interior good; a ram, the truth of good, *ill.* 1821—1824. He-lambs and she-lambs denote the innocence of the internal or rational man, consequently his truths and goods; he and she-kids, the innocence of the external or natural man, and, in like manner, his truth and good, 3519, 7840. Kids of the she-goats denote the truths of good, 3519. She-goats denote the goods of truths, or the charity of faith; he-goats, the truths of good, 3995, 4005, 4006. Sheep denote good; she-goats, the good of truth, 4169. In the supreme sense, she-goats and sheep signify divine goods; he-goats and rams, divine truths, 4263. She-goats signify the natural delights of good, 4769. A lamb or she-goat denotes innocence, the former of the internal man, the latter of the external, 7832. A lamb denotes the good of innocence; a she-goat or kid, the good of truth in which is innocence, 7840. The wool of she-goats denotes good derived from the good of mutual love, *ill.* 9470; or external innocence, such as the innocence of the Gentiles, 3519. On account of their signifying innocence, a lamb, a kid, or a she-goat were commanded to be offered for sins committed in ignorance; and because genuine conjugial love is innocence, it was customary to present a kid on entering into a wife,

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3519. Hence a kid of the she-goats denotes a conjugial pledge or token of conjunction, *ill.* by the case of Tamar, 4871.

GOD, GODS. See NAME.

GO DOWN, *to* [*descendere*]. See *to* DESCEND.

GO FORTH, or Go OUT, *to* [*exire*]. To enter in and go out denotes the whole state of the life, and of the thing treated of, from beginning to end, *ill.* and *sh.* 9927, 10,240. See ENTRANCE, *to* Go. To go out, predicated of the Israelites in Egypt, is to be liberated, 1851. To arise and go forth, predicated of the state of evil, is to recede from it, 2401. The Philistines are said to have gone out from the family of Mitzraim, not to have been begotten, because they signify the knowledges of faith acquired by another way than by reasonings from scientifics, 1198. To go out from the bowels is predicated of the regenerate, and the state of love, 1803; compare 3294. To go out from the thighs is predicated of what originates from the good of conjugial love, 3021. He or them which goes out must be of the essence of that from which it goes; hence Jesus is called the Sent, and the Holy Spirit was promised to be sent, 2397; *ill.* 5337. The Son going out from the Father denotes the assumption of the human by the divine, and his returning to the Father, the human and the divine made one essence, 3736. To go out or to proceed is to become present before another in a form accommodated to him, 5337, 7124. In this sense it is predicated of the Lord, who was the Divine formed as man, and thus accommodated to perception, *ill.* 5337, 9303. In like manner, truth goes out or proceeds from good, the understanding from the will, speech from thought, action from will, and, in general, the external man from the internal, 5337. To go forth from any place, as from a house or a city, denotes to recede, to be separated and removed, 4493, 5696, 6100, 7404, 7463. Entering the gates of a city denotes accession to doctrine, and a receding from externals; going out from a city, accession to externals, and a receding from doctrine, 4492; *ill.* 4493. Hamor and Shechem going out from their city denotes the recession of the last posterity of the most ancient church from their doctrines, *ill.* 4492, 4493. Joseph's going out from his brethren denotes the apparent withdrawal of the Lord from those who are regenerating, 5696. To go forth denotes influx, 5333. To go forth and meet another denotes preparation to receive, 7000. The exactors and the moderators going forth denotes the emission of those who proximately infest and who proximately receive the infestation, 7124. See MODERATORS. Moses and Aaron going out before Pharaoh denotes the separation of the divine law, external and internal, from those who are in falses, 7404; thus the removal of divine truth from them, 7463. Pharaoh's going forth to the water denotes thought from evils to falses, thus its procedure with the evil, 7307, 7437. Moses' going to meet him, divine influx discovering the state of such, 7307, 7308. See *to* WALK.

GOG [*Gogus*]. See MAGOG.

GOLD [*aurum*]. In general, gold denotes the good of love; silver, truth, 113, 425, 1551, 1552, 2954, 4453, 5658, 6112, 6914, 6917, 8932, 9490, 9510, 9644, 9832, 9874, 9881, 10,402. Gold denotes the good of wisdom, or the good of love, 113. Gold denotes inmost celestial good, 425, 643. Gold denotes wisdom; silver, intelligence, 113. Gold and silver denote good and truth proceeding from the divine, thus

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from the Word, 9391. See SILVER. Gold, and frankincense, and myrrh signify the good of love, the good of faith, and the truth derived therefrom in externals; thus celestial, spiritual, and natural good, 113, 1171, 9293, 10,177, 10,199, 10,252. Aromatics, and precious stones, and gold, the merchandize of Sheba, denote charity, and faith, and love, or the knowledges thereof, 1171. Precious stones denote interior truths, gold their good, and aromas, all that is grateful proceeding from them, 10,099; more fully *sh.* 10,227. See PRECIOUS STONES, AROMATICS. Gold denotes the good of innocence, and that good in the other life appears golden, from influx, shewn by experience, 5658; compare 4453. The ancient times, when innocence and integrity prevailed, are denoted by the golden age; the succeeding times, when men were guided by truth, the silver age, etc., 5658. These ages or states of the church were also represented by the statue seen in vision by Nebuchadnezzar, briefly *ex.* 3021. Gods of silver and gods of gold denote falses and evils which appear in the external form like goods and truths, *sh.* 8932. See IDOLATRY. Gold, and silver, and brass, named in series, denote internal good and truth, and external good, 9464; *ill.* 10,332. A chain of gold denotes conjunction by good, 5320. Precious stones set in gold denote truths founded in good, 9847, 9851; and proceeding from good, 9874. To be covered with gold denotes to be wholly founded upon good, 9490. To make of gold, what is representative of good, 9510. In general, fine gold, or gold from Uphas, denotes celestial good; gold from Ophir, spiritual good; gold from Shebah and Havilah, the good of knowledges; and gold and silver from Tarshish, scientific truth and good, 9881. Gold tried in the fire denotes genuine good from the Lord, 10,227. Gold for brass denotes celestial good to be in the place of natural good, 425.

The river of Eden encompassing the land of Havilah, where there is gold and precious stones, denotes the state of the celestial man as to love and intelligence, 110—115. Abram's being rich in silver and gold, denotes the state of the Lord in boyhood as to celestial good and truth, 1549—1552. The Israelites borrowing vessels of silver and vessels of gold and raiment of the Egyptians, denote scientific truths and goods taken away from the evil, and acquired by those who are of the spiritual church, *ill.* 6913, and sequel. The people offering gold, and silver, and brass, and blue, and purple, etc., for the works of the tabernacle, denotes interior things collated and disposed in externals, where they are represented, 9458, and sequel. The gold of the ark, and the border of gold round about it, denote good in the inmost, and the common sphere of good which proceeds from the Lord, and contains all, 9484, 9492. The mercy-seat and the cherubim of gold denote the hearing and reception of worship, and approach to the Lord, from the good of love, 9506, 9509, 9510. The table of shew-bread covered with gold, and the border of gold round about it, denotes the reception of all that conduces to the spiritual life in good, and the sphere of good affording protection from evil, 9527, 9532, 9533. The candlestick, its branches, etc., all of gold, denotes all mental illumination, intelligence, or the truth of faith, proceeding from good, 9548, 9549, 9550. The couplings for the curtains of gold, denotes the whole connection and conjunction of truths, thus the whole order and harmony of heaven, preserved by the good of love, 9611—9613. The boards of cedar covered with gold

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denotes the whole merit and good of works, thus all the good that sustains heaven, from the good of love, thus from the Lord, 9634, 9667, collated with 9472, 9486. The blue, and purple, and scarlet, and fine linen of the ephod, embroidered all over with golden thread, denotes the universal prevalence of love, and every manifestation of charity and faith imbued therewith, 9332—9334, 9339. The sockets of the onyx stones made of gold, and the chains of gold, denote the subsistence and coherence of all things in the memory grounded in good, 9840, 9847, 9851. All the stones of the breastplate set in gold, its rings and chains of gold, denote all the goods and truths of the internal man proceeding from divine good, and surrounded with the sphere of good, and their indissoluble conjunction thereby, 9874, 9880—9889, 9892. The bells of gold upon the border of the robe of Aaron denote all that is heard and perceived of the church, thus all doctrine and worship to be from good, 9921, 9923. The plate of gold engraved with "Holiness to Jehovah" upon Aaron's forehead, denotes illustration and wisdom proceeding from the divine good of the Lord, 9930. The altar of incense covered with gold denotes the elevation, or hearing and reception, of all worship rising from love and charity, 10,177. Bezaleel, of the tribe of Judah, called and inspired to do these works for the tabernacle, to work in gold, etc., denotes those who are in the good of love receiving divine influx, and their exceeding wisdom, 10,329—10,331. The works of the tabernacle, and the heavenly state it represented, shewn in a summary, 2575. In the opposite sense, the ear-rings of gold given to Aaron to make the golden calf, denote the delight of external loves, which are the loves of self and the world, rendering worship idolatrous; thus the good of the external man instead of the good of love, or divine good, represented, 9391, 10,402, 10,406, 10,407.

GOMER, the son of Japhet, denotes those who are in external worship comparatively remote from internal, 1131. The sons of Gomer, Ashkenaz, Raphath, and Togarmah denote so many derivations or doctrinals of external worship, 1154. Specifically, those of the spiritual class, as the sons of Javan those of the celestial, 1155. See JAVAN.

GOMORRAH [*Amora*]. Sodom denotes the evil of the love of self; Gomorrah, the false thence derived, *sh.* 2220. See SODOM.

GOOD [*bonum*].—1. *General Principles.*—That which man knows and understands he calls truth, that which he wills, good, 4301. The varieties of good pertaining to man, both within the church and out of it, are as various as men themselves, and their varieties exist from truths, genuine or otherwise, 3986. There are many kinds and species of good; for example, celestial and spiritual good, interior and exterior good, the good of love, the good of innocence, and the good of faith; and all good is varied and qualified by truth, 10,334. By good in its proper sense is not meant civil and moral good, which is known out of the church as well as in it, but spiritual good or charity, which is to will and to do good to others without any aid but the delight of the affection of good, 4538, 5354. All good and truth thus understood are from the Lord, and he who cannot perceive that it is so cannot be in heaven; on the other hand, so far as any one receives good from the Lord, and believes it to be from him, he is in his kingdom, 1614,

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2904. In good from the Lord there is heaven and the Lord himself; but good from the proprium has inmostly in itself hell, *ill.* 8480, 9473. All the good peculiar to man, as distinguished from the brute animals, is the good flowing in from the Lord as the affection of good, thus, the love of God and the neighbor, 3715, 3768. All good is of love, and love is a celestial and spiritual fire from which the affection of good is derived as heat, 3300, 3865, 4906. Good in man appears to be one and simple, but it is so manifold and various that even its common varieties could never be explored, 4067. The varieties of good are comprised in two universal kinds, namely, the good of faith, which is spiritual, and the good of love, which is celestial; thus, good deriving its origin from the will, and good deriving its origin from the understanding, 4581, 6065. From these two faculties of life, the will receptive of good and the understanding of truth, is derived the plural form of the expression for life in the Hebrew language; the two lives also form one when the understanding is of the will, or, what is the same, when truth is of good, 3623. All good is conjunction; the good of love conjoins man to the Lord, and the good of charity to the neighbor, 4997. It may be known what good is if there be any study to know what love to God is, and love towards the neighbor, but not otherwise, 4997, 5354, 7178. No truth can be known except from good, thus it cannot be known what heaven is, for good makes heaven, 7178, 7181, 7197. It is good alone from which, and by which, all things exist, for they all refer to good and truth, and truth is from good, 9667, *ill.* 9832 and citations. There is no good that is really such without interior good be in it, and thus all proceed according to genuine order, and there be influx from the inmost to the external, *ill.* 9912, 9812, *ill.* 10,021 and citations. All good is the divine with man because it is from the divine, 10,618; see below (23).

2. *Good Works.*—Man of himself can neither do anything that is good, nor think anything that is true, but in the first state of regeneration it appears as if he did good and thought the truth of himself, 874—876, 2946, 2960, 2974, 3310. Evil cannot even be separated from man, he can only be withheld from evil, and held in good, 789, 929, 1581, 2016, 5398, 5854. Every one ought to do good as it were from the proprium, only acknowledging, when he reflects upon it, that it is not his own good, 1712. He is in the good of charity, whether in the church or out of the church, who thinks nothing but good of others, and wills nothing but good to them, even though they be enemies, and without any idea of reward, 2380. He who intends evil to his neighbor and thinks evil of him, is among infernals; he who intends good, and never thinks anything except good, and also does good whenever practicable, is among angels, 1680. He who suffers himself to be led by the Lord never intends and thinks anything but good, 3573. Good is done from the perception of good by the celestial; but from truth, thus from knowledge and understanding, by the spiritual, 4169. Good works are called the fruit of faith, but they are inanimate unless they proceed from charity; in charity, again, there ought to be love to the Lord; and in this love the Lord himself is present, 1873. Man ought to compel himself to do good and speak truth, 1937, 1947. He ought to compel himself because what is first done from the understanding is at length willed and made habitual;

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thus, the truth passes from the memory and becomes the good of truth in the will by good works, 4337, 4346, 4390, *ill.* 4538; compare 5351. No one can merit heaven by any good that he does, for so far his good is not from the Lord it is nothing but evil, 2370. Every one ought to do good and think truth from himself, that what is good and true may become as his proprium, and he may have celestial freedom, 2882, 2883, 2891. The interior conscience is formed in spiritual good and truth, but there are two other planes in which the Lord operates, the exterior conscience of what is just and equitable, and the sense of honesty and decorum, which are as goods succeeding each other in order, 2915, 4167. Those who do not live according to the precepts of the Word, can have no perception of good and truth; and even those who are regenerating imagine truth to be good, *ill.* 3603, 3612, 3793. Those who become regenerate do not learn truths as naked knowledges, but they acquire them as a life by doing them, 3701. With the regenerate, good is regarded in the first place, and person in the second; hence, they delight in doing good to others according to the good they perceive in them, 3701, *ill.* 3768. It is essential that faith be acknowledged by the good of life, that is, by works of charity, 3923. The good of faith cannot be given without works, for works are its productions, and correspond to it, 3934. Unless they correspond to the good of faith they are neither works of charity nor works of faith, for they do not come from the internal, 3934. The good of faith is comparatively like the will and the thought of man, and works as the face, which ought to be the representative image of what is willed and thought, 3934. The good of faith which is of the internal man, and good works which are of the external, constitute the third common medium that is to be acknowledged in faith and act, before man can enter into the Lord's kingdom, 3935. To do good from the will is to do it from the perception of good, which is celestial; to do good from the understanding is to do it from knowledge and instruction, which may sometimes be fallacious, but the good end is accepted, 4169. To do good believing it to be self-derived is to be willing to merit salvation, whereby the good continually flowing in from the Lord is defiled, 4171. See MERIT. Good works may exist without any good of charity in them, but there is no good of works without charity, *ill.* 4189. The works of the external man are of no account unless they proceed from the internal, briefly, 4368. Those who are in truth or faith only are more apt than others to ascribe merit to all that appears as good in the external form, 4638. Those who cherish internal love and reverence towards the Lord testify it by exercises of charity towards those that are in the good of charity and life, for the Lord himself is in their good, *sh.* 5066, 5067. Goods in exercise or act are the recreations of the angels, and are the means by which their spiritual life is nourished and made joyful, *ill.* 5147. Unless good from the Lord flow out into life it cannot flow in, for it is a universal law that influx accommodates itself to efflux, *ill.* 5828, *ill.* 6299. Goods in act, performed according to the precepts of faith received in the understanding, are spiritual good, 6065. Goods are works of charity or uses performed towards one's neighbor, or country, or the Lord's kingdom, briefly *ill.* and *sh.* 6073. When goods are thus applied they are said to be from the Lord with man, when bent to self and the

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world they are said to be from man, though the Lord is still the source from which they flow in, 7564. Works are the complex of all charity and faith with man, and are called spiritual goods, for goods become such by their exercise, that is, by use, 6073. Those who do good for the sake of reward can never know what heavenly felicity there is in doing good for its own sake; yet the Lord himself is its reward in this case, for he is present with the good that proceeds from him, *ill.* 6391, 6392, 9984. Neither those who do good from natural genius alone, nor they who do so for the sake of meriting heaven, can come into association with the angels, *ill.* 8002, see 5032, 7761; see below (3). Good works or exercises of charity consist in acting conscientiously and prudently in all the relations of life, for the sake of good as an end, 8120—8122. Man's state as to good completely depends on the use of his life, according as he regards the service of others or himself only, *ill.* 9296, 9297. Without good in the life, interior goods and truths lose their coherence and are dissipated, for they can only be held together by one end prevailing in all things, *ill.* 9828, 9832. Those who put merit in works, love themselves, and they who love themselves despise others in the same proportion; hence all good is to be done from the Lord, 9975, 9976, 9981. All the good that is done is qualified by the end, if it is not done for the sake of good, thus from love to the Lord, it has self in it and is evil, 10,336. To do good and truth for the sake of good and truth is to love the Lord above all things, and the neighbor as oneself, 10,336. See PROPRIUM, WORKS.

The necessity of man's compelling himself to do good according to the dictate of the internal man represented by the vision of the angel and his words to Hagar, 1937, 1947. The ascent from the lowest goods and truths done in the life to heavenly wisdom, and the descent afterwards through every degree of good, represented by the angels ascending and descending in the vision of Jacob, 3701; compare 5147. The commencement of regeneration by works of charity, or the good of life, represented by the birth of Dan, 3923; and, more ultimately, by the birth of Gad, 3934. The production of good and the good of truth into life represented by the ewes and the she-goats not casting their young, 4169. Good that has once acquired life injured by evils and reasonings from externals, represented by a flock ravaged and torn by wild beasts, 4171; compare 5828. Uses or works of charity replenished from within with celestial good represented by the food in the uppermost of the three baskets carried by Pharaoh's baker, 5147, 5148. The goods of charity represented by the works or employments of life, 6073, 6074. The infelicity of works done with a view to reward represented by Issachar under the character of an ass crouching with his burthen, 6387—6394. Those who do good from natural genius alone represented by the stranger inhabiting with the Israelites, and they who do good for gain by the hired servant, 8002. The fruition and use of all good in the life when man suffers himself to be withheld from doing, willing, and thinking evil, represented by the harvest of first fruits, or first works, 9294, and sequel. Good done in all things from the love of good represented by the gold everywhere woven in the ephod, 9832. Good not communicable with those who do good from merit, represented in the parable of the wise and

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foolish virgins, 4638. The works of charity in their true order, or the essence and exercise of charity, represented by the Lord's words concerning the hungry and thirsty, and naked, etc., 4955, 5066; fully *ill.* 5008. Good done from truth, and evil done from falses, represented by trees and their fruits, 9258.

3. *Natural Good.*—All the good in man before he becomes regenerate is only an appearance of good, because it is not vivified by the Lord, 671. All external or natural goods are only so far good as celestial and spiritual goods are in them, 1420. Natural good is accepted so far as there is innocence in it, thus in infancy and childhood, and so long as man is not better instructed, but it is not the good of charity, 1667. The natural man has his good and his truth, for the marriage of good and truth is universal; his good is the delight that is perceived from charity, from which delight the pleasure of the body exists; and his truth is the scientific favoring such good, 2184. The good of the natural man is what the phrase "celestial natural" denotes, 2184. Natural good devastated of all truth, and defiled with falses, is impure and profane, 2463, 2464, 2468. The truths of the natural man are scientifics, that is to say, whatsoever is in the external memory; his goods are the delights pertaining to the affections of those truths, 3114. After the illustration of the natural man by influx from the spiritual, his good consists in the delight and pleasure of serving his neighbor, still more in promoting the public weal, and further still in serving the Lord and his kingdom; his truths also consist of such doctrines and scientifics as further these uses, and tend to wisdom, 3167. Natural good is the delight of natural affection, which forms itself and exists by scientifics; and the natural man is not human unless the one is perfected by the other, 3293. The life of the natural man is from good, which is of two kinds, interior and exterior; interiorly it communicates with the rational mind, exteriorly with the life of the bodily senses, 3293. Natural good, such as the animals also have is connate with man, but not truth, on account of hereditary evil; such connate good is only good in appearance, and is easily perverted, but good acquired or given by the Lord is properly so called, 3304, 3408. When man is regenerating, the good and truth of the natural man are conceived together from the influx of rational good as a father, and rational truth as a mother; and until this influx can take place the marriage is a barren one in respect to truth, 3286, 3299. The influx of the good of the rational man into the good of the natural is both immediate and mediate; in the latter case, by rational truth, 3314, *ill.* 3563, *ill.* 3570, *ill.* 3573, briefly, 3616. Its influx into the truth of the natural man is by the medium of his good, or by the mediation of rational truth, 3314. The natural good connate with man is of four kinds, namely, from the love of good, from the love of truth, from the love of evil, and from the love of the false; inclinations to these are received by children hereditarily from their parents, *ill.* 3469. Natural good is not the good of faith or charity, until it is reformed of the Lord by regeneration, 3470. To this end, truths not genuine are first adjoined to it, and become the means of introducing genuine truths; on this account, states of vastation and temptation have to be endured until the concupiscences languish and the good of charity can flow in, 3470, 3471, *ill.* 3570. The truths thus received are as fibres which are led and applied into form by interior

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good, 3470, *ill.* 3570. The good thus formed in the natural or external man is as a texture woven and formed by the internal man from the Lord, who is the Former and Creator, 3470, 3494, 3513. It is by the delights of the natural man that knowledges of good and truth are first insinuated, hence called the truth of good, 3502, *ill.* 3518, 3519, *ill.* 3570; compare 3575. The good of the natural man is derived from the order in which good and truth flow in from the rational, and from the order of its scientifics, knowledges, and doctrinals among themselves, 3508, *ill.* 3513. The good thus flowing in from the Lord is called the good of the natural to distinguish it from the natural or domestic good which man derives from his parents, 3518, 4231, 7920. There can be no good with the natural man but what flows in by means of the rational *ill.* 3563, 3575; thus from the existence of the rational within it, 3576. The formation of good in the natural man, by the good of the rational, as a soul, is like the formation of the child in the womb, *ill.* 3570. While it is in that state that good is exterior, and truth interior, much is admitted by the natural man that is not good, but still useful as means, 3570. The means of forming the good and truth of the natural man by the influx of the rational are innumerable, 3573. Such formations proceed by successive derivations of truth from good, and good from truth, *ill.* 3579. The good of the natural man is a manifestation and procedure from the rational, 3587. The goods and truths of the natural man are so innumerable, that it is hardly possible for their most common genera to be known, and yet when natural good is named it appears as if it were one and simple, 3660. The whole natural mind and all it contains is nothing but good and truth, but some of its goods and truths are discordant with rational goods, and hence the rational cannot be in them, 3660. Exterior good and truth are as ground in which interior good produces itself like a seed, 3671. The natural man may know and perceive natural, moral, and civil good, but not spiritual without revelation, *ill.* 3768. The quality of natural good, like all other, can only be known from truths, 3804. The good of the natural man is called common good, because the innumerable things which flow in from the internal appear there as one, 3829. The goods of the external man, which are the delights of life while man lives in the world, are only so far good as they have spiritual good in them, *ill.* 3951. The truths of the external man before regeneration are scientifics and doctrinals, howsoever acquired, and his good is the pleasure and delight he perceives in them; but the heavenly marriage cannot be formed by this good and truth unless spiritual good flow in, *ill.* 3952. The arrangement of good and truth in the natural man is derived from the spiritual, and thereby from the Lord, whose influx is into the good of the internal man, and by truth into the external, 4015. Natural goods and truths are appropriated by the senses, and contained in the exterior memory, truths by sight and hearing especially, and goods by the other three senses; the communication between these and things corporeal below them and rational above them, *ill.* 4038; compare 10,236 and citations. The good of the sensual things of the body, or pleasure, is the good into which they who become regenerate are first of all initiated, 4117. The good first produced when the church is created anew is the good of the natural man, that is, spiritual good in its external form with its affection and its truths, *ill.* 4231. Those who are only in natural good

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cannot receive spiritual truths because of appearances and fallacies, *ill.* 4303. Interior goods and truths predicated of the natural man are those which correspond to the goods and truths of the rational; in general they are uses and the means of application, 4973. Scientific truths appropriated to the good of the natural man, are as water to bread or drink to meat in nourishment, without which the solid food could not be resolved into parts and distributed to the uses of the body, *ill.* 4976. Natural good as derived from parents is only good in external form, and may be compared with that of the milder animals; but natural good derived from the doctrine of faith and charity is proper to man, for thus he acts from reason, and knows how to dispense good according to use, 4988, *ill.* 4992. Those who are in natural good, not spiritual, are easily persuaded that evil is good, and that the false is truth, for there is no plane in which heaven can operate; hence they suffer much from the infestation of evil spirits in the other life, *ill.* 5032, 5033, 7197, 7761, 8002, from experience, 6208. External good is elevated to heaven by internal good, and if it be not elevated, thus, if there be not conjunction between them, they perish, 5841; compare 5828. The elevation of the natural man is effected by his withdrawal from sensuals and scientifics into a state of interior thought and affection, *ill.* 6183. Natural good constitutes the external of the church, spiritual good the internal, *ill.* 5965. When the church is formed in man the midst of the natural mind is occupied by the best good, and other goods are disposed round about, nearer or more remote, according to their degree of goodness, 6028. When this order prevails, all the interiors close together in ultimates, according to the procedure of influx; thus there is spiritual good and apparently life itself in the natural man, 6451. Before this order prevails good is mixed with evils and falses in the natural man, but it is guarded by the operation of divine truth given in the midst, 6724; compare, as to the mixed state of goods and evils, 3993, 3995, 4005. The exterior goods and truths of the natural man look outwards and downwards, thus to self and the world, and are thereby adjoined to evils and falses; but his interior goods and truths look inwards and above himself, and thus have regard to the Lord and his kingdom, *ill.* 7601, 7604, 7607. Natural good is both connate with man and produced by the accidents of misfortune, sickness, imbecility, and the like, hence it is not saving; spiritual good, which saves, derives its quality from the copiousness and connection of truths, 7761, 8002. Without the truths of faith the natural man is like a reed shaken by the wind, for there is no stamina by which the angels can hold him to good and truth, 7197, 8002. It is not the life of natural good but the life of Christian good that makes heaven, 7197, 8772. The good of pleasure, or natural delight separate from spiritual, makes the life of hell, 8410; compare 4117. Natural good, not made spiritual, is only delight, *ill.* 8977, 8981. The good of charity in the natural man is perceived as delight, the good of the spiritual man as duty; but the latter is also sensibly perceived as delight in the other life, 9103. The good of the natural man, whose state is described by wounds and bruises, cannot be restored except from a full state of spiritual good; for it is the internal that regenerates the external, *ill.* 9103. Natural good, when in order, contains spiritual good, and inmostly celestial good, for one good exists

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and subsists by another, 9812, *ill.* 9912. Ministering goods and truths are the knowledges and scientifics of the external man, 10,272, 10,340. See NATURAL, EXTERNAL.

The discordant goods of the natural man to be separated, represented by Lot and his acquisitions parting from Abram, 1581. Natural good, after the affection of truth is separated and defiled with falses, represented by Lot and his daughters, 2459, 2461, 2463, 2465, 2466, 2468. The pleasure and delight yielded by good and truth with the natural man when truth is initiated into good in the rational, represented by the servant of Isaac, 3167—3170. Good and truth conceived and produced in the natural man, represented by the birth of Esau and Jacob, 3286, 3293, 3294, 3297—3306. The good thus produced preferred to truth by the rational man, represented by Isaac's partiality for Esau, 3313. The good of the natural man conjoined to truth not genuine, represented by the marriage of Esau, 3468—3471. The good into which the natural man is first initiated when he becomes regenerate, represented by Jacob's arrival at Mount Gilead, 4117. The natural man from his proprium assuming spiritual good as his own, represented by the proposal of Laban to make a festival with music, etc., on account of Jacob, 4138. Influx from the divine into natural good, or the celestial spiritual man initiated therein, represented by Joseph in the house of the Egyptian, 4973, 4974, 4977, 4983—4985. They who are in natural good not spiritual easily persuaded that the false is true, represented by Potiphar hearkening to the false accusation of his wife, 5032. The church instituted by the heavenly disposition of good in the natural man, and all other goods and truths gathered thereto, represented by Israel and his sons dwelling in Egypt, 6028, 6081—6087, 6101—6107. The divine truth with man in the midst of natural good mixed with evils and falses represented by Moses in the ark, 6717—6726. The destruction of good merely exterior and the truth corresponding thereto, in consequence of evil and the falses of evil, represented by the flax and barley destroyed, and that by hail and fire mingled with hail, 7577, 7601, 7602—7604. The good of natural life appropriated to the full represented by the bread or flesh eaten by the sons of Israel in Egypt, 8406—8410. Good from his own delight supplied to the natural man, represented by the quails sent at evening-time to the sons of Israel; and the good of truth by manna supplied in the morning, 8451—8464. The state of the natural man when good conjoined with his truth is derived from the spiritual, represented by the Hebrew servant and his wife, 8979—8991. The good of the natural man alienated by evil, represented by the ox stolen away, and the law respecting it, 9098—9103. The worship of the Lord from the good of innocence and charity in the natural man, and from the truth of that good, represented by the burnt-offerings, and the sacrifice of oxen, 9391, 9990. The worship of the Lord from natural delight or good, without spiritual, represented by the golden calf made by Aaron, 9391, 10,395—10,416.

4. *The Good of Ignorance* is predicated of man while he is being instructed, from the tenth year of his age to the twentieth, *ill.* 2280. It is called good, but not the good of wisdom, because there is little intelligence associated with it, 2280. Those of whom it is predicated imagine that they do good and think truth of themselves; hence good

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and truth with them is obscured by what is evil and false, *ill.* 1712. See IGNORANCE.

5. *Simple Good.*—Those are said to be in simple good who are in the externals of the church, and believe the Word in simplicity according to the literal sense, each as he can understand it, and live accordingly, 6775. They receive the influx of the internal by good, but are in obscurity because they have no interior truths by which it can distinctly illustrate them, 6775. The divine law given to them is signified by Moses flying from Pharaoh and dwelling in Midian, 6772—6774, 6827. The priest of Midian having seven daughters, and their coming to water the flock, denotes the holy things of the church with them, and instruction in the good of charity, 6775, 6779. The shepherds driving them away, denotes the teaching of those who are in evil opposed to instruction from those who are in the truths of simple good, 6779. Moses withstanding them, denotes the truth of the divine law, though unknown to them, overcoming the falses of evil, 6780, 6784. Moses dwelling with the family of the priest, and having one of his daughters to wife, denotes truth of a divine origin hereby adjoined to their good, 6792, 6793. A son born of this union, denotes truth native with them from the heavenly marriage of good and truth, 6794. See MOSES. Those are properly said to be in simple good who are without the church, and who live in good according to their religion, 6775; compare 3986. In this case it is also called common or collateral good, see below (6).

6. *Collateral Good and Middle Good.*—The affection of good in the natural man, or the affection of external good, is called external collateral good, for it pertains to the universal or common stock in which the Gentiles share, *ill.* 3665, 3676. Collateral good is the good of those who constitute the church among the Gentiles, and do not possess the Word, 3778. Collateral good differs from good of the same stock in a right line by its conjunction with fallacies of the senses in place of truths, 3778. Collateral good is the first medium by which genuine truths and goods can be introduced, 3778, 3972—3974. It is only useful as a means of introducing genuine goods and truths, and is afterwards relinquished, *ill.* 3983, 4063, 4145. Collateral good does not flow in directly from the Lord, or by the mediation of heaven, but is derived in a great measure from things of a worldly nature which appear as goods, and are not such, 4145; compare 4099, 4151. It is such, however, that the divine can be in it, and they who are in this good suffer themselves to be led by the Lord, for they are soft and yielding, 8986. It is called middle good, 4063, 4145, 4243. It is separated when worldly, corporeal, and terrestrial things are no longer regarded as an end, 4063. It is the good of the natural man that is separated from middle good, 4096, 4151. When the societies of spirits who are in middle good are in society with angels, it appears to them that the goods and truths of the angels are theirs; hence it appears when they separate that they have been deprived of them, 4151. Collateral good is so called because it does not flow in directly from heaven, they of whom it is predicated not having the Word, 4189, *ill.* 4197. It is predicated of good works within which is the good of charity, 4189. For the representation of collateral good, and its connection with the procedure of regeneration. See LABAN, JACOB, NATIONS.

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7. *Domestic Good.*—Natural domestic good is the good that man derives from his parents, which is interior from the father and exterior from the mother, *ill.* 3518. At the commencement of regeneration domestic good and the truth thence derived appear to man like genuine good and truth, 3556. The manner in which this apparent good, and its external delight, serves as the means of producing the genuine good that flows in from the Lord, is represented by Jacob simulating the person of Esau, and his taking two kids from the flock, and serving them to Isaac for venison, etc., 3516—3518, 3527, 3535—3542, 3548, 3550, 3552, 3563, *ill.* 3570. See Esau, Jacob.

8. *The Good of Remains* [*reliquiarum bonum*].—See Remains, and *The Good of Infancy*, below.

9. *The Good of Infancy.*—There are three kinds of good signified by remains; namely, the good of infancy insinuated to the tenth year; the good of ignorance insinuated during instruction, to the twentieth year; and the good of intelligence procured by reflecting upon good and truth, and by temptations, 2280. The good of infancy is not equal in kind to the good of ignorance, and much less to the good of intelligence, for as yet it is without knowledge, 2280. The good of infancy and the good of life, thence derived, are the same as natural good, and it is made spiritual by the implantation of truth, 3504. Good in man without truth is like the good of infancy, in which there is no wisdom, but the man is formed by truth, or the intelligence of wisdom conjoined with good, *ill.* 3726. The good of innocence and charity flows in from the Lord in early infancy, and in the succeeding age is drawn towards the interiors, where it is preserved by the Lord, in order to temper the states of life which are induced afterwards, 3793, fully illustrated 5135. Without this good, man would be worse than any wild beast, 3793. As the good of infancy is indrawn, evil enters into its place in the natural man, where the false copulates with it, and forms as it were a marriage; hence the necessity of regeneration, and the heavenly marriage of good and truth, 3793. With those who become regenerate there are continual changes of the states of good; thus the good of infancy is varied and changed into the good of boyhood, and so on to the end of his life, 4136. When the goods and truths of infancy and boyhood are recalled by those who are in evil, and applied to the confirmation of evils and falses, the spiritual life is destroyed, for then remains are consumed, *ill.* by the signification of stealing, 5135; compare 7601. See Thief. The good of infancy is the beginning of the new will, which is opened and continually perfected in adult age with the regenerate, but closed with the evil, *ill.* 9296; compare 9742. The good of infancy is the habitation of the Lord himself with man, 9296, *ill.* 9473. The good of innocence and charity is implanted in infants and children, to serve as a plane for the reception of truth, 10,110, 2306. See Remains.

The salvation of those in whom any good of infancy and early life yet remains, signified in the intercession of Abraham for the people of Sodom, 2277—2285. The good of life derived from the good of infancy desired by the rational man, signified by Isaac's desire to bless Esau and eat of his venison, 3496—3505.

10. *The Good of Life.*—All the good of life, in general and in particular, is comprehended in charity, 2388, 3324; see below, 3923.

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The good of life, or the affection of good, is from the Lord, and is insinuated by an internal way, man not knowing; but faith or the truth of doctrine is received externally, 2875, 3324, and citations. The good of life is not the good of the church, or spiritual good, until doctrinals are adjoined thereto, but only a potency which may become such, like the good of the Gentiles who are in ignorance of the Word, 3310, *ill.* 8002. The church is formed by the life of good and the doctrine of truth, 3305. The good of life, the good of truth, and the good of doctrinals are most distinct from each other; the good of life flows from the will, the good of truth from the understanding, and the good of doctrinals is of science, 3332. All the good with which man is imbued in infancy and childhood by the love of his parents and companions, etc., remains permanently with him, and becomes the good of life; without such good man would be worse than any wild beast, 3494. The good of infancy and the good of life thence derived is not spiritual, because it is without science, without intelligence, and without wisdom; but it becomes spiritual by the implantation of truth, thus by regeneration, 3504. The difference between the evil and the good in respect to truths is, that the latter have an affection for truth on account of good; hence the good of life derived from truth is the first state of reformation, 3539. When man is regenerating truth is apparently in the first place; but when he is regenerated the good of life is first, 3539. The procedure described through four successive states, 3603; see below (11), (20). At the commencement of man's regeneration the affection of natural truth appears to him to be the good of life, 3546—3548, 3556. The good of life consists in the works of charity, and charity is the holy principle of faith, *ill.* 3923. The good of life and the holy principle of faith comprise all things of the church, for the one is the external and the other the corresponding internal, 3921, 3964. All who are in the good of life, that is, who live in love to the Lord and charity towards the neighbor, are saved, 3986. All things in heaven and the church have respect to good and truth, thus all the truths of doctrine and all the goods of life are included in them, 4390. The good of life is made spiritual good by conjunction with truth, 7724. The veriest worship that can be offered to the Lord is from the good of life made spirtual, 7724.

The salvation of those who are in faith when they recede from evil, and thus come into the good of life, signified by the deliverance of Lot when the cities of the plain were destroyed, 2386—2393. The good of life procured from sensual truths and scientifics signified by Esau as a man of the field or hunter, 3309, 3310. The good of life given with the good of truth and the good of doctrinals signified by Esau sustained by the pottage of Jacob, 3331—3335. The good of life from the affection of good in the natural man, prior and superior to the affection of truth, signified by Esau as the greater son, 3494, 3603.

11. *The Good of Truth* is the good that exists from truth, thus it is truth appearing as good, 3295. The good of truth is the good done by man before he is regenerated, thus it is good done from the understanding, 3295; *ill.* 3310. The order in which man proceeds from his sensual state in becoming spiritual, is from doctrinals to the good of doctrinals, from the good of doctrinals to the good of truth, and from the good of truth to the good of life; when in the good of life the

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order is inverted, and he regards all truth and doctrine from good, 3332; compare 3603, 3701, 3882, 4538, 6396. The good of life is of the will, the good of truth is of the understanding, and the good of doctrinals is of science, 3332. Those who put faith and knowledge before charity, and thence derive the good which they do, are in the good of truth; and this good, compared with the good of charity, is hard and inflexible, 3459. The Lord conjoins himself with those who are in the good of truth, but not in the same way as with those who are in the good of charity, thus remotely, 3459, 3463. Those are in the good of truth who are in the doctrinals of faith alone, but as to life in good, 3463. Those who are in the good of truth have no perception of good, but only a kind of persuasion that such and such things are good and true because they are enjoined by their doctrinals; hence they are easily led into falses, 3463. The good of truth is predicated when truth is apparently in the first place at the commencement of reformation and regeneration, 3539, 3995. Before regeneration it is supposed that good consists in doing what the truth teaches; yet this is not good, but truth, 3603. The state of those who are in the good of truth compared with the state when good is regarded in the first place; that the latter is replete with ineffable wisdom and felicity, 3610. The good of truth and the truth of good are inverse in respect to each other before regeneration, but afterwards they are conjoined, 3669; *ill.* by an example, 3688. The good of truth is good derived from truth in the natural man; the truth of good the contrary, 3677. The good of truth is the affection of truth for the sake of life, for life is the good which is regarded in truth by those who are afterwards regenerated, 3865. The affection of truth without the good of truth, which is a life according thereto, is from self, and not from the Lord, hence it does not constitute the church, 3963. Goods flow in from the Lord while man is regenerating, and inapplies itself to his truths, from which it produces itself as the good of truth; after regeneration the priority of the good is acknowledged, and truth is apprehended as the truth of good, 3995; compare 4385. By reason of this inversion, the goods of charity are often called the fruits of faith, 3995. By good, simply so called, is meant the good of the will; by good of truth, the good of the understanding, *ill.* 4169. The good of truth indicates one of the states of good and truth in their procedure to conjunction, 4273, 4538. When man is in the good of truth he comes into temptations, but not before then, *ill.* 4274. The good of truth is truth that has passed from the memory into will and act, 4337, briefly, 4346, 4390; *ill.* 4538, *ill.* 4904, briefly 5295, *ill.* 5595, 6065, 6427, 7835, 8649, 9404. Truth passes into the will, and thus becomes the good of truth, by being first acted or done externally, 4353; compare 5351, 5526. It is when the good flowing in from the Lord meets with the good of truth in the will that the conjunction of good and truth takes place, 4337; *ill.* 4353, particularly 4984; compare 7056. The good of truth increases with man so far as he exercises charity from good will, thus according to the quality and degree of his love of the neighbor, 4390. The truth of doctrine becoming the truth of life is called the good of truth, 4539. By the good of truth, otherwise called the good of faith, is meant love towards the neighbor, or charity, 4581, 6289. The good of truth is the good of charity acquired by the

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truth of faith; it is called the celestial spiritual of the natural, 4598; or, more generally, spiritual good, 6065, 6289, 7835. Truth producing good, by passing into the will, is as a seed passing into the womb; its production in act is comparatively like going out from the womb; hence the import of regeneration or the new birth, *ill.* 4904. It is not truth, but only the good of truth, that is appropriated; that is to say, the uses derived from truth, *ill.* 4984. When the truth of doctrine enters into the will, and is applied to life, it becomes good, and from this good the new will is formed, 5526. By the good of truth is meant the same thing as the church, for the church and it are one thing with man, 5536, 5826, 7957. By the will, in which truth becomes good, is meant the new will formed in the intellectual part, and the good so procured is called spiritual in contradistinction to celestial good, which is implanted in the voluntary part itself, 5595; *ill.* 5733, 6065, 8521. The truth of good is predicated of the celestial church, because the perception of truth with them was wholly from good; and the good of truth is predicated of the spiritual church, because it is by truth they are led to good, 5733, 7957, 8458, 8521, 9404. The good of truth is as spiritual good, which is appropriated by being willed and done, 5820. The influx of the celestial internal is the truth of good; that of the spiritual internal the good of truth, *ill.* 5959. Those who are in the good of truth are in the internal of the church, but those who are in the truth of faith, and not in its good manifestly, are in the external, 6225; compare 7474. The good of truth is called the good of the spiritual church, or the good of spiritual truth, because it consists in what is done according to instruction in good, 6277, 7957. The good of truth is various according to the doctrines from which it is deduced; it is likewise more or less impure, 6427. The goods of truth, or goods in truth, are so various, that in myriads of myriads multiplied to eternity there could not be found one like another, *ill.* 7236. The good of truth is so called because it is derived from the reception of truth together with the good of charity; for when the truth is reproduced the affection also recurs to which it was adjoined; thus truth appears under the form of good, 7835; compare 3336, 7967. Those who live a life of charity are capable of receiving the truth of good or the good of truth, and all such are saved; in truth without good there is no faculty of receiving influx from the Lord, *ill.* 8321. The good of truth is truth both as to its origin and essence, for it appears as truth, and forms the intellectual part of the mind, but is sensated as good, and thereby forms the new voluntary part, *ill.* by the manna given to the children of Israel, 8458, 8521. The good of truth vanishes according to the degree of increasing concupiscence; and, contrariwise, all delight in the loves of self and the world vanishes according to its increase, 8487. On this account, and lest the spiritual life should sicken, the good of truth does not remain with man in its purity, but is tempered by the delights of natural pleasure, 8487. By the appropriation of the good of truth man is led to heaven, but he is not admitted into heaven, for he is not in the order of heaven until he acts from good, 8539, 8559, 9832; *ill.* 8722, 8772. By good from truth the spiritual church is meant, for that church is in good from truths, 9404.

The origin and procedure of the good of truth with those who become regenerate represented by the history of Esau and Jacob, 3232, 3233,

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3288, 3293, 3294, 3296, 3297, 3300, 3301, 3303, 3306, 3317—3320, 3325, 3336, 3470, 3493, 3494, 3502, 3508, 3509, 3589, 3550, 3563, 3576, 3588, 3599, 3601—3607, 3678, 3687, 3688, 4232, 4239—4241, 4247—4249, 4265, 4266, 4269, 4337, 4381—4387. The good of truth or good of faith, represented by the drink-offering, 4581. The good of truth, or the good of charity acquired by the truth of faith, represented by Israel, 4598, 5536, and citations, 5826, 6225, 6277, 6426. The good of truth appropriated, signified by bread or food, 4984, 5733, 5820, and citations; compare 5959, 6065; and as to manna, 8458, 8487, 8521, 8539. Faith in the will, forming the good of truth, signified by Simeon, 5526. The goods of truth, interior and exterior, signified by flocks and herds, 6065. The goods of truth signified by the armies of Israel, and by the people of Israel, 7236, 8321, 8722, 8772.

12. *The Good of Faith* makes the spiritual church; the truth of faith does not make the church, but introduces to it, 2669. The good of faith, that is, the life of love and charity according to the dictates of faith, is the veriest essential of the church, and no confidence or saving faith can be given except in that good, 2982. The good of faith is what is called in the Word charity towards the neighbor; and charity towards the neighbor is a life according to the ten commandments, 3249. The good of truth is sometimes called the good of faith, and it is predicated of all who are led to good by external means or instruction, 4581. Truth, when it is received in the will, becomes the good of faith, *ill.* 4984. When truth is received in the will, and thereby passes into the life, it becomes the good which is called the good of truth, or the good of faith, or spiritual good, or the good of the spiritual church, 6289. Those who are in the good of faith belong to the external church; those who are in the good of charity to the internal, 7474. So far as any one is in a state of peace from the good of faith, so far he is in divine providence, 8478. The good of faith consists in all that is deduced from the doctrines of the church with a view to use or life as an end, and so done from obedience; the good of charity, in what is done from the affection of good, 9230. The internal of the good of faith is the good of charity, which is spiritual; the internal of the good of charity, is the good of mutual love, which is celestial; the internal of the good of mutual love is the good of innocence, in which is divine good proceeding from the Lord's divine human, 9473, 9683; and with regard to the corresponding heavens, 9670, 9673, 9680, 9682, 9741, 9812, 9873, 10,270; see below (17). The good of faith is from illumination by light proceeding from the Lord, for that light is truth, and when it forms a new will in the intellectual part of man it becomes good, 9742. Those who are in the ultimate heaven, signified by the court of the tabernacle, are in the good of faith, 9742.

13. *The Good of Doctrine* is love and charity, the truth of doctrine is faith, *ill.* 2572. See Doctrine, especially (2) (4): Charity (1): Faith.

14. *The Good of Scientifics.*—Scientifics cannot enter into the memory unless they are introduced by some affection, which afterwards inheres with them; hence they form a kind of marriage with their own goods, and as goods are respectively interior, scientifics are the receptacles of good, *ill.* 5489, *ill.* 5881, *ill.* by the case of instinct with brute animals, etc., 6323; briefly *ill.* 8005. Scientifics (understand

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scientifics and their own goods conjointly) are also the receptacles of the goods of charity and faith, *ill.* 5213; compare 1472, 1486, 4965; *ill.* 5201, 5373, *ill.* 6004, 6022, 6071, *ill.* 6077, *ill.* 6751, *ill.* 7770, especially 9922, and citations of seriatim passages. The good of scientifics is the delight arising from scientific truths, 5670. See SCIENTIFICS, VESSELS.

15. *Rational Good.*—The man who is in truth without the good of charity, thus rational truth alone, is morose and pugnacious, *ill.* 1949—1951, 1964. Rational good is mild and clement, patient and yielding, for it is the good of love and mercy, hence it never fights, and yet is always victorious, 1950. Rational good is never subjected by evil because it is divine, and no evil can subsist within its sphere, 1950. The Lord was never tempted as to divine rational good, but as to truth, *ill.* 2813. The life of charity is perfected according to the quantity and quality of truths, for they are the vessels of good, and good constitutes the rational state when it becomes the life of truth, 2189. Rational good, to which truth is adjoined, has much in it derived from worldly delights, because it is not formed from truths alone, but also from sensual and other delights into which spiritual good is insinuated by the Lord, 2204. Rational good is procured by reflection on good and truth, and by temptations consequent thereon; how superior it is to the good of infancy and the good of ignorance, 2280. The genuine rational principle *is* from good and *exists* from truth, 3030. The good from which it is, flows in by an internal way; the truth by which it exists by an external way, 3030. Rational good formed internally is the ground itself; truth is the seed inseminated therein, 3030. The influx of good into the natural mind is through the rational, thus by an internal way; but truth flows in by the sensual faculties, especially those of hearing and sight, 3098. The conjunction between good and truth is not where their first confluence takes place in the natural mind, but in the rational; hence truth must be first elevated out of the natural sphere into the spiritual, 3098; see below, 3952 (21). Only those truths are received, when they are elevated into the rational sphere, which agree with rational good, and by insertion and insemination therein can act as one with it, 3101. The election of truth is effected by the illustration of the natural man, and the natural man is illustrated by the influx of good, 3102, 3141, 3166, 3167. Truths are not initiated into good without the most exquisite exploration and caution, to prevent the least minimum of what is false being conjoined thereto, 3110, 3116. See INITIATION. The influx of good is at first remote, because it can only be received as instruction proceeds; the initiation and conjunction of truth is also according to the quality of instruction, 3141. Good can only flow in, and thus the rational state be formed, as the loves of self and the world, or evil lusts and false persuasions, are removed, 3142, 3147. Man is not born rational, but with the potency of becoming rational by the acquisition of truths, and their conjunction with good, 3161, 3175. It is good that elects to itself and forms the truth to which it may be conjoined; for it acknowledges nothing for truth but what agrees with itself, 3161, 3570; *ill.* 9034, 9079. The affection of good and the affection of truth in the natural man are as brother and sister; but the affection of truth elevated therefrom into the rational, and there conjoined with good, is as a married woman,

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3160. The good into which truth is initiated, and with which it is conjoined in the rational mind, is the love of God and the neighbor; for from this love all human good is derived, 3175. When truth is conjoined with this good, thus when man is regenerated, the one is infinitely multiplied and the other infinitely fructified; for their offspring is from a legitimate marriage union, 3186, 3987. The affection of truth and perception of good first come together when the latter relinquishes mere scientifics, and flows spontaneously into life, *ill.* 3203. When the rational state is formed, good and truth are both conceived together in the natural mind, namely, from rational good as a father, and rational truth as a mother, 3286, 3299. Both together, namely, rational good and truth, are called the soul, but still good is the principal, and truth clothes it as with a tender vessel or body, thus good is interior, within truth, 3299. The marriage of good and truth, thus the rational principle, is barren as regards truth, except in so far as it can flow in and regenerate the natural, 3286. Rational good flows in without truth, thus immediately into the good of the natural man; and also mediately by truth, 3314, *ill.* 3563, *ill.* 3570, *ill.* 3573, briefly, 3616. By the mediation of its own truth, or the good of the natural man, it also flows into the truth of the natural, and thereby into its good, *same numbers.* Hence the conjunction between the good of the rational degree and the good of the natural, is stronger than that between good in the one degree and truth in the other, 3314, 3564. Good and truth produced in the natural man are called the offspring of the rational; still it is not the rational that produces and begets them, but influx thereby from the Lord, 3494, 3513. Rational good is manifested as a certain fire of life glowing in the countenance, and rational truth as the light of that fire; natural good appears as a more obscure fire; corporeal good as hardly anything but a heat, 3527; compare 4906. When rational good flows in by the medium of truth, it is only somewhat similar to good that is manifested in the natural man, and not genuine; for it is good in the outward form, but truth in the interior, 3563. The good of the rational man consists of the ends of life which have good for their object, namely, the good of the neighbor, and thus the Lord's kingdom, *ill.* 3570. This good, when it flows in, appropriates nothing in the natural but what accords with itself; the remainder is relinquished as the means of introducing still more that is accordant, 3570; see below, 3972, etc. (21). It conjoins itself with good first, and with truth afterwards, 3570, 3576; compare 3160. Its conjunction with the good of the natural man is immediate and close, when man is so led by the Lord as never to intend and think anything but what is good, 3573. Its conjunction could never be effected except by innumerable means, which are treated of in the internal sense of the Word, 3573. When it flows into the natural man, the good of the rational appears in a common form, and hereby it produces truths almost as life produces fibres in the body, and disposes them to use; by truths thus disposed into celestial order it produces another good, whereby truths are again formed; and so on in successive derivations, 3579. The good of the rational is like a seed planted in the good and truth of the natural man as ground, and there producing and multiplying itself, *ill.* 3671. Rational truths are the interior intuitions and perceptions of things; their good, the blessing and happiness of

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the will; the mediation of the natural man between the rational and corporeal briefly explained, 4038. The rational mind is more pure and perfect than the natural, because it is more interior; hence it is adapted to the reception of interior goods and truths, 4612.

The rational man as to truth without good represented by Ishmael; its origin by his parentage; its procedure by his history, 1944—1946, 1949—1951, 1963—1965, 2076—2078, 2087—2090, 2099, 2100, 2105—2112, 2610, 2650—2661, 2668—2718, 3262—3277. The internal man as to good represented by Abraham, and as to truth by Sarah, 1468, 1901, 1904, 2063, 2173, 2204, 2507, 2588, 2618, 3030. The rational man, from the marriage of good and truth, represented by Isaac and his history, 2066, 2081—2085, 2092, 2093, 2139, 2188—2196, 2203, 2204, 2610, 2615—2649, 2666, 2719, 2772, 2783, 2802, 2813, 2824, 3024, 3194—3200, 3209—3212, 3278—3283, 3365, 3372, 3384, 3392—3395, 3404—3409, 3416, 3419, 3436, 3449, 3463, 3471, 3492, 3498, 3554, 3563, 3572—3603, 3658—3688, 4611—4621. See Abraham *(Supplement)*, Ishmael, Isaac.

16. *Celestial Good and Spiritual Good.*—Celestial good is love to the Lord, and truth derived therefrom is love to the neighbor or spiritual good, 2227, 2507. Celestial good is the good of love to the Lord; spiritual good, the good of charity towards the neighbor, *ill.* 2718, *ill.* 3240, 4138, 4982, *ill.* 5365, *ill.* 5922, 9277, 10,261. Celestial good is love to the Lord, and its truth is the love of the neighbor; spiritual good is charity towards the neighbor, and its truth, the doctrine of charity, thus, faith, 3240. The celestial are in the good and truth of love; the spiritual, in the good and truth of faith, 3240, *ill.* 4581, *ill.* 10,577. The good of faith and the good of charity are both called spiritual good, and that spiritual good is from the Lord, *ill.* 3470. The natural man could have no knowledge of spiritual good and truth except from revelation, thus, it can only be derived from the Word, 3768. The good of one's neighbor and country and the good of the church are made spiritual good by the conjunction of good with truth, *ill.* 3951. There are two kingdoms most distinct from each other in heaven; the celestial kingdom consisting of those who are principled in love to the Lord, and the spiritual kingdom consisting of those who are principled in charity towards the neighbor, 4138, 2669, 3240, 3246, 3969, 4138, 5922, 6435, 9670, and citations; *ill.* 9741, 9780, 9873; *ill.* by the heart and lungs, and by the will and understanding, 3887—3888, 9817—9818, 9993, 9995. There are three distinct planes or receptivities of influx from the Lord, the first or interior of which is the conscience of spiritual good and truth formed in the rational man, *ill.* 4167, 2046. The celestial are they who are in the perception of good and thus do good from good, 4169. In general, all good that is of love and charity is called celestial, and all truth that is thereby of faith and intelligence spiritual, 4286. Spiritual good, in the Word, is called charity, and it consists in doing good for no selfish end, but from the delight of the affection; no one can come into this good except by regeneration, 4538. The good of love is called celestial good, the good of faith spiritual good; and that the former is received by an internal way from the Lord, the latter imbued externally, 4581. Those who are in the good of celestial love are most conjoined to the Lord, for they dwell in a state of innocence in the inmost heaven, 4750. Celestial good flowing

in from the Lord forms the new voluntary part in the natural man, and spiritual good the new intellectual part, *ill.* 5351—5354, *ill.* 5510, particularly 5526. The new will is formed by the confluence of truth received externally with good received internally from the Lord; thus the truth is made good by being willed, and such good is spiritual, 5595, *ill.* 5826. Spiritual good, or the will of that good, is formed in the intellectual part, celestial good is received in the voluntary part, 5595, 2715, 2954, 3235, and citations of seriatim passages; 4328, *ill.* 4493, *ill.* 5113, 6296, 7233, *ill.* 8521. Spiritual good constitutes the internal of the church, for it consists in the light of heaven and has in it the affection of good and the perception of truth, 5965, *ill.* 6256; compare 7992, 8042. Spiritual good is the good of truth, for it originates from the understanding; but celestial good originates from the will, 6065, 6647. Spiritual good is called the good of faith, the good of truth, and the good of charity, thus the good of the spiritual church, 6225, 7836, 9277; see below, 6435. Spiritual good is predicated both of the natural man (when regenerate) and of the rational, but the former is in obscure perception compared with the latter, *ill.* 6256, 6289, 7233, and citations; compare 3374. Spiritual good is various, because derived from various doctrines, and is also impure, *ill.* 6727, *ill.* 2715, 2718. Celestial good in the internal is the good of love to the Lord, and in the external the good of mutual love; spiritual good in the internal is the good of charity towards the neighbor, and, in the external, the good of faith, *ill.* 6435, 9680, 9741, 9780, 9873; compare 6366, 9993, 10,077—10,079. Spiritual good is the good of life when it is invested with truths, as a soul or essence with a body, 7724. Spiritual good derives its quality from the copiousness and connection of the truths of faith, 7761, 7977. Spiritual good has the church and the salvation of others for its end, and cannot be given to those who are only in the external delight of truth, *ill.* 8977. When the truths received into the memory come under the intuition of the internal man, such truths are elected as agree with good flowing in from the Lord, and conjoined thereto; these elect truths are understood by the truths of faith, and good thus formed by spiritual good, *ill.* 9034, 9206; practically, 4538; see below (21). None but those who are in spiritual good can confess truth from faith; but without such good the truths of faith may be confessed from doctrine, 5747. Spiritual good is the proceeding of celestial good, and invests or clothes it, *ill.* 9817. Celestial good is that of the love of doing truths derived from the Word for the sake of good, thus for the sake of the Lord, 10,252. Celestial good is brought into existence with man by truths received externally into the memory, out of which they are elevated, first, by a life according to them, and afterwards by the love of them, in which case they form celestial good, 10,252, 10,266. Celestial good both exists and subsists by truths, which are disposed in order from inmost to outmost, thus one series within another, the ultimates containing all being composed of sensual truths or scientifics, 10,252, 10,266. The generation and formation of celestial good is entirely dependent on the acquisition of truths, and their orderly arrangement in the mind; and this takes place from whatever affection truths were at first acquired, providing only the evil affections are successively put off, and the man purified, *ill.* 10,266. As to the middle good or state called celestial spiritual, 4277, 4278, 4286, 5805; and that called

the spiritual of the celestial, and the celestial of the spiritual, 4586. Celestial spiritual good is the medium by which the good of mutual love and the good of charity are conjoined, or the celestial kingdom and the spiritual, 6435. Spiritual and celestial good freely given by the Lord to those who are receptive of them is denoted by his grace and mercy, *ill.* 10,577. See GRACE. From the want of knowledge concerning spiritual good it has become a question, especially among the learned, in what the highest good consists; and there is scarcely any one who knows that it is perceived from mutual love or the good of charity without any end of self and the world, 5365. For the representation of celestial and spiritual good, see GOLD, COLORS, PRECIOUS STONES, BREAD, WINE, FOOD, FEASTS, OIL, FAT, etc.

17. *The Good of Love, the Good of Mutual Love, and the Good of Charity.*—The good of love is predicated of those who are led to good by the internal way, thus of celestial good, *ill.* 4581, *ill.* 10,577. There is celestial good of love and spiritual good of love, and these two goods are opposed to the two evils of the loves of self and the world, *ill.* 4750. The good of love is a spiritual fire, and the affection of that good is its proceeding heat, *ill.* 4906. The good of love is the heat proceeding from the Lord as a sun, 9490. All good is either the good of love to the Lord, or the good of love to the neighbor, by which men and angels are conjoined one with another and all to the Lord; all evil, on the contrary, is either of the love of self or the love of the world, and is the cause of disjunction, 4997. The good of love is interior, the good of charity respectively exterior, *ill.* 9263. Such is the communicative nature of the good of love, that when it is said to be *in* any one, it is also as truly said to be *from* him, for its desire is to impart all its own to others, 9310. The good of love is celestial, and it is by it that spiritual good exists, and by which angels and men are conjoined to the Lord, 9817, 9874. The good of love is the internal good of the celestial kingdom; *the good of mutual love*, its external, *ill.* 6435, 9680, 9741, 9873, 9912. The good of mutual love is in the place of faith to the celestial, for with the spiritual, faith or the good of faith, is external, 6435, 9680; see below, 9404. The good of mutual love and *the good of charity* coincide together as internal and external; for the good of mutual love is the external of the celestial kingdom, and the good of charity is the internal of the spiritual; the difference between them not previously distinguished by the author, 6435; compare 5922. The good of mutual love is more interior than the good of charity, because it is generated out of the rational man, while the good of charity is generated out of the natural, 6435. The good of mutual love and the good of charity are not conjoined as the internal and external of one and the same degree, but by a middle good which is called celestial spiritual, 6435; compare the illustrations, 4277, 4278, 4286, 5805. The good of mutual love is celestial good as formed without truths; good formed by truths is spiritual, 9404. The good of mutual love is the celestial love of truth, 9466, 9912. Good in man makes his heaven; the good of love the inmost or third heaven, the good of charity the middle or second heaven, and the good of faith the first or ultimate heaven, *ill.* 9741. The three heavens are comprised in two universal kingdoms, the celestial and spiritual, each of which is internal and external; hence, the good of the inmost heaven is interiorly the good of love to the

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Lord, and exteriorly the good of mutual love; that of the middle heaven is interiorly the good of charity towards the neighbor, and exteriorly the good of faith; and that of the ultimate heaven is the externals of both, which coalesce together, 9741. The good of mutual love flowing in gives existence to the good of charity, for there is no good which does not depend from some interior good, and the order of their existence within one another denotes the order of influx, *ill.* 9912. The good of mutual love is the external good of innocence; and unless the good of charity have innocence within it, it is not the good of charity, 9912. Those who are in the good of charity are in the internal church, those who are in the good of faith in the external, *ill.* 7474. The good of charity, or spiritual good, derives its quality from the copiousness of the truths of faith by which it is formed, and from their connection one with another, hence it is called also the good of truth, 7759, 7760, 8658. The good of charity in the interior man is the good of spiritual life, and it comes to perception as what ought to be, or duty, and makes the soul content; in the exterior man it is the good of natural life, and is sensibly perceived as delight, 9103. In the other life, the interior good of charity also comes to sensation, thus, is perceived as delight, 9103. The good of love to the Lord makes the celestial church; the good of charity towards the neighbor the spiritual church, 9277. No one can be in the good of charity from himself, for it flows in from the Lord; but man can remove the evils which obstruct its reception, and then it is freely given him and forms his new will, *ill.* 5354, *ill.* 5526, 5595. See CHARITY, LOVE.

18. *The Good of Innocence.*—The innocency of infancy is only a plane to receive genuine innocence, which is the innocence of wisdom, briefly, 2280; *ill.* from experience, 2306; *ill.* and *sh.* 5608, and citations. It is innocence that makes good to be good, 2526, 10,021. Unless innocence, which is the same thing as love to the Lord, be within charity it is not charity; and unless charity with innocence in it be within the works of charity, they are not works of charity, 5608. The goods of innocence and charity are both interior and exterior, 6529—6532. The good of innocence is both interior and exterior, because the Lord flows in by innocence and vivifies good, and good is interior and exterior, *ill.* 7840. The Lord, who is innocence itself, flows in into the inmost heaven immediately, because innocence reigns there, but into the second heaven mediately, 7836. It is by the mediate influx of innocence that the societies of the second heaven are arranged according to their goods; and when the state of any society is not full enough for the innocence flowing in, other societies are conjoined, *ill.* 7836. They are in innocence above all others who are in the third heaven, because the good of innocence is the good of love to the Lord; they are also the most wise, for innocence and wisdom dwell together, 7877. The good of charity or innocence, in the external man, is of the same quality as the good of infancy; a series of passages concerning innocence cited, 10,021. The difference between the innocence of infancy and the innocence of wisdom is, that hereditary evil is within the former, and innocence is without; while innocence is within in the latter case, and hereditary evil without, 4563; the difference further *ill.* 9301, and citations. The good of innocence exists in three degrees, interior, middle, and exterior; for it is the essential itself of all good, and is thereby in all

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truth, 10,132, 10,133. The good of innocence is to acknowledge that all truths and goods are from the Lord, and nothing from man, thus it is to be led by the Lord and not by self, 10,210. Without the good of innocence there can neither be love to the Lord nor charity towards the neighbor, nor a living faith, for it is the one and only thing that receives the Lord, 10,131. As to the good of external innocence represented in the sacrifices, 9391, 10,021, 10,132, 10,135, 10,210. As to the good of internal innocence and middle good so represented, 10,042, 10,132, 10,134, 10,210.

19. *Christian Good* is the good of charity towards the neighbor, without which the truths of the church cannot exist in any order, *ill.* 5704. No one can be led to Christian good except by the truths of faith, 8516, particularly 8635—8640. By the good with which truths are to be conjoined is meant no other than Christian good, 8754. All Christian good, or spiritual good, has in itself the truths of faith, for it derives its quality from those truths; if it does not derive its quality from truths, it is not Christian good but natural good, which is not saving, 8772.

20. *Its Procedure with those who become Regenerate.*—Good is not good, neither is it made fruitful, until man is regenerated; because before this there is not in good its essential soul, 3186. While man is in his unregenerate state it is evil that he believes to be good, and the false that he believes to be true, *ill.* 3701, 3793 end. It is necessary for man to be instructed in what is evil and false and in what is good and true, for without knowledge no one can be imbued with any good, 3701. In the first state of those who are regenerating it appears that good and truth are from themselves, and to this opinion they are relinquished for the reasons explained; when regenerated they believe that good and truth are from the Lord, and the angels sensibly perceive that it is so, 874, 2946, 2960, 2974, 3310. The good that is done by man in the first state of regeneration is not the good of faith, nor is the truth that he thinks really truth, because the good of faith is not in it, 874. In the second state the good of charity, which is good from the Lord, is received, and then faith becomes living, *ill.* 880. In this state natural good is as the vessel of spiritual good, and spiritual good of celestial; thus life from the Lord pervades all, 880, 1420—1422. So long as man is not regenerate the good of the external man is at enmity with that of the internal; and, so far as they cannot be brought into correspondence, the former must be separated, 1577. The apparent goods and truths which occupy man before regeneration are mixed with evils and falses, but they are excused by ignorance and the absence of actual evil, 1667. The good acquired in temptations is the good of intelligence or wisdom; but there are less degrees of good without temptations, namely, the good of infancy and the good of ignorance, *ill.* 2280. Good from the Lord continually flows in, but it is only received by man so far as he recedes from evil; otherwise it cannot be applied to his truths, for the evil of life impedes, 2388, 2411. The good of life or the affection of good, is insinuated from the Lord by an internal way; the truth of doctrine or faith is received externally, 2875. The truths thus received are conjoined to the affection of good, and thus good is received in them as vessels, so far as man freely submits himself, 2875. Good continually flows in from the Lord; but unless the natural man is

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prepared for its reception by purification from evil, it is perverted or suffocated, 3142, 3147. Good is infinitely fructified, and truth is infinitely multiplied after their conjunction in the heavenly marriage by regeneration, 3186, 5345, 5355. In order to regenerate man the good of charity is insinuated from the Lord into his rational mind, and to this good is adjoined truth received from the natural; by the rational principle thus formed, the natural man is at length brought into correspondence with the spiritual, 3286. In the regeneration of the natural man its good and truth are conceived together; namely, from rational good as a father, and rational truth as a mother; for it is good that imparts life by the medium of truth, 3299. Natural good is connate with man, but not truth, on account of hereditary evil; nevertheless truth adheres to good with some power, 3304. It is good that forms the ground of regeneration; thus, in which the Word can be inseminated, 3310. Good producing itself according to instruction and doctrine forms the first state of regeneration; when regenerate, man no longer does good from doctrinals, but from love and charity, *ill.* 3310. In the first state of regeneration the doctrinals of truth are stored in the memory without order; but they are introduced into order by good flowing in, which appears as the affection of truth, and appetites the truths that are agreeable to its own state, 3316, *ill.* 3570, 5704; see below, 3579. The spiritual man, when he is regenerating, proceeds from the doctrine of truth to the good of life, but when he is regenerated the order is inverted; for from the good of life he now regards the good of truth; from this again the good of doctrinals; and from the good of doctrinals, the doctrinals of truth themselves, 3332; compare 3603, 3701, 3882, 4538. Some affection always adjoins itself to whatever enters the memory; and, when the affection recurs, the memory of the thing recurs, thus they are always reproduced together; in this manner the doctrinals of faith are associated with the affections of various loves, and, as far as possible, with the genuine affection of charity, 3336. Regeneration commences when the affection of good, to which the things of the memory are thus adjoined is inspired by the Lord; for the remains of former states are now reproduced, and by these, as a medium, falses and evils are removed, 3336. See Remains. In the process of regeneration the truths adjoined to natural good are as fibres which are led and applied into form by interior good; thus the state of natural good is re-formed, 3470. Man is first regenerate when the understanding and the will are united, and thus capable of acting as one; for then good can be done from good, 3539. Good proceeds into the natural man by the medium of truth at the commencement of regeneration, and manifests somewhat similar to good; but it is in inverted order, and hence not genuine, 3563. Its procedure in the formation of genuine good is like that of the soul which forms the child in the ovulum and womb of the mother, *ill.* 3570; see below, 4904. By the common form in which it first presents itself it disposes the natural mind into order, and forms truths; by these again it produces good, and so on, 3579. Regeneration proceeds at first by ascent from truth to good; afterwards its procedure is from good, whence all truth is regarded as from an eminence, thus by descent, 3882. While regeneration is proceeding, man is preserved in a middle good to the intent that genuine goods and truths may be introduced, after which it is relinquished, 4063; and the

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illustrations, 3665, 3690, 3972—3974, 3982, 3986, 4145. The good into which they who become regenerate are first initiated, is the good of the sensual things of the body, or pleasure, 4117; compare 8410. States of good are varied and changed with the regenerate from infancy to the end of life, but of these changes man is in utter ignorance because there are no knowledges at the present day concerning good and truth, 4136. There are two general states with the man who is regenerating; the first, when he is led by truth, and the second, when he is led by good; and until he is led by good he cannot come into heaven, 8516, 8539, 8559, 8754. The regenerate come into temptations when good assumes the first place, and begins to rule over truths, *ill.* 4256, *ill.* 4274, 4275, 5773. It is the conjunction of truths with good from the Lord, which takes place in the natural man, that constitutes regeneration, *ill.* 4353, 4380. Goods and truths were implanted by the Lord in the voluntary part with the man of the most ancient church, and in the intellectual part with those of the ancient church; thus the influx of the good of love was received by the former in the will, but with the latter a new will was created by regeneration, *ill.* 4493, and citations. The new will is formed when truth is received by the will comparatively as seed is received by the womb; when this takes place good produces itself in act, or goes out from the womb and is born, *ill.* 4904. When man is first regenerated good does not appear, but secretes itself in the interior man, but truth manifests itself, *ill.* 4925. There can be no influx of good from the Lord unless the natural man be regenerated; thus, unless good flow out into life, 5828, 6299. When man is regenerated good increases itself by truths, and truths are continually multiplied from good; thus the angels are perfected to eternity and yet cannot arrive far beyond the first degree of wisdom, 6648. When man is first reformed good is mingled with evils and falses in the external man; but in the midst is divine truth operating into every individual part of the external, and continually flowing in with good and truth, 6724; compare 3993, 3995, 4005. The evil and infernal spirits are permitted to assault truths but not good, for in all good the Lord is present; hence the evil come into torment and cast themselves into hell when they draw near it, 6677, 7474. Goods and truths are planted in man by temptations, but they are not arranged until after temptations, for it is only by the procedure of good that arrangement can take place, and good proceeds tranquilly, 8370; compare 5704, 5709, particularly 8754. The arrangement is from divine good by divine truth, and it commences when man begins to act from good; because so long as he acts from truth he is tempted, 8643, *ill.* 8648, 8658. The good of the internal regenerates the good of the external man, but not before its own state is filled, *ill.* 9103. Good itself is first infused in infancy and childhood, when it forms the commencement of the new will; it is afterwards either closed up by evils of life, or it produces itself and is perfected by the truths of faith, *ill.* 9296, 9742. Man can only be regenerated by good, that is, evils and falses can only be removed so far as he can be held in the good of charity, *ill.* 9937. His state is altogether according to the formation of the understanding by truths, and the will by goods from the earliest age, *ill.* 10,298. The whole man is formed according to his good, and not to truth without good; for when he is in good as to the will, he is in the truth of that good as to the understanding, *ill.* 10,367. The

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regeneration of man is by good, but he is led to good by truth, the will consenting thereto, etc., *ill.* 10,367. See REGENERATION, FREEDOM.

21. *The connection of Good with Truths.*—Truth is the form of good, and is formed in man according to the quality of his good, 668. Truths cannot be regenerated except by goods and their delights, 671. Goods and their delights constitute the life of man, and they communicate their life to his truths, 678. No scientific or rational truth is communicable from the beginning to the end of life except by the delight of some good, 678. Goods and truths are the genuine foods of man, by which the Lord operates his regeneration, 679, 680. The true life of man consists in good and truth, for it is only in good and truth that there can be life from the Lord, 3623. The truth of faith can only be rooted in man by the good of faith, that is, by the good of charity, *ill.* 880. There is external good and truth, and internal good and truth; and they ought to correspond together and act as one, 1577, 1581. The true rational principle consists of good and truth; good being its soul or life, and truth accepting its life from good, 1950. Truth, in this case, is formed by good, and may be called its own proper form, thus it partakes of the same celestial quality, 1950. The affection of good and the affection of truth are distinct things, and are respectively predicated of the will and the understanding; hence the union of good and truth is likened to a marriage, 1904. The affection of good consists in doing good from the love of good; the affection of truth in doing good from the love of truth; the former is predicated of the celestial man, the latter of the spiritual, 1997. Good and truth considered in themselves have no life, but are only instrumental to life, which they derive from the affection of love; hence the quality of good and truth is according to the quality of the love or life, 1904. The multiplication of truth from good with those who are in charity, thus who are in the heavenly marriage, is so immense as to be inexpressible, especially so in the other life, 1941, 1997. The marriage of good and truth is continually represented in the historical parts of the Word, because it prevails everywhere in the Lord's kingdom both in heaven and earth; all nature likewise subsists from that marriage, 2173, 2184, 2508. Man is reformed and regenerated by the knowledges and scientifics of truth continually implanted in good, that is, in charity, and their accepting the life of charity, 2189. Goods are born and brought to maturity by the truths of faith, and hence they derive their quality from the quality and quantity of such truths, 2190. Truth derived from good, in the genuine sense, is spiritual good, which is love towards the neighbor; celestial good is love to the Lord, which is love derived from the Lord, 2227. The truths of faith are the vessels recipient of good, and they receive good in the degree that man recedes from evil, otherwise good cannot flow in, 2388. With those who are in the affection of truth, there is also the affection of good, but it only comes to their perception obscurely; but with those who are in the affection of good, and thereby in truth, its distinctions are clearly perceived, 2425. Good and truth are always proportionate to one another both in measure and degree; thus, where there is little good there is little perception of truth, 2429. Truth is not truth unless it contain good within it, 2434. In the Lord himself there is a marriage of divine good and divine truth, and all understanding and reason and science are conceived from a similar

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marriage in man, 2508; fully *ill.* 2588: and as to perception and conscience, 2831. Interior truths may be known, but they can never be received except by those that are in good, 2531. The proceeding of divine good flows in into every man, but its reception is according to his rational apprehension of truths; hence it is of the greatest moment that truths be genuine, 2531, 7759; see below, 7887. Those who are in the good of doctrine, which is love and charity, are in the truth of doctrine, which is faith, *ill.* 2572. All good is of the voluntary part of man; all truth of the intellectual part, 2781. Good and truth with the spiritual is implanted in the intellectual part; with the celestial in the voluntary part; hence the spiritual have no perception of good and truth like the celestial, *ill.* 2831; see 4493 (20). So far as any angel, spirit, or man, receives good and truth from the Lord, and believes that they are from him, so far he is in his kingdom, and contrariwise, 2904. The spiritual who have no perception of good are introduced to good by truth, hence they are called the redeemed or those bought with silver, 2937. What is false cannot be conjoined with good, nor what is true with evil, *ill.* 3033. To prevent the conjunction of anything false with good, or of anything true with evil, a most exquisite exploration takes place, *ill.* 3110, 3116. See INITIATION, EXPLORATION. Those who are in the affection of good are receptible of all truth according to the quantity and quality of the good within them, 3033. When good is formed so as to be intellectually perceived, it is called truth; hence truth is the form of good, and in itself is good, 3049, 3121. No one is affected with any scientific or truth but for the sake of use; hence the use makes it to be good, and such as the use is such is the good, 3049. When the natural man is illustrated by influx from the rational, good sees and acknowledges its own truth, and truth its own good; thus they can be conjoined, 3101, 3102, 3179, 4358, 10,555. Good does not conjoin truth unless there be innocence and charity present with it; when this is not the case it is adjoined to some apparent good, 3110; see below, 7056. There is nothing in the universe, that is according to order, but what has reference to good and truth, and in man to the will and understanding as their receptacles, 3166, *ill.* 3704, 4390, 5232, 7256, 10,122. Good and truth are conjoined by mutual acknowledgment and consent; when truth perceives in itself the image of good, and in good the very effigy of itself, 3179, 3180, *ill.* 9079, 9495. It is with good and truth as with offspring, for they are conceived, carried in the womb, born, and afterwards grow up to maturity; these being so many states of their progress, or conjunction, 3298, 3308, 3570. These states succeed each other from infancy to old age, and with the good are continued to eternity; thus the angels are continually growing more perfect, 3308, 8772. Good and truth are conceived together in the natural mind, from rational good as a father, and from rational truth as a mother; and these together are called the soul, 3299. When good and truth are predicated, their subjects are to be understood, namely, those who are in good and truth, 3305, 4380. They are spoken of in the abstract by the angels, because they are not willing to attribute good and truth to themselves, and because all heaven is filled therewith; the ancients also were accustomed to speak of them abstractly, 4380. When good first appetites truth, it appears under the form of the affection of truth, 3316; see below, 4247. Truths, and whatever else is contained in the memory of the

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natural man, form an undigested and chaotic mass, until good flows in by regeneration and discriminates and reduces all to order, 3316. It is according to the appearance, and to the procedure of regeneration with the spiritual man, that truth is held to be prior and superior to good, or faith to charity, but this appearance is a fallacy, fully *ill.* 3324, 3325, 3330, 3336. Hence truth is apparently in the first place when man is regenerating; but the good of life is in the first place when he is regenerated, 3539, 3546—3548, 3563, 3570, 3576, 3601, 3603, 3610, 3701, 3863, 3995, 4247, 4256, 4337, 4925, 5351, 5354, 5747, 6247, 6396. See DOCTRINE (4), TRUTH. Good from the Lord, or divine good, cannot flow in unless there be truths, for truths are vessels of good, and without them there is no recipiency or state corresponding to good, 3387. Truths or appearances of truth are imparted to man in order that divine good may form his intellectual part thereby, and thus the man himself; when they are not received there can be no rational or human good, consequently no spiritual life, 3387. Appearances of truth are also given to man and acknowledged for truths when genuine truths cannot be received, because the divine good can still flow into them, *ill.* 3387, 3388. To know good and truth is not to have them, for that is to be affected with them from the heart, not from the loves of self and the world, 3402. It is of the divine providence that no one is admitted into the acknowledgment and affection of good and truth further than he can remain in them, on account of the peril of eternal damnation, 3402. So far as man comes into what is evil and false, good and truth are removed into the interiors, which is occasioned by the angels receding from him and evil spirits drawing nigh, 3402. If good and truth be formed in the natural man, which is done by the influx of the rational, it is an image of heaven, but if evil and the false, it is an image of hell, 3513. The genera and species of good and truth are innumerable, even when they appear and are expressed as one, 3519, 3677; see below, 4005, 4149. Every truth also has its own good, and every good its own truth, and these must be conjoined in order to their being anything, 3540, 3599, *ill.* by the will and understanding, 9637, and by esse and existere, etc., 10,555. The truth of good is produced in the natural man by the influx of the rational, which is both immediate and mediate, 3575. The common good produced from the influx of the rational man disposes the truths of the natural into celestial order, and thereby produces another good, by which again other truths are formed, and so on successively, 3579, *ill.* 4005; see below, 4302, 5912, 9258. Goods and truths consociate to form a society, and at length a state *(civitas)*, and this from the form of heaven, and influx thence, 3584, 3612. Truth has no life from itself but from good, for it is nothing but a vessel recipient of good, *ill.* 3607, and citations. When truth is deprived of self-derived life, it is then conjoined with good, and by good receives essential life, that is to say, life from the Lord, 3607. Truth is first deprived of its self-derived life when good begins to be regarded in the first place, and thus to acquire the dominion, 3607. The state of the life when truth is in the first place compared with its state when good is; that the former resembles the sordid life of brute animals, and that the latter is replete with wisdom and ineffable felicity, 3610. There is a continual endeavor on the part of good with the regenerate to restore the state according to

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the order of heaven, that truth may be subordinate, *ill.* 3610. When this order exists in the mind innumerable things are known and perceived concerning good and truth, and this more and more distinctly; at length the proximities of good and truth, such as they are in heaven, and heaven itself in form become manifest, 3612. All truth, of whatsoever quality it is, contains in itself good, for it is from good that it is called truth, 3659. Interior good is like a seed capable of producing itself in good ground; exterior good and truth are like ground, *ill.* 3671; fully *ill.* 9258. Goods and truths are distinguished according to degrees, and the superior flow into the inferior, and thus manifest themselves as in their images, *ill.* 3691; see below, 4154. The lowest goods and truths, from which those begin who are regenerated, exemplified; that they are such as admit of interior truths being received, and have a tendency to extirpate falses, 3701. Good and truth are like a father and mother, and their state with man like that of a marriage; hence all inferior goods and truths are as sons and daughters, etc., according to consanguinities and affinities in every degree, fully *ill.* and *sh.* 3703. All consanguinity and society in heaven is derived from good, the affinities of which take the place of natural relationship, 3815. All things in heaven and man, and in the whole universe, which are according to order, have reference to good and truth; hence divine good and divine truth are predicated of the Lord, from whom they actually proceed as the sun of heaven, thus as heat and light, *ill.* and *sh.* 3704, 4696; compare 9667. Good is the first essential of order; truth the last, 3726. Without the marriage of good and truth, nothing can be produced, for all production and effect is derived therefrom, 3793. Good varies in all and every one by truths, and from truths it receives its quality, 3804, *ill.* 3986. Notwithstanding these indefinite varieties, all who are in good and truth constitute one universal heaven, for they are harmonized by love and charity from the Lord, which effects spiritual conjunction, 3986. Truths are conjoined with good when they are learned and acknowledged for the sake of uses of life, 3824. It is only by the affection of truth from good, or the affection of good, that truths can be conjoined; and so far as man is in these affections interior truths are conjoined to him, because truths are the vessels of good, 3834. Good is insinuated by the Lord through the external man, and it adopts to itself the truths which are introduced by the external; hence all the life and soul is in good, *ill.* 3863. There is no conjunction of truth with good without a life according to the truth, for otherwise there is no appropriation, *ill.* 3865. Good appropriated by its conjunction with truth is the only good that is spiritual and that remains to eternity, 3951; see below, 9404. The conjunction of good and truth, or the heavenly marriage, is not effected between good and truth of one and the same degree, but between a superior and inferior; thus, between the good of the external man and the truth of the internal, 3952; see below, 8516. The church is formed from the affection of truth in what is good, and from the affection of good proceeding to truth, but not from either separate, 3963. Good and truth not genuine serve as the means of introducing genuine good and truth, 3972—3974, 3986, 4063, 4145. After such introduction, good and truth not genuine are relinquished, 3975, 3982, 4063, 4145; compare 3665, 3690; see 3570 (15). Good cannot be fructified, and truth cannot be

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multiplied until the external man is conjoined with the internal, *ill.* 3987; afterwards, they are infinitely fructified and multiplied, 3186, 5355, 6091; see below, 5345. When genuine goods and truths are introduced into the natural man, they are in the midst of evils and falses; how wonderfully they are disposed from the centre, so that evils and falses are rejected to the circumference, exemplified, 3993, 3995, 4005; see below, 6724. The truths comprehended in one good are innumerable, for they are produced in continual series, truths from goods and goods from truths, 4005. There are also goods mixed with evils, and truths mixed with falses; and the ways in which they are tempered exceed myriads of myriads, 4005. All the genera of good and truth, and every specific difference, correspond with angelic societies, which are qualified by them; with such societies therefore those who are in good and truth are interiorly associated, 4067, 4263; see below, 4151, 4154, 4302. The influx of good from the Lord proceeds by the medium of angels, and is received in the knowledges of truth by the natural man; how it proceeds to conjoin truths with itself, *ill.* 4096, 4097, 4099. Good considered in itself is one, but it is made various by truths; comparatively, as the life flowing in from the soul is varied in the body by the variously composed fibres, 4149. The truth of one can never subsist in the good of another; if transferred therefore it passes into the form of him who receives it, and puts on another appearance, 4149. No good and truth with any one is his own except apparently, for it all flows in from the Lord, both immediately and through the medium of angelic societies, *ill.* 4151. Goods and truths are in three distinct degrees, which are external and internal according to so many heavens, for they correspond together, 4154, 9891. Their correspondence more particularly described, 9670, 9673, 9680, 9682, 9741, 9812, 9873, 10,270; compare 9473, 9683. The truth that enters with any affection is reproduced whenever that affection recurs, and the good or affection is reproduced when the truth recurs, for they cohere together, 4205, *ill.* 4301. Good flows in according to its reception by truths, and as truths receive good they also describe the limits of its influx, 4205. The influx of good is continual, but it cannot apply itself or be appropriated except by the acquisition of truths as its vessels, 4247. Before truths are acquired it manifests itself as the affection of truth, which is nothing but the always flowing conatus of divine good, 4247. Before good and truth are conjoined, the former is as lord and master, and the latter as a servant; after conjunction they are as brethren, 4267, 5510. Truths are insinuated and conjoined to good by affection or delight, and they are necessary to make it good, *ill.* 4301. They cannot be conjoined to good from the Lord until they are disposed into the order of heaven, and they assume this order when they are filled into the goods of charity, and these again into the goods of love, *ill.* 4302; see below, 5704. The conjunction of good and truth takes place when good flowing in from the Lord meets with the good of truth, which is truth in the will, 4337, 4353, 4904, 4984; compare 7056. The conjunction commences with the common affections and the truths belonging to them, and proceeds to the less common, or more and more particular affections, *ill.* 4345; compare 4353. Before truths can be received and conjoined to good they must be freely received and confirmed; for there is no influx from heaven beyond the

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means that exist with man, and no conjunction of good and truth except in liberty, 4364, and citations. Truths cannot be accepted, and therefore cannot be conjoined to good, except with those who are in the good of charity and love, *ill.* 4368. The affection of truth appears to derive its origin from truth, but it is from good flowing into truth, 4368, *ill.* 4373. When good conjoins itself to truth it is good that acts, and truth that suffers itself to be acted upon; the apparent reaction of truth is also from good conjoined thereto, 4380. It is by truth that good acts or exercises its power, 4757; see below, 5928. Good flowing in by the internal man brings along with it truths, hence called the truths of good, 4385; compare 3677, 3995. There is a parallelism or correspondence between the Lord and good with man, but not with truth, *ill.* 4493, and citations. Truths derived from good are called the forms of good, because they are goods formed, *ill.* 4574, *ill.* 4926. A doctrine may be true in itself, yet it is not true with him who receives it without good; and contrariwise, falses are accepted as truths if there be good in them, and more especially if it be the good of innocence, 4736. Good is as solid food, and truth as water or drink, by which it is resolved and distributed to the body, 4976; compare 10,040. Good does not appropriate truth to itself, but the good of truth or use; truths that enter alone are either rejected altogether, or retained for the future introduction of goods, 4984. The influx of good from the Lord is received in the voluntary part, and the influx of truth in the intellectual part, but the one cannot be received without the other, 5147. The intellectual state may be compared to forms which are continually varied, and the voluntary state to the harmony of such variations; hence truths are the variations, and goods the delights yielded by them, 5147, 5807; see below, 9206. Truths are adjoined to good when man finds his delight in doing good to others for the sake of good and truth; and when so adjoined they are preserved and concealed in the interiors, to be produced as spiritual nourishment, especially in times of temptation, 5340, 5342, 5733, 5820. See Remains. If truths be multiplied by their association with anything but good, they are not truths, and instead of the heavenly marriage there is adultery, *ill.* 5345, 6090. There is no end to the multiplication of truth from good after the heavenly marriage, because the infinite is in them, 5355. The multiplication of truth precedes, and the fructification of good follows; hence there are states of spiritual indigence or hunger, and hence the conjunction of truth and good is according to desire, *ill.* 5365. Truths are first manifested because they are nearer the sensual things of the body, but good is more in the spirit, and in the light of heaven, *ill.* 5827; compare 8648. Truths cannot be conjoined, and form a brotherhood, without good; for if good be not present, the falses of evil enter and separate them, 5440. There is no conjunction of truths without good, because there is no end to which they all alike tend, and no origin from which they all alike come; thus they are not pervaded and ruled by any universal principle, 5440. By the fructification of truth from good with those who become regenerate is meant their continually increasing power of perceiving truths, and they enjoy this faculty because the influx of good brings along with it the wisdom of the angelic society with which it communicates, 5527. Those who have lived in the good of charity come into all the wisdom of that good after the life of the body, 5859, 7474.

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Good arranges truths into its own likeness, thus into the form of heaven, for there is a living force in it, because the Lord himself; thus the whole application of truth is under good, *ill.* 5704, briefly, 5709; see below, 8370. Those who vindicate as their own the good and truth proceeding from the Lord cannot be in heaven, and all do so before they are regenerated, *ill.* 5747, 5759. See THIEF. When good is willed it is insinuated into the understanding, and assumes a quality and form there which is called truth; between good and truth in this case the conjunction is close and strong, like that of a father and son, 5807, *ill.* 5835. Good multiplies truths about itself, and makes every truth as a little star sparkling from its fire in the midst; by one truth also it produces another and another in succession, 5912. The reciprocality and reaction of truth is from good, for truths with good in them are like blood-vessels containing blood, and without good they are empty and lifeless, 5928, *ill.* by this and other comparisons, 8530, 9154, 10,555; and by the conjunction of the heart with the lungs, 9495. There is a nisus or endeavor in all things, from inmost to outmost, to act the part of a cause in its effect, or to produce itself in something ulterior as a body; thus good seeks to live in truths, truths in scientifics, scientifics in the sensual things of the body, and these in the world, 6077. Divine truth given to man is in the midst, and around it is good mixed with evils and falses; how the good is protected by the operation of the internal into every individual part of the external, 6724. The good of every one is enriched and qualified by the affections of good and truth that are in affinity with it; truths also become goods when they are lived, 6917, *ill.* 7236; compare 7770, 7834—7836 end. Good flows softly and freely with those in whom truths are properly arranged; but when not so, the rigidity and inflexibility of truth is manifest, *ill.* 7068; compare 8370. All goods and truths flow in from the Lord, but when man bends them to himself they become the goods of the loves of self and the world; they are said to be from the Lord with him when they are applied to the welfare of one's neighbor, or country, or the Lord's kingdom, 7564. The truths by which good is qualified, in consequence of its influx therein, are rarely genuine, but are appearances of truths and falses, yet not such as are opposite to truths; they are accepted as truths if received from ignorance, providing there be innocence and a good end in them, 7887, *ill.* 7975, and citations. When there is no good the affection of truth is undelightful, and where there is good there is delight in truth, for good and truth mutually affect one another and proceed from one another, 8349, 8352, 8356. When truths are arranged they make with good one body in the image of a man, *ill.* 8370. When truth is presented to view in the other life, it appears like a discrete quantity of minute angular forms, and also as white; when good appears it is like a continued quantity, round in form, and as to color, blue, yellow, and red; their conjunction *ill.* by the appearance of the manna, 8458. See COLORS, PRECIOUS STONES. It is good that adopts truth when they are conjoined, because truth is subjacent, and influx is from what is superior to what is beneath, not from what is inferior to what is above, *ill.* 8516; compare 8778. He who knows what the formation of good from truth is, knows the veriest arcana of heaven, for he knows the secrets of man's creation anew and the formation of heaven within him, 8772. Truths received into the

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exterior memory are subject to the intuition of the internal man, who elects therefrom such as concord with good flowing in from the Lord; such elected truths are called spiritual, and the good to which they are conjoined is called spiritual, because it is formed by them, 9034; compare 3161, 3570. This election of truth and its association with good in the heavenly marriage is from their mutual love for one another, which is derived from the angels of the societies corresponding thereto in heaven, 9079. It is with good as with all delight and sweetness and consent and harmony, which are not such from themselves, but from what is contained in them; thus good is made good by truths, and he is not in good who does not desire truths, *ill.* and *sh.* 9206, 9207. Good implanted from the Lord by truths is like the prolific principle secreted in the interior of fruits by their fibres; when good is thus formed, it produces itself by truths with a continual conatus to a new good, comparatively as the fibres afterwards carry juice from the seed, and as the seed produces a new tree, which again bears fruit, etc., *ill.* 9258. Good is first received in infancy, and is increased in the succeeding age according to the life of obedience and innocence; this is the beginning of the new will, which is afterwards perfected by the implantation of truth, such implantation of truth forming the commencement of the new understanding, *ill.* 9296, 9297. Good implanted by truth is the good of truth, which is spiritual; good not implanted by truths is the good of mutual love, which is celestial, 9404. Good must be all in all in truths of whatever degree, and it must be one good, in order that they may have being and consistence together, 9550, 9568, 9574, 9667. The same illustrated by the belt as a common bond, 9828, and by the precious stones filled into the gold of the breastplate, 9863, 9874. See GOLD. Good cannot appear in light except it be formed by truth, as the will cannot appear except by the understanding; hence truth manifests that it is genuine by its purity and clearness, 9781. There is the same difficulty in distinguishing between good and truth as between willing and thinking, for good is of the will and truth of the understanding, *ill.* 9995. The marriage of good and truth is in the internal man, with the spiritual in the intellectual part, and with the celestial in the voluntary part, 9995. See MARRIAGE.

All good and truth flowing in from heaven amongst the evil is changed into evil and the false in its descent; on the contrary, when anything evil and false flows in amongst the good, it appears under another form according to their genius and state of goodness, 3607, 3743. Those who are not in good and truth, however intelligent they may appear in other things, cannot acknowledge the interior truths of the Word, 3793. Those who are receptive, on the contrary, have divine good and divine truth freely revealed to them by the Lord, *ill.* 10,577; see above, 2531, 3387, 4096, 7564.

22. *Good in heaven.*—The arrangement of goods and truths, and the arrangement of heaven, are the same, for they correspond together; thus a regenerate man is a little heaven, and heaven is a Grand Man, 1900, 1928, 3584, 3612, 4154, 4302, 5704, 5709, 8370, 9473, 9670, 9673, 9680, 9682, 9683, 9741, 9812, 9873, 9891, 10,270. Goods and truths are so real that a spirit is nothing but the goods and truths that the man had acquired in the world, and yet it appears in human form, *ill.* 10,298. It is good that forms the faces of the angels, and their

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indefinite varieties are derived from the truths in which goods form themselves, *ill.* 7236. It is goodness and charity itself which is effigied in their faces, and their fairness exceeds all human imagination, 553. In like manner all beauty in the human countenance is derived from the good of innocence flowing in; and hence the beautiful or good in form denotes what is easy of reception, 3080, 3388. All the beatitude and felicity that man can enjoy in heaven is also from good in truth, not from truth only, 2434. Truth itself with the angels, thus all their wisdom and intelligence, are from mutual love and the love of the Lord, for hereby they are in the very principles and springs of all things, thus in ends and causes, 2572. It is according to good, or the genius of the inhabitants for good, that the heavens are arranged and distinguished, and this arrangement extends to the most minute differences, 7833, *ill.* 7836. The arrangement itself is effected by divine good, 5704. Divine good itself is far above heaven, its proceeding in heaven is called celestial divine good, 8758; see below, 9810, 9995. The celestial kingdom of heaven is where divine good from which divine truth proceeds is principal; the spiritual kingdom, where divine truth which contains divine good is principal, *ill.* and *sh.* 5313; *ill.* and *sh.* 5922. The two goods that are in the inmost heaven are the good of love to the Lord and the good of mutual love, and beneath these are the good of charity towards the neighbor and the good of faith, 9468, 9680, 9683, 9780. The Lord is present in heaven by influx, and they are its nearest recipients who are in the good of love; more remotely, those who are in the good of charity; and more remotely still, those who are in the good of faith or good of life, 9682. Divine truth proceeding from the Lord, and received in the voluntary part, is called celestial good; received in the intellectual part spiritual good, 9810, 9811; *ill.* 9995. Celestial divine good, which makes the third or inmost heaven, is the good of love to the Lord; spiritual divine good, which makes the second or middle heaven, is the good of charity towards the neighbor; and natural divine good, which makes the first or ultimate heaven, is the good of faith and obedience, *ill.* 9812, 10,005, 10,017, 10,270; variously *ill.* 4279, 4286, 4938, 4939, 9992, 10,068. All truths and goods that are in heaven are from divine truth proceeding from the divine good of the Lord; thus divine truth received by the angels of the celestial kingdom is called celestial good, and received by the angels of the spiritual kingdom, spiritual good, *ill.* 9995. The divine proceeding is called truth, because it appears as light to the angels, but the heat is within the light, which makes it good, 9995. The divine good of the Lord is one only good, but it is distinguished into celestial and spiritual from reception, comparatively as heat and light from the sun are varied by the different regions of the earth, etc., 10,261. Influx from the Lord's divine human into the good of the inmost heaven is received immediately; into the good of the middle heaven it is both immediate and by the mediation of celestial good; and into the good of the ultimate heaven it is both immediate and mediate, 10,270. See INFLUX. The only good that reigns universally in heaven is the good of the Lord's merit and justice, thus the divine human, briefly *sh.* 9486, briefly, 9635, *ill.* and *sh.* 9715; compare 9310. In heaven there is a communion of all goods; the peace, the intelligence, the wisdom, and the felicity of all are communicated to every one; hence their so great hap-

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piness, 10,723. Heaven is also conjoined with the world by the good of love and charity prevailing with those who receive the Word, 9817. All that the Word treats of throughout is the good that constitutes the heavenly life; thus the Word in its whole complex is the doctrine of good, 9780. The extension of heaven is to the limit of every one's good, 8794. See HEAVEN.

23. *Divine Truth and Good predicated of the Lord.*—Divine truth is the order itself of the universe, and divine good is the essential itself of order, 1728, 2258. The Lord is good itself and truth itself, 2011; see below, 3704. All good and truth are from the Lord alone, and the universal heaven is filled with the sphere of good proceeding from him, 1614. There could be no proceeding of divine good except by the medium of the divine human, 2016. All the power of the Lord in the government of the universe is exercised by good and truth, thus his universal dominion is the dominion of love and mercy, 1749, 1755. The union of divine good and divine truth in the Lord is the cause of all existence and subsistence; hence a similar marriage prevails universally in all kingdoms; and the state of marriage abounds in comparisons with the conception and growth of things, 2173, 2184, 2508, 2588, 2618, 3703, 3704. When good is treated of, the Lord is called Jehovah, and where the subject is truth, God, 2769. See NAME. The divine marriage is not between divine good and divine truth in the divine human, but between the good of the divine human and the divine itself; thus between the Father and the Son, 3952. The divine good of the Lord, which is called the Father, is good itself, and the divine itself; the divine truth, which is called the Son, is the divine good appearing in heaven before the angels, 3704, 3712. The Lord in his essence is nothing but divine good, both as to the divine itself and the divine human; thus the divine truth is not in divine good, but from it, 3704, *ill.* 5704, 8724. The Lord, as divine good, is represented by the sun, for he is seen as a sun in the other life; and as divine truth by light, for the light proceeding from him as a sun fills the whole heaven, 1053, 1521, 1529—1531, 2441, 2495, 2776, 3138, 3195, 3223, 3339, 3636, 3641, 3712 end, 3862, 3969, 4321, 4696, 5097, 5377, 5704, 9682, 9684, and citations. The Lord appears as a sun to those who are in his celestial kingdom, thus as to celestial good; and as a moon to those who are in his spiritual kingdom, thus as to spiritual good, *ill.* 9682, and citations. The divine love itself is as the sun, or its pure fire, which represents the Lord; divine good is as its proceeding heat, and divine truth as its light, *ill.* 5704. Divine truth proceeding from the Lord does nothing of itself but from the divine good, for divine good is the esse, and divine truth the existere, 8724, *ill.* 9995. Good proceeding from the Lord as a sun is the sphere which surrounds and contains all in heaven, comparatively as air and ether contain the body; variously *ill.* 9490—9492, 9498, 9499, 9502, 9534, 9874.

When the Lord was in the world he was the divine truth, and then divine good in him was the Father; but by glorification he made the human in itself divine, and thus made himself divine good as to the human likewise, 4973, 8127, 8281, 8724, 8861, 9199, *ill.* 10,125. Since the human was made divine good, divine truth proceeds therefrom, and this is meant by the Spirit of truth or Holy Spirit, 4973,

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8127, 8861, 9199, particularly 9807, 9818. Divine good was the esse of the Lord's life while he was in the world, for it was the same in him as the soul, which is derived from the Father in man, *ill.* 9954. It was from the divine good that was in him, by virtue of his conception from Jehovah, that the Lord made his human divine truth, and this while he was in the world; when he left the world, he fully united divine truth to divine good, 9199 and citations, 10,367, 10,730. The union of the human essence of the Lord with the divine is like the union of truth with good; and the union of the divine with the human, like the union of good with truth; thus good united itself to truth, and truth to good reciprocally, 2011. In the glorification of his natural man, the Lord proceeded from truth to the good of truth, and finally to good, 4538. The good that was with the Lord from conception and nativity was clothed over by what he assumed from the mother, which was not good but evil; this assumed humanity was made new by good acquired therein, and this acquired good was what the Lord conjoined to divine good, briefly *ill.* 4641. The Lord made his human divine by good flowing through heaven from the divine itself, and this good was the divine human before the Lord's advent, 6720. The Lord as to divine good itself and divine truth itself conjoined to divine good, was represented by Abraham and Sarah, 1468, 1901, 1904, 2063, 2065, 2172, 2173, 2189, 2198, 2204, 2507, 2588, 2618, 2904, 3077, 7022; as to divine good spiritual, and divine truth conjoined thereto, by Abraham and Keturah, 3236; as to the same in the divine human or rational man, by Isaac and Rebecca, 3012, 3013, 3030, 3077, 3102, 3110, 3116, 3141, 3161, 3203, 3599, 3387; and as to the same in the natural man, by Esau and Jacob, 3232, 3288, 3297, 3300, 3306, 3518, 3599, 3659, 4234, 4641. See Lord.

When the Lord is named in the Word the divine good of the divine human is signified, thus the Lord as to divine good, 4973, 9167, 9194, and citations. Good is from the Lord; the Lord is in good, and he is good itself, 6818, 8480. The Lord is continually flowing in with good, and by the influx of good he is present with man, and gives the apperception of truth, 5127, 5355, 5470, 6564, 10,153. The omniscience of the Lord is from his universal presence in good; it is a fallacy to imagine that he is in truth separate from good, 2572. Whatever is done from the will or good pleasure of the Lord, is from the laws of order as to good; also, many things that are done from indulgence, and some that are done from permission, 2447, 9940. The Lord judges all from good, for he is goodness itself and mercy itself; but the evil separate themselves from good, and become subject to the laws of order from truth alone, 2258, 2335, 2447, 2769. See Evil.

GOPHER-WOOD [*ligna Gopher*], or woods of Gopher, denote concupiscences, from the sulphur with which it abounds in common with the fir, and several others of the same species, 643. The ark made of Gopher-wood signifies the man of the Noatic church, who passed through the temptations denoted by the flood, 640—643. See Flood.

GOSHEN, the best of the land of Egypt, denotes the inmost of the natural mind, 5910, 6028, 6051. After the location of the Israelites there, it denotes the spiritual church, which is formed by truths and goods collated in the interiors, 6649, 7443. In the representation of

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the spiritual church infested by the falses of evil, it denotes the lower earth, and the other parts of Egypt the neighboring hells, 7240, 7826. See EGYPT.

GOSPEL, THE [*evangelium*], denotes annunciation concerning the Lord, concerning his coming, and concerning those things which are from him; thus that the whole Word is the Gospel, 9925. To preach the Gospel is to worship the Lord from love and charity, 795.

GO UP, *to* [*ascendere*]. See *to* ASCEND.

GOVERNMENT [*regimen*]. Societies have been transformed into empires and kingdoms by the loves of self and the world ruling, 7364. In the most ancient or golden age, dominion over others from the love of self, and heaping up of riches beyond necessity from the love of the world, were unknown; at that time the people dwelt in tents, and enjoyed both internal and external peace, 10,160. Governments under various forms were commenced, when the love of self and the world began to prevail, by houses and families uniting together for mutual protection; so long as they lived in separate houses and families, there was no dominion but that of the love of the neighbor, 10,814. At this day order cannot be preserved, and the human race would perish unless there was a government to enforce the laws, with the power of reward and punishment; such is the hereditary disposition of every one to possess himself of the goods of others, and dominate over them, 10,789—10,791. For the same reason, order and subordination are necessary among those who govern, lest any one, either for his own gratification or from ignorance, should permit some evil to be done against order, and so destroy it, 10,792. In the ancient church government was not divided, but the office of king and priest were united in one person, *ill.* 6148. Such is the love of self and its persuasions, that it aspires to dominion over the universe, and even the Lord himself, 1594, 1675; from experience, 4227, 5719. See DOMINION, KING, PRIEST.

The Lord governs the universe by the holy proceeding from his divine humanity, which fills the whole heaven, 2288. The Lord governs man either by genuine good and truth, which form the interior conscience, by the sense of justice and equity, which form the exterior conscience, or by self-interest and the external bonds belonging thereto, 4167. The government of the Lord is most universal and most particular, and angels are called his ministers because their ministrations are necessary to their own felicity, 6482. See PROVIDENCE. In heaven every one is desirous of ministering to others, and hence the form of government there is that of mutual love, 5732. Subordination in heaven is according to intelligence and wisdom, for the love of good makes every one defer to those who are more in the wisdom of good and intelligence of truth than themselves, 7773. Subordination in hell is that of empire, resembling a confederation of enemies, or a band of robbers, and is maintained by the most cruel punishments, 7773, 8232. Evil spirits imagine they can contribute to the government of the universe; but their proffered services are not accepted because the whole government of the Lord is from good, 1749. The government of the Lord represented by a softly flowing sound, like an angelic choir, in the midst of a tumultuous crowd of spirits, and how it formed the whole into order, gradually and without violence, 5396.

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GOVERNOR [*præfectus*]. Princes denote primary truths; governors, the common truths in which and under which are particulars, 5290. To appoint a governor is to arrange or dispose the natural mind into order, which is done by influx, 5288, 5290. The governors or officers of the people of Israel were distinct from the princes, and are called moderators, 7111. See MODERATORS, GOVERNMENT.

GRACE or FAVOR [*gratia*]. The mercy and grace of the Lord both involve the salvation of the whole human race, that being their end, 598. Mercy and grace are distinguished according to the difference of reception; thus the celestial acknowledge and implore the mercy of the Lord; the spiritual, his grace, 598, *ill.* 981, 2412, 2423, 3118, 5929. The mercy and grace of the Lord are denoted by clemency, 2412. Grace is predicated of humiliation from the affection of truth; mercy, of humiliation from the affection of good, 2423. The humiliation from which grace is asked, is less in proportion as the affection for truth is less, 2423. To find grace or favor in the eyes of another, denotes the propensity of the one for the other; thus similarity of state, 3980, 4455; also the desire of the will, 6178; and, when predicated of inferiors, humiliation, 6162. It was the customary formula of insinuation with a view to being well received, 6512. Hence grace is predicated of the intellectual faculty, and denotes that the understanding has accepted that which finds grace, 4975. Those who are more remote from what is internal speak of grace, not of mercy; and that this is from the love of self, 5929. The form of benediction, "God be gracious to thee," denotes the divine presence, 5689. To give grace, predicated of temptations, is to afford consolation, and elevate with hope, 5043. Generally, to do grace or favor, when predicated of the Lord, denotes to gift with spiritual good; to do mercy, to gift with celestial good; both according to reception, *ill.* and *sh.* 10,577, 10,617. Grace or favor from those who are in evils and falses is fear, *ill.* 6914. See MERCY.

GRACES, THE [*charites*]. See CHARITIES.

GRAIN [*granum*]. Wheat, barley, and seeds generally, signify interior goods and truths, 7112. The kingdom of God compared to grain sown, etc., 5212.

GRAND MAN [*maximus homo*]. See MAN.

GRAPE [*uva*]. See VINE.

GRASS [*gramen*]. The green herb is the food of the natural man, 59. To eat grass is to live as a wild beast, 274; also to appropriate the scientific only, 9391; by which come falses, 9807. Certain spirits employed in mowing grass described, 1111. See *to* CUT. Grasses or herbs are scientifics, and the same is signified by the sedge or larger grass [*ulva*], which grows by the side of rivers, 5201. To feed on it is to be instructed in scientifics, and by scientifics concerning truth and good, *sh.* 5201. Grass for reeds and bulrushes, signifies scientific truth for such things as are void of truth, 6723. Reeds and weeds signify vile and false scientifics, 6726. Grasses and herbs denote the lowest and most common scientifics, 7112, 7644. Grass burnt up denotes that the scientifics of truth have perished, 7553. Its viridity denotes the sensitive or ultimate apprehension of truth, 7691. Grass and the green thing signify true scientifics by which comes the truth of faith, 9936. See HERB.

GRASSHOPPER. See LOCUST.

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GRATE, THE [*cribrum*], of net-work round the altar denotes the sensual principle, which as it were sifts and separates the things that flow into the will and understanding, *ill.* by the reticular surfaces of the body, 9726, 9731. When scientifics are seen in the other life, they appear like needlework or lace, 5954. See ENTWISTING.

GRATIS. The sacks of his brethren filled with corn by Joseph, and their silver returned, denotes the influx of the internal man into the receptacles or scientifics of the external; and truths filled into them without any aid from the proprium, 5486—5489. Every man's bundle of silver in his sack denotes the arrangement of truths given gratis, 5530. Their returning to Joseph with the silver thus given them, denotes the submission of the external man to the internal, procured by the gratuitous influx of truth, 5624, 5659, 5756, 5757. The silver first given to Joseph denotes the appearance at first that the truths of faith are procured by man, 5664½. The Hebrew servant to go out free for nothing, denotes the confirmation of truth with those in whom good and truth cannot be conjoined, 8973, 8976. The woman-servant to go away gratis without silver, in case of not pleasing the master, denotes the affection of truth derived from merely natural delight alienated, 8992, 9005.

GRAVE. See SEPULCHRE, *to* BURY.

GRAVEN THING [*sculptile*]. See ENGRAVING, IDOLATRY.

GREAT [*magnum*], is predicated of good, numerous of truth, 2227, 6172. The greatest in heaven are those who are in the greatest obedience and humiliation, or in the greatest affection of serving others, for such are in the inmost heaven, 3417, 5164. To will to be greatest is not heaven, but hell, 450, 451. In heaven the least is greatest, because most happy, 452. No one can be admitted into heaven who has an idea of eminence and greatness, 1419, *ill.* from experience, 952, 953. The Lord did not engage in combat with a view to becoming greatest, but for the salvation of the human race, 1812. The least being greatest in heaven, denotes that there is nothing of power and wisdom from self, 4459. Pharaoh not greater in the house than Joseph, denotes that natural good is only prior in time, not in state, 4994. Manasseh becoming great, but Ephraim greater than he, denotes the increase of truth from good, which is the celestial state; but the greater increase of good from truth, which is the spiritual state, *ill.* 6295, 6296. See TRIBES. Moses a great man in Egypt, denotes the respect of the evil for the divine law from fear, 7772. See MOSES. Jehovah greater than all gods, denotes the Lord who is the only God, 8677 and citations. Great in goodness and truth, denotes that good itself and truth itself proceed from him, 10,619.

GREEN [*viridis*]. See COLORS, GRASS.

GRIEF, or PAIN [*dolor*], denotes the anxiety of the heart or will; and, with a difference in the expression, the sadness of the spirit or understanding, 5887, 5888. Griefs or afflictions denote the anxieties and torment of mind into which the good come when they are immersed in falses, 6853. Grief or bitterness of the spirit is predicated of the anxieties endured when truths are first implanted in good, 3471. The woman condemned to bring forth sons in sorrow, denotes the anxieties and combats attending the production of truths, 261—263, 8313. To eat in grief, or in great sorrow, of the ground, denotes the miserable

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state of those who are in externals, 270. Anxiety, sadness, misfortune, sickness, etc., from corporeal and natural causes, are very different from spiritual temptations, and temptations at this day are but little known, 762. Temptations or the internal pains called remorse of conscience are to the end that the external man may be rendered entirely subservient to the internal, 857, *ill.* 5127. When anything evil and false is insinuated among the goods and truths of the regenerate, they come into temptation, and hence grief, more and more acute according as their perception is more interior, 1668. The grief of the Lord when any state of the assumed humanity was changed or glorified, denotes his love for the whole human race, and unwillingness that any should be separated; compare 2250, 2660, 2664. See TEMPTATION. No weeping and crying denotes that there is nothing evil and nothing false, 2240. See *to* WEEP. As to the sadness and pains of the body, see DISEASE.

GRIND, *to* [*molere*], signifies to eliminate doctrinals, *sh.* 4335. Such as do so without regard to use are seen grinding in the world of spirits, 4335. To grind, in a good sense, is to elect truths from the Word, and explain them as a means to good; and in the opposite sense as a means to evil, 9995; compare 7780. To take a mill and grind flour is to fashion doctrine from such things as minister to the end, 9960. To grind and to bruise denote reduction to use; the former being predicated of wheat, barley, and fitches; the latter of oil, frankincence, spices, etc., *ill.* 10,303. When grinding is predicated of good, as signified by wheat and barley, it denotes its reduction into truths, and thus into series applicable to use, 10,303. See SERIES. To grind or crush to powder, is to form the false from infernal delight, 10,464. See MILL, FLOUR, FARINA.

GRINDER [*molens*]. See *to* GRIND, MILL.

GROUND [*humus*], denotes the external man after regeneration, because celestial seeds are then implanted in him; prior to this he is denoted by earth, 90, 268, 872, 990. Hence ground denotes the church; earth or land where there is no church, 566. The faces of the ground denotes wherever there is instruction in the truths of faith, 567, 620; consequently, wherever the church is, 567, 662, 1066, 2571. The faces of the ground denotes the affections and memory of the external man, *ill.* 990. In the opposite sense ground denotes a schism or heresy, 377; to till or cultivate the ground, the becoming merely corporeal, 305, 345; and to be cast out from the faces of the ground, the being separated from every truth of the church, 386. In the most ancient church ground denoted the voluntary part, in which goods were planted, from which again perception and faith sprung up; in the spiritual church it denotes the intellectual part, into which truths are inseminated as the means of good, *ill.* 895. Earth as the continent of the ground denotes love as the continent of faith; and ground as the continent of a field, faith as the soil in which knowledges are implanted, 620, 636, 1066, 1068. The earth, in a good sense, denotes the Lord's kingdom in heaven and earth, thus the church; ground and field the same, but in a sense more and more strict, *ill.* and *sh.* 3310, 3766, citations, 6767, 7571. The four kinds of ground in the parable of the sower, denote so many states in respect to the truths of faith; good ground, the good of charity, 3310. Such is the ground or state denoted by a field in the Word, 3500, 4073, 4397, 9230. See

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FIELD. The earth denotes man himself, ground the church with man, thus faith, 662, *ill.* 10,570. The external man, and the body itself, is as earth or ground; the pleasures of the body, as reptiles and creeping things, 909; compare 990. The good of life or affection is the very ground in which truths are inseminated, and their reception and growth is according to the quality of the good, *ill.* 3324, 3066, 2343, 2590. The seeds of good and truth are derived from the interior man, but not without exterior good and truth, for the natural mind is where the ground is, 3671. Ground denotes the doctrine of good and truth in the natural man, *ill.* 3712. Ground denotes man as receptive of truth or the faith of charity; thus the mind of man, *ill.* 6135—6137, 6141, 6154. The reception of truth in good, as its proper ground, is the means of its conjunction with the Divine proceeding in man, *ill.* 7056. An altar of the faces of the ground (altar of earth) denotes worship from good; an altar of stones, worship from truth, *ill.* 8935. It is from this signification of ground that the institution of the most ancient church is signified by the creation in Genesis, by Paradise, and by Adam, 10,545. In general, ground denotes the church from the reception of seeds, and their birth and produce, like a field, *ill.* and *sh.* 10,570; compare 6125, 3145.

Jehovah God forming man in the dust of the ground denotes the external man, which before was not man, made living, 94. The ground cursed for his sake denotes the state of the external man averted from the internal, 267—270. Cain, a tiller of the ground and making an offering of its fruits, the corporeal man and his works without charity, 345, 346. The voice of his brother's blood crying from the ground, the violence done to charity discovered, 373, 374. The ground henceforth not yielding its increase, the fruitlessness of the heresy of faith alone discovered, 380. Every living substance that was upon the face of the ground destroyed by the flood, the cupidities derived from this source apparently extinguished, 807, 868. The waters dried up from the faces of the ground, the apparent dissipation of falses, 868. The ground of the priests of Egypt not appropriated by Joseph, the faculty of receiving good always with the natural man, *ill.* 6148. See FACULTY. The place upon which Moses stood being holy ground, the state in which he then was receptive of the Divine proceeding, *ill.* 6845. The ground of Egypt (see the original) covered with the noxious flying thing, the whole natural mind occupied by the falses of malevolence, *ill.* 7442. The hailstones mingled with fire, the fire running along upon the ground, the falses and lusts of evil therein, 7574, 7575, 7553.

GROVE, A [*lucus*], denotes doctrine, according to the species of trees planted therein, *sh.* 2722, 4013, 10,644. The ancients celebrated holy worship on mountains and in groves; but this was prohibited when the places themselves were worshiped, and worship became idolatrous, 2722. They also made sculptured groves, which were idolatrous, 2722. In consequence of the ancient worship on hills and in groves, and the observation of the heavenly bodies having become idolatrous, the use of representatives was restricted to those at Jerusalem, 4288. The ancient church celebrated worship in gardens and groves beneath certain trees according to their signification, for trees of all kinds signify somewhat spiritual or celestial, *ill.* 4552. They were accustomed to set up statues, which were of stone, in their groves, because stones

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signify truth, and a grove heavenly wisdom and intelligence, *ill.* 10,643. Groves signify doctrinals, because trees signify perceptions and knowledges of good and truth; perceptions with those who are in the Lord's celestial kingdom, and knowledges with those who are in his spiritual kingdom, 10,644. As to the several significations of paradises, gardens, woods, and trees, see the citations same number; groves of the oak, in particular, signify perceptions from scientifics, 1443. Abram at the oak-grove of Moreh, the perception of the Lord while he was yet a boy, 1442, 1443. His dwelling in the oak-grove of Mamre, a state of interior perception, 1616. See HEBRON.

GROW, *to* [*crescere*], is predicated of increased perfection, according to the subject, 2646, 2707, 6749, 6755. Growing, going on in growing, and waxing great, denotes the increase of good and truth in their order, namely, from truth to good, and from good to truth, 3407. To grow by suckling denotes increase from good, 6749. To grow into a multitude predicated of truth, extension from the inmost, 6285. See *to* DILATE, EXPANSE, EXTENSION, FRUCTIFY, MULTIPLICATION.

GRUB [*blatta*]. See INSECT.

GUARD [*custos*]. See CUSTODY.

GUARD [*satelles*]. Pharaoh's officer, or prince of the guards, denotes the primary doctrines or principles of interpretation, 4790, 4966, *ill.* 5084. The armies of Egypt denote falses; horses and horsemen, the intellectual perversities and reasonings pertaining thereto; chariots, their doctrinals; captains, their common principles holding all in series and connection, 8138, 8146, 8148, 8150. See EGYPT.

GUILE. See DECEIT.

GUILT, GUILTY [*reatus, reus*]. Guilt is the blame and imputation of sin, and of prevarication against good and truth; thus it is all sin that remains, 3400. He is guilty who is in blame, and thereby in imputation, from having alienated the internal by the non-reception of good and truth, 5469. The ancient custom of punishing the whole family and house of a guilty person was derived from hell, where societies act as one man against good, and where, as a consequence, they are all punished if one is punished; but it is contrary to the divine law to act so in this world, 5764. Man could not become guilty, because he could not appropriate the evil he did, if he were in a true faith, 6324. Man becomes guilty when he commits evil both from the understanding and the will, 9012, *ill.* 9069, 9132. He is guilty who knows that a thing is evil, and yet does not restrain himself from it, 9075, 9132. How indelible the guilt of profanation is, *ill.* 3398. See EVIL.

GUM [*resina*]. Aromatics, and gum, and myrrh, denote interior natural truths, which are truths concluded from scientifics, or discovered in them by intuition, *ill.* and *sh.* 4748. Gum denotes the truth of good, because it is both an ointment and an aromatic, and hence the same Hebrew word denotes balsam or balm, 5620. See AROMATICS, MYRRH, FRANKINCENSE, INCENSE.

GUTTER [*canalis*]. See WATER-POT.

GYRE. The speech of good spirits and angelic spirits flows rythmically in gyres, without any attention on their part to the words, from experience, 1648. How easily the good Gentiles come into such a gyre or chorus, 2595. There is a fluxion or gyration

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of all the societies of heaven, according to the interior form of heaven, which exceeds all human understanding. This fluxion, like that of the earth about its axis, is not perceptible, but the brain is formed in correspondence with it, 4041; compare 3889. The initiation of spirits into gyres is represented by the defecation of the blood, and its entering into the circulation; the fluency of the gyres is also correspondent to the organs, so that it can be known from their influx to what province they belong in the Grand Man, 5181, 5182. See INFLUX. There are four distinct progresses in the formation of gyres, briefly explained, 5182. The sun of heaven, like the sun of the world, is immoveable, and makes no change of state by any circumgyration of its own; all its apparent mutations are from the states of the angels, 8812. See CHANGE, TIME, PLACE, DISTANCE.

H.

H, the letter, taken from the name of Jehovah, was inserted in the names of Abram and Sarai, on account of the representation of the Lord, 1416, *ill.* 2010, 2063. That letter is the only one in the name of Jehovah that signifies the Divine, or I AM, 2010. The pronoun (Ps. cxxxii. 6) is expressed by the letter H, taken from the name of Jehovah, because the passage is prophetic of the Lord, 4595.

HABIT [*habitus*]. Man is not born into any exercise of life, like the brute animals, but all his habits are derived from what he learns, 1050. What he is habituated to, flows spontaneously into act, as if from innate genius or nature, 3203. What he learns from childhood does not form his proprium until he habituates himself to it from affection and delight, 3843. The act precedes, the will follows; thus what is first done from the understanding is at length done from the will, and finally becomes habitual, 4353, *ill.* 4884. Nothing once acquired is ever lost by man, but remains to eternity, either in the exterior or interior memory; in the latter, whatever conduces to the formation of habit, *ill.* 7398, particularly 9723. All that the parents contract from actual use and habit is derived into their offspring, *ill.* 3469. See EVIL (2).

HABITATION, INHABITANT, *to* INHABIT [*habitaculum*, *habitator*, *habitare*]. See HOUSE, CITY, PALACES. Those who were of the most ancient church have magnificent habitations, 1116; the habitations of the angels described, 1628, 1629. To inhabit signifies to live, 1293. Inhabitants of a city signify goods dwelling in the truths which form the mind, 2268, 2451; thus city is predicated of truths, and inhabitant, of the affection of truth, or good, 2712. To inhabit denotes to be and to live, thus the state of life, *sh.* 3384, 6051. To tarry with also denotes to live, but it is predicated of life derived from good; while to inhabit is predicated of the life of good from truth, 3613. To cohabit, from which Zebulon is derived, in the supreme sense, signifies the divine itself, united with the Lord's humanity; in the internal sense, the heavenly marriage; in the external, conjugial love, 3960. The habitation of thy holiness, denotes the Lord's celestial kingdom, and the habitation of thy glory, or of comeliness, his spiritual kingdom, 3960, 9825. To inhabit or dwell with them, signifies to live together,

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and make one church, 4451. To inhabit or dwell in the land of Midian, is to pass the life amongst those who are in simple good, 6773. To dwell near a well, signifies study in the Word, 6774. To dwell with any one, denotes to agree together, 6792. Habitations signify things which are of the mind; thus of intelligence and wisdom, 7719; or the interiors of the mind, where intelligence and wisdom dwell together with good, 7910. The tabernacle, or habitation on Mount Sinai, was representative of heaven, where the Lord is, 9481, 9594; specifically of the second, or middle heaven, *sh.* 9594, 9632. To spread out the heavens and the earth, involves the same things as spreading out the curtains of the tabernacle or habitation, *sh.* 9596. To inhabit or dwell in the midst, when predicated of the Lord, signifies his presence and influx into the good of love, 10,153. See *to* DWELL. The inhabitant of the land, the nations dwelling in Canaan being treated of, denotes a religious principle in which is evil, 10,640.

HADAR [*Chadar*]. See ISHMAEL.

HADORAM, one of the sons of Joktan, signifies a ritual of the Hebrew church, 1245—1247. See EBER.

HAGAR, denotes the affection of external sciences, from which the rational man is produced by the influx of the internal, 1890, 1960, 1964, 2652, 2691. Hagar, as an Egyptian handmaid, denotes the affection of the exterior man, corresponding in degree and kind with sciences and knowledges, and vivifying them, 1895. Hagar denotes the life of the exterior or natural man, and her name denotes sojourning, because sojourners represented those who were instructed, 1896, 3264. Hagar denotes the affection of the knowledges of truth, 2691. Hagar, as a handmaid or concubine, denotes the affection of natural truth; Sarah, as a wife, the affection of spiritual truth, 8995. General summary, 3264, and citations. See HANDMAID.

Sarah being barren and having an Egyptian handmaid, denotes truth conjoined to good with the internal man not yet productive of the rational, and the affection of natural truth as the means of its conception and nativity, 1892—1896. Sarah giving her to Abraham that she might have children by her, and Abraham taking her, denotes the perception of the only way in which the rational man can be conceived, and the influx of the internal man inciting the affection of truth, 1898—1902, 1904, 1907. Hagar's conception, and her contempt of Sarah, denotes the beginning of rational life, and truth conjoined to good not acknowledged in this state, 1910, 1911, 1915, 1916. Hagar flying from Sarah into the wilderness, denotes the intestine combats, or temptations in man, while he is becoming rational, 1923. The angel finding her, and directing her to return to her mistress, denotes the internal thought or dictate that the affection of the natural man must be subject to the spiritual, 1926, 1934—1937. The promise that she should bear a son, and that his seed should be multiplied, denotes the rational mind formed, and the truths belonging thereto in abundance, when subject to intellectual truth, or truth conjoined to good, 1938, 1940, 1941. Her bearing a son, and calling his name Ishmael, denotes the rational man in his first state from the affection of sciences, 1964. Her being cast out with her son, and wandering in the desert of Beersheba, denotes the erratic life which succeeds in consequence of the rational man acting from his proprium, 2650 and sequel, 2672—2679.

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Her despair in the wilderness, denotes the desolation of truth and good, 2680—2682. Her sitting down at a distance from the child and weeping, denotes the thought of the mind, and its extreme sorrow that spiritual truth should perish, 2683—2689. The angel of God crying to Hagar out of heaven, denotes perception afforded, with consolation and hope, 2690—2694. His direction to Hagar to take up the boy and hold him in her hand, denotes the elevation of the mind, and its being sustained, 2695—2698. Her eyes opened, and behold a well of water, denotes intellectual light flowing in, and the Word discovered as the source of all truth, 2700—2702. Her filling the bottle with water, and giving the lad to drink, denotes instruction so far as such truths could be received, 2703, 2704; compare 2674. See Ishmael.

HAI. See Ai, Bethel.

HAIL [*grando*], and rain of hail, denote falses from evil devastating the truths and goods of the church, *sh.* 7553, 7574. Hail derives this signification from its resemblance to stones, also from its coldness and destructive effects, 7553. The falses signified by hail are in the exterior of the natural mind; those signified by locusts, in the extremes, 7646. Hail mingled with fire, the fire running along upon the earth, denotes the evils of lust, which accompany falses, and how they occupy the whole mind, 7575, 7577. The raining of hail denotes the influx or infusion of falses, 7576. Passages briefly ex.—Ezekiel xxxviii. 22; xiii. 9, 11; Isaiah xxx. 30, 31; xxviii. 2, 17; Psalm lxxviii. 47—49; cv. 32, 33; cxlvii. 16, 17; xviii. 12—14; Rev. vii. 7; Josh. x. 11 (7553).

HAIR. [There are several Latin words denoting *hair*, but the author does not appear to discriminate its signification by his usage of them; we read *pilus* seu *crinis*, 3301; *crinis* seu *capillus*, 5247; *pilus* seu *capillus*, 5247; *coma* seu *capillus*, 5569, etc. These distinctions, therefore, are not observed in the references]. Hair signifies the natural principle as to truth, *sh.* 3301, and generally all that is merely exterior, seriatim 5569—5573, 6437. Hair has this signification, because the natural principle is an excrescence from things internal, as hair from the ultimates of the body, 3301. Hair arranged in a becoming manner, denotes the natural state derived from good; otherwise, when not from good, 3301. In the opposite sense, hair denotes the truth of the natural perverted and false, *sh.* 3301. Hair in leprous flesh, denotes the unclean falses of profanation, 3301. Hair denotes what is derived from the natural as to good; scales, what is derived therefrom as to truth, 3527. The hair of the head and the beard, denote the exteriors of the natural, 5247. To poll the hair, denotes to accommodate and to reject what is unbecoming in exteriors, *sh.* 5247, 5569. The priests not to shave their heads, nor cut off their beards, and the Levites to shave the hair off their flesh when purified, signifies that the natural is not to be rejected, but accommodated and made subordinate to the spiritual, 5247; compare 9960. To comb the hair, is to accommodate the externals, so that they may appear becoming, 5570. The angels appear with hair disposed in a becoming manner, for it represents their natural life, and its correspondence with internals, 5569. Women who have made everything to consist in adorning their persons, appear in the other life with long hair spread over the face, which they comb, 5570. With those who have been purely natural, in the other life,

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there is no appearance of a face, but somewhat bearded, or like a bunch of hair, 5571, 5247, 3301. Certain Dutch spirits of this character, seen by the author, that they were merely natural, and believed nothing concerning spiritual life, 5573. Other spirits described who also appear without any face, because the face corresponds to the interiors, and instead thereof a hairy appearance, or grate of teeth, etc., 4533, 10,429. An appearance of hair, and a voice tacitly speaking from it, representing the sensitive life of the merely corporeal nature, 4329. In a good sense, the growth of hair denotes the natural increase or extension of the church, 6432. Grey hair denotes the end of the church, 5832. Hair like the hair of women, and teeth like the teeth of lions, denotes the fallacious appearance of good in externals, 7643. Baldness of every head, denotes no good and truth in interiors; every beard shaved off, no good and truth in exteriors, 9656. To poll the head, is to take away the internal truths of the church; to poll the hair and consume the beard, its external truths, 9960. Hair denotes the external truth of the church; beard, ultimate truths, which are scientific sensuals, 9960. Baldness denotes that there is no natural truth, 3301, 5247. Making themselves bald in token of mourning, denotes grief when natural truth is wanting, 4779. Baldness denotes the intelligence of truth and the wisdom of good deprived of their ultimates, thus that the interiors flow out and perish, 9960, 10,044. Elisha called baldhead, denotes the false persuasion that the Word contains no truth adequate to the understanding of man, thus no natural truth upon which the internal or spiritual sense can subsist, 3301, 5247. Elias a hairy man, and John the Baptist clothed in raiment of camels' hair, denote the truth of the Word in ultimates, 5247, 7643, 9828, especially 9372. The prophets were clothed with hair, because they represented the Lord as to the truths of doctrine, which are of the natural man, 4677. Esau a hairy man, and Jacob a plain man, represented the respective qualities of good and truth produced in externals, 3501, 3527. The Nazarites, whose holiness and strength consisted in their hair, represented the Lord as to the Divine Human, or the celestial man, and his power by means of truth in the natural, 3301, 5247, 6437, 9839. See NAZARITE. The hair, being the ultimate or last, denotes the whole; for it is the ultimate or last which holds all the interiors in their connection and order, *sh.* 10,044. See FIRST, EXTERNAL.

HALF [*dimidium*]. See NUMBER.

HALO, THE, or glory depicted around the head and body of God, represented as a man by the ancients, was to signify the Divine Truth proceeding from Him, or the sphere of Divine Good, *ill.* 9407, 10,188. See SPHERE.

HALT [*claudus*]. See LAME.

HAM [*Cham*]. The three classes of men forming the Noatic or spiritual church, are signified by the three sons of Noah, 1062. Those who have corrupted the internal of the church, by making faith alone principal, are denoted by Ham, 1060, 1062, 4680. He is called the father of Canaan, because from that corruption originated external worship without internal, 1063, 1075, 1078. The men of this corrupted church were called Ham, because they appeared black to the ancients, by reason of the heat of their lusts, 1063; thus because they lived in evil, 2417. The quality of this corrupted church more particularly described, and

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how they lived in their proprium, 1076. How they see nothing but evil in others, and hold them in contempt, 1079, 1080. Why Canaan, the son of Ham, was cursed for the deed of the latter, 1091—1093. The Canaanites, and the other sons of Ham, denote those who place worship in knowledges, scientifics, and rituals, separate from internal things, 1132, 1160—1167. They are the names of so many nations, 1160, 1163; and they denote such knowledges in both senses, good and evil, 1163. See Ethiopia (Cush), Egypt (Mizraim), Lybia (Puth, or Phut), and Canaan. All who are imbued with the knowledges of faith, and have not charity, are the sons of Ham; and this, whether their knowledge consists in the deepest mysteries of the internal sense of the Word, or in a thorough knowledge of the literal sense and the truths which illustrate it, or in the science of ritual worship, 1162. Ham denotes the same thing in the spiritual church as Cain in the celestial, 1179, 2417. Those who separate faith from charity, cast themselves into falses and evils, as was represented by Cain and Abel, by Ham and Canaan, by Reuben, and by the Egyptians whose first-born were slain, 3325. See Cain.

HAMATHITE [*Chamathi*]. See Amorite, Hivite, Jebusite.

HAMMER [*malleus*]. Certain spirits, who are seen carrying a hammer or axe, described 821. A hammer, chisel, etc., denote faculties of the intellectual proprium, or self-intelligence, 10,406. See Axe, Hatchet.

HAMOR [*Chamor*]. See Shechem.

HAND [*manus*].—1. *Arm, Shoulder, Hands, Right Hand, Left Hand, Thumb, Fingers.* By the hand is signified power and authority, and the confidence derived therefrom, *sh.* 878. When predicated of Jehovah or the Lord, the hand signifies omnipotence, 878; especially the right hand, 8281. The hand signifies power; the arm still greater power; the shoulder all power, *sh.* 1085, 4933, 4937, and hence the full capacity of reception, 2676, and endeavor, 3079. The shoulder denotes the whole power, or all the works of man, 6393. The shoulder denotes all force and potency in resisting, destroying, and doing, *sh.* 9836, 9887. The hand is predicated of truth, and denotes power, 3091, 8330 and citations. It denotes the power of spiritual truth, 9035, 9053 and citations. The power signified by the hand, the arm, and the shoulder, is predicated of truth, according to the appearance; but all power is from good by truth, 3091, 4402, 5328, 9410, 10,019 and citations. The hand is sometimes predicated of good, because all potency and faculty belongs to good, 3563. The hand denotes power, and hence the faculty of receiving, briefly, 3541. Power by means of divine truth, and the hand as signifying power, is predicated of God (EL), *sh.* 4402. Those who correspond to the hands, the arms, and the shoulders, in the Grand Man, are powerful by the truth of faith derived from good, 4932, 8281. Seriatim passages concerning this correspondence, 4931—4937. All the powers and forces of the whole body, and all its viscera, have respect to the exercise of power by the arms and hands, 4933; see below, 10,019. Power, signified by the hand, is predicated of the spiritual man, 5327, 5328. The natural is signified by the feet, the interiors of the natural by the hands, and the spiritual by the head, 7442; see below, 10,241. The fist or hollow of the hand, and the fingers also, denote powers, 7518. The hollow or palm of the hand denotes full

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power, predicated of what is fully comprehended or laid hold of, *ill.* 10,082; compare 9019; see below, 6289. The fist denotes full power, predicated of truth when received, and when it prevails in all cases; in the opposite sense of what is false, *sh.* 9025. The thumb and fingers denote the power of good by truth; the finger of God, power from the divine, *sh.* 7430, 10,027. The fingers and thumbs being the ultimates or extremes of the members, signify the whole, 10,044: see below, 10,062. The hand signifies the will, because all action and power of action by the hand proceeds from the will, 8066. The hand signifies the understanding, because the will exercises its power by the understanding, as goods by truths, of which the understanding is the subject, 10,062. The right hand denotes the highest degree of power, thus the power of good by its own derived truth, 4592. To sit at the right hand of God denotes a state of divine power, 3387, 4592; thus omnipotence, 4933, 7518; see below, 9133. The right hand of Jehovah denotes omnipotence, and is predicated of the Lord as divine truth, *sh.* 8281. To be at the right hand is predicated of what is prior or in the first place; to be at the left hand, of what is in the second place, 6267, 6269, 6271. To go to the right hand or the left, and to look to the right hand or to the left, denotes the separation of the external and internal man, and their reciprocal freedom, 1582, 3159. The head and the whole body exercises its power by the hand, and power is the active manifestation of the life; hence the hand denotes the whole man, and whatever is in him, and to sit at the right hand of the Father, when predicated of the Lord, denotes the Father himself, 9133, 9249, 10,019, 10,023. What is on the right hand of man signifies good, and its procedure by truths; what is on the left hand, truths and their procedure to good; in the opposite sense, evil producing the false, and the false producing evil, *sh.* 10,061, 10,062, 10,075. The thumb of the right hand, and the thumb of the right foot, signify truth in its power from good, or the intellectual faculty of the middle heaven, and that of the ultimate heaven, *ill.* 10,062, 10,063. On account of their signification, it was customary with the Israelites and Gentiles of old to cut off the thumbs from the hands and the feet of their enemies, 19,062. The right shoulder (of the ram, the hind quarter being understood) signifies inmost good, because the shoulders of animals have the same significance as the loins and thighs of man, *ill.* 10,075. The hands denote the interiors, because internal or superior things extend themselves to the hands, and are there terminated; but when hands and feet are mentioned together, hands denote whatever is in the internal or spiritual man, and feet whatever is in the natural, 10,241. To wash the hands and the feet denotes the purification of the interiors and exteriors, and regeneration, 10,239, 10,240, 10,241, 10,246. To lift up the hand denotes power in spiritual things; to lift up the foot, power in natural things, 5327, 5328, *ill.* 10,241. To stretch out the hand signifies the dominion of power, and in the supreme sense omnipotence, *sh.* 7205, 7281, *ill.* 7568, *ill.* and *sh.* 7673, 7710, 8200, 8305. Jehovah's sending his hand, or stretching out his hand, denotes unlimited or infinite power shewn in act, 7545, 7673. The hands stretched out or expanded towards heaven. corresponds to the supplication of the heart; and when done for another it denotes intercession, 7596. Short of hand denotes little or no power, 878. What comes to hand denotes what is of providence, 4262. See

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Fortune. Under the hand of any one denotes what is in his power, and thus at his disposal, 5296; also what is under his intuition or within view, 9035. To give upon the hand of another, or deliver into his hands, is to confide, 5544. In the hand or into the hand of any one, is predicated of whatever is in his power, 9133; compare 9019, 9155, 10,082. To send by the hand, or speak by the hand of any one, denotes what is done vicariously or mediately by one to whom power is given, *ill.* 6996, *sh.* 7619. To push with side and with shoulder, is to impel with all the soul and all the might, 1085, 9081. To do anything with a strong hand, denotes with all force and power, 7188, 7189. A high hand, a strong hand, and the strength of the hand of Jehovah, denotes the divine power of the Lord, 8050, 8059, 8153, 8238 and citations, 8319. The hand of Jehovah against any one denotes plague, punishment, and vastation, 7502. The hand of one against another denotes violence, 8625; compare 4737—4753. To put the hand, or join hands, with another for an evil purpose, is to come into his power by persuasion, and make one with him, thus obedience, 9249. To make flesh the arm denotes own power, 10,300. To lean upon the hand denotes confidence in one's own power, 877. The work of the hands or fingers denotes what is of man's own power or proprium, thus evils and falses, *sh.* 878, 7430, 8932, 10,405, 10,406. The work of the finger of God, what is of the divine power, thus the regenerate man, 63. The hand put upon the eyes of the dead denotes elevation and vivification; for by putting the hands on the eyes it is understood that the external sensual principle is closed, and the internal opened, 6008. To take hold of the hand denotes influx into the potency of apperception, 6289. See *to* Feel, especially 10,130. Description of a hand, with a flame playing about it, etc., representing the spirits and inhabitants of Mars, 7620—7622. The situation of spirits to the right hand and to the left hand of the Lord described, 1274—1276, 3638; compare 1582. Description of a naked arm of immense power, seen in various positions in the world of spirits, 878, 4934, 4935. That it represents omnipotence where it appears stretched out in the heavens, and common power when bent, 7205. That infernal spirits from this phantasy sometimes represent a shoulder which the strongest are not able to pass by, 4937. Generally, that the hands denote powers; that the hand and right hand predicated of the Lord denote omnipotence, and that all power is of the divine truth proceeding from the divine good of the Lord, 10,082 and citations.

Noah's putting forth his hand and taking the dove back again into the ark, denotes man in the first state of regeneration attributing the truth and the good of faith to his own power, 878. Every living creature delivered into the hand of Noah after he had left the ark, denotes the dominion of the internal man over all things of the external after regeneration, 992. Abram's declaring that he had lifted up his hand to Jehovah, and refusing the gifts of the king of Sodom, denotes the power of the Lord from the Father, and none at all from the infirm humanity, 1745, 1750. His delivering Hagar, when she had conceived Ishmael, into the hands of Sarai, denotes the affection of sciences, and the rational principle commencing therein, subject to the intellectual mind, 1920, collated with 1468, 1901, 1904, 2063, 2065, 2172, 2173, 2189, 2198, 2204, 2507, 2588, 2618, 2904, 3077, 7022.

The bread and the bottle of water put upon the shoulder of Hagar,

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when she was dismissed by Abram, denotes good and truth to the full power of reception imparted to the regenerate, 2674—2678. Rebecca with the pitcher of water upon her shoulder, denotes the affection of truth, and its reception with all the power and endeavor, 3075, 3079, 3082, 3083. Her letting the pitcher down from her shoulder upon her hand, and giving the man to drink, denotes the power of applying scientifics, as the vessels of truth, and their initiation into good, 3087, 3091, 3092. Israel and Judah to fly upon the shoulder of the Philistines (by metonymy), denotes that the interior truth of faith shall be the possession of those who are in good, 9341. The angels putting forth their hands, and drawing Lot into the house, denotes the powerful aid of the Lord preserving those from evil who are in the good of charity, 2377—2379. Abraham stretching forth his hand, and taking the knife to slay his son, denotes the procedure of temptations to the utmost power of sustaining them, 2815—2819. The skins of the kids put upon the hands of Jacob, and upon his neck, denotes external truths passing for genuine truths, according to the power of reception, and preventing disjunction, 3540—3542. Jacob's present to Esau, taken from what came to hand, denotes goods and truths divine in their origin, because of providence, and not of his own proprium, 4262. The birth of Benjamin, his name signifying a son of the right hand, denotes celestial good, coming into potency by spiritual truth, 4592. The endeavor of Reuben to deliver Joseph from the hands of his brethren, denotes faith in the understanding preventing the violation of divine truth by false persuasions, 4731, 4732, 4735, 4737, 4738. Jehovah prospering everything in the hands of Joseph, and all things relinquished under his hand by Potiphar, denotes all things of the divine providence with the internal man, and everything pertaining to good in the external submitted to its power, 4974—4979, 4983, 4993. All the bound who were in the prison house, under the hand of Joseph, denotes the absolute power of truth over falses in a state of temptation, 5045, 5046. The cup of Pharaoh in the hand of his butler, and the butler putting it upon the palm of Pharaoh, denotes the influx of the interior natural into the exterior, and its power of appropriating truth thereby, 5118, 5120. The corn of Egypt gathered together under the hand of Pharaoh in the cities of Egypt, denotes the good of truth reserved in the interiors of the natural mind, and in the power of the natural man, 5296, 5297. Benjamin to be confided to the hand of Reuben, denotes faith in the understanding, as far as possible preserving the means of conjunction between the internal and external, 5544; compare 5411. Joseph taking Ephraim in his right hand to the left hand of Israel, and Manasseh in his left hand to the right hand of Israel, denotes truth held in the second place by the internal man, and good in the first, 6267. Israel placing his right hand upon Ephraim, and his left hand upon Manasseh, denotes truth reputed to be in the first place by the spiritual man, and good in the second; thus, contrary to order, 6269, 6271, 6272, 6288—6292. The hand of Judah to be in the neck of his enemies, denotes the celestial man always victorious, and infernal spirits flying on his approach, 6365. Issachar bowing his shoulder to bear, denotes the external man, with all his ability, laboring for reward, and all his works with self-merit in them, 6393. The arms of his hands made strong by the hands of the Mighty

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One of Jacob, predicated of Joseph, denotes the spiritual man, and his power by the good of faith from the Lord's divine human, 6417, 6424, 6425. Moses putting his hand into his bosom, and its becoming leprous, denotes the power of appropriating truth and its profanation without the good of faith: its being restored again, that the proprium is vivified by the Lord when there is good, 6960—6968. Jeroboam's hand withering, and being restored again, denotes the procedure of those who are in idolatry to the profanation of truth, and its not being imputed to them, because they cannot profane, 878. Uzzah putting his hand to the ark, and dying in consequence, denotes the profanation of holy things proceeding from the proprium, 878. The people of Israel unable to go, even with a strong hand, from Pharaoh, and Jehovah sending his hand, denotes the power of the spiritual man, insufficient without the aid of divine power to resist those that infest, 6908, 6909. Pharaoh's sending them away, and expelling them from Egypt with a strong hand, denotes the infernals compelled by punishment and forcibly withholding themselves from doing further evil, 7188, 7189. Israel prevailing against Amalek when the hand of Moses was raised, and Amalek prevailing when it was let down, denotes the spiritual always victorious over falses by faith in the Lord, and always overcome when the power of faith fails them, 8604—8607. The hands of Moses heavy, and Aaron and Hur putting a stone for him to sit upon, and sustaining his hands on either side, denotes the power of looking to the Lord deficient, and strength procured by the reception and determination of truth from ultimates, 8608—8614. The hand of God not put upon the separated of the sons of Israel, denotes that truth is not in its power, and hence no conjunction thereby, with those who are only in externals, 9380, 9409, 9410, 9411. The right hand to be cut off if it offend, denotes evil that has acquired potency by what is false, and its destruction, 10,061.

2. *Hand, and Staff or Rod, etc.*—A tribe, a staff, or rod, and a sceptre, are expressed by one and the same word in the original Hebrew, which denotes the power of good by truth, the rods of the twelve princes laid up in the tabernacle, and the rod of Aaron blossoming and bearing almonds, *ex.* 3851. A staff always signifies power on account of its use by shepherds, and its sustaining the body and serving, as it were, for a right hand, 4013. On account of this signification, the staff and the sceptre have been received from antiquity as insignia of royal authority; priests, prophets, and magicians have also used it for the same reasons, 4013, *ill.* 4876. The hand or arm, and the staff, both signify power; the hand as principal, and the staff as instrumental, 4876. The staff signifies power, because it sustains the body by means of the arm and the hand, and the signification of the part that it proximately sustains is induced upon it, 4876. The efficacy of the staff in the miracles wrought by Moses, and of the spear of Joshua, etc., was derived from the celestial and spiritual things corresponding; it is irrational to suppose there was any potency infused into the staff or the hand of Moses, 878, particularly 4876, 7673. There was a force in all the representatives that were commanded to be done at that time: so in the case of Joshua when he extended his spear, but it was by virtue of the signification, 7673. Magicians, in the other life, appear to themselves to have staffs, and they form them

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of various kinds by their fantasies, believing that they do miracles by a power contained in the staff, from experience, 4936. The hand, and the rod of Moses, denote the potency of the Lord's divine human, because Moses himself represented the Lord as the divine law or Word, 6947. His hand denotes the power proceeding from the divine rational; his staff, the power proceeding from the divine natural; the former being relatively internal, the latter external, 6947. The staff signifies power when it is in the hand, because the external or natural has no power except from the spiritual, 7011. To take a staff and stretch out the hand is to exercise spiritual power by natural, 7322.

The rod of Moses cast out of his hand, and turned into a serpent, denotes the influx of the divine potency manifesting the sensual and corporeal man, as separate from the internal, 6947—6949. Moses putting forth his hand, and taking hold of the serpent, and its becoming a rod in his hand, denotes the elevation of the sensual towards the interior, and power from the divine communicated to it, 6952—6954. The rod of Aaron turned into a water-serpent before Pharaoh and his servants, denotes the fallacies and falses of the sensual state manifested by the withdrawal of the influx of truth and good, 7292—7295. The rods of the magicians turned into water serpents, and the rod of Aaron swallowing them up, denotes the perversion of order by which such fallacies and falses are accepted as truths, and their instant dissipation by divine power, 7298, 7299. Moses and Aaron smiting the waters of Egypt with the rod that was turned into a serpent, and the waters becoming blood, denotes the total falsification of truth manifested, 7309, 7316, 7317, 7322, 7327, 7336. Aaron stretching out his hand with his rod over the waters, and frogs coming up, denotes the power of internal truth, by external truth, manifesting the reason of the natural man derived from mere falses, 7382—7287. Aaron stretching out his hand with his rod over the land of Egypt, and smiting the dust, and its becoming lice, denotes the power of internal truth by external manifesting interior and exterior evils, 7422—7428. Moses stretching out his hand towards heaven, and the hail coming, denotes a more present influx of divine truth, and the falses of evil manifested destroying all the good and truth of the church, 7568, 7569. Moses stretching out his rod towards heaven, and the voices of the thunder heard, and fire descending upon the earth mingled with hail, denotes the recession and separation of the evil from those who are in truth and good, and the evils of their lusts manifested, 7572—7577. Moses stretching out his rod over Egypt, and the east wind and the locusts brought upon it, denotes the power of divine truth prevailing, the influx from the heavens now in order turned into its opposite with the evil, and falses diffusing themselves towards the interior, 7678—7684. Moses stretching his hand towards heaven, and thick darkness coming over the land, denotes the power of divine truth prevailing, and the state of the evil deprived of all perception, 7713—7716. Moses stretching out his hand over the sea, and the east wind dividing its waters, denotes the dominion of divine truth over hell, and the influx of its falses prevented, 8200—8206; its waters returning upon the Egyptians, that they revert to the evils themselves who have rushed into them, 8223.

3. *Imposition of Hands.*—From the signification of the hand is derived the ceremony of inauguration and blessing by the laying on of

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hands, 878. The hands are laid upon the head, because in the head are the intellectual and voluntary faculties themselves; but in the body, act and obedience, 6293, *ill.* 10,044. The inauguration of Aaron and his sons to represent the Lord as to divine truth was by filling their hands ('consecration'); and their inauguration to represent the Lord as to divine good, by anointing, 9955, *ill.* and *sh.* 10,019. The filling of the hand in the ceremony of inauguration was to denote that all power was to be attributed to the Lord, and none whatever to any angel, or spirit, or man, 10,019. It denotes the second state of the Lord's glorification, and also of man's regeneration when he is wholly imbued with good, 10,076. The filling of the hand is a representative of the communication and reception of divine truth proceeding from the divine good of the Lord in the heavens, thus, of divine power, *sh.* 10,076, 10,493, and of purification from evils and falses, 10,076. The divine power represented by the filling of their hands was the power of saving the human race, and, consequently, power over heaven and hell as the means of salvation, *ill.* and *sh.* 10,019. To put the hands upon the head signifies communication and reception, thus the translation of the thing intended by it, because all the activities of the man's life, and the man himself, are signified by the hand, 10,023. The sons of Israel putting their hands upon the Levites, signifies the translation of the power of ministering for them, and its reception, thus separation, 10,023. The Levites putting their hands upon the head of the bullock signifies the translation (or ascription) of that power to Jehovah, that is, the Lord, 10,023. The ram of impletion, in the same ceremony, signifies the good of innocence and charity in the internal man; its blood put upon the thumb of the right hand, and upon the thumb of the right foot, its procedure and potency, 10,056, 10,057, 10,062, 10,063, 10,076. The fat of the ram, the right shoulder, the bread, etc., all put upon the palms of the hands of Aaron, denotes the acknowledgment that the whole is from the Lord, 10,082; compare 6289, 9019. Aaron putting his hands upon the head of the goat Azazel (scape-goat), signifies the communication and translation of all the iniquities and sins of the sons of Israel, and their remission to hell as signified by the desert, 10,023. The imposition of hands upon the burnt-offerings and sacrifices signifies communication, translation, and reception, in the various senses required by acknowledgment, confession, purification, and the implantation of good and truth, thus, conjunction with the Lord, 10,023, 10,041—10,044, 10,056, 10,058. Jesus putting his hands upon the young children signifies the communication and reception of divine virtue by which the healing of the interiors is effected, thus salvation, 10,023. The contact of the hand in all these cases is from representatives in the other life, for those who are in a similar state are associated together, and they who mutually touch communicate the state of their life, if they touch by the hands, the whole of their life, 10,023. See *to* FILL.

HAND, LEFT [*sinistra*]. See HAND.

HANDLES, THE [*ansulæ*], or clasps of gold *(taches)* made for the tabernacle, denote the faculty of conjunction by good, for that faculty is in them by virtue of their curved form, 9611. Those of brass, denote the faculty of conjunction by external good, 9624. The vail hung under them denotes the actuality of this faculty, 9678. See TENT.

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HANDMAID [*ancilla*]. Intellectual truth, or truth conjoined to good, is denoted by a mistress or lady; the affection of sciences and knowledges in the external man by a handmaid, 1895, 1900—1902, 1920, 1960, 1964, 2652, 2691, 3264, 8995. Servants and handmaids denote rational and natural truths, and their affections, 2567. Handmaids denote the affection of scientifics or doctrinals, according to the subject predicated, 2583. Handmaids denote external affections, or bonds, because all affections are bonds in virtue of their ruling man, and binding him to himself, 3835. Handmaids denote external affections serving the internal as mediums, 3835, 3849. Men-servants and handmaids denote affirmative mediums, serving for the conjunction of good and of truth, or of the internal and external man, *ill.* 3913, briefly 3917, 3931, 3937, 4344, *ill.* 8995. Handmaids are the affections or goods of the natural man, servants the truths, 4037, 4244, 9034. Handmaids denote scientific sensuals, or the affection of whatever is perceived by the senses, briefly *ill.* 4360. The lord of the house and his lady, or the husband and wife, denote good and truth; daughters and sons, affections of good and truth; men-servants and handmaids, the scientifics and pleasures which minister to these and confirm them, *ill.* and *sh.* 5023. A handmaid denotes the natural man generally as to good; a man-servant, as to truth, 8890. Those who are only affected with the science of good and truth, are denoted by servants, or males; they who are in the affection of good and truth, by handmaids, or females, *ill.* 8994. A handmaid signifies the affection of truth from natural delight; a daughter, the genuine affection of truth, 9001. Scientifics, considered in themselves, are denoted by men-servants and asses; their pleasures by maid-servants and she-asses, 1486. Flocks denote interior goods and truths; handmaids and servants, middle goods and truths, which are of natural affection; camels and asses, the truths of good, exterior and external, *ill.* 4036—4038; compare 4244. The procreation of children from handmaids, who were then called concubines, was tolerated in ancient times, that those who are without the church, and those who are in an inferior state within the church, might be represented, 2868; compare 9281. The ancient church admitted of this practice when the wife was barren, lest spiritual death, instead of the resurrection to life, should be represented, 3915. The offspring thus conceived, with the consent of the wife, were acknowledged as legitimate by being borne upon her knees or thighs, 3915.

The Egyptian handmaid given to Abraham denotes the affection of sciences, by which the spiritual or rational man is first conceived, 3264, and citations. See HAGAR. The handmaid of Leah denotes the corporeal affections, or those of the pleasures and appetites of the body; the handmaid of Rachel, those which are proximately interior, or the natural affections, 3835, 3849. The handmaids of Rachel and Leah given to Jacob, denote the means of conjunction between interior truths and external or natural truths, that it is by such affections, etc., 3913, 3917, 3919, 3925, 3931—3933, 3937. Jacob's preparing to meet Esau, and his putting the handmaidens and their children first, denotes the order in which truths are arranged, from those under the more common or exterior affections to the more interior, 4338, 4344, 4345. The handmaidens and their children approaching to Esau, and bowing themselves, and then the wives and their children, denotes the order in

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which the external man submits himself when divine good flows in, 4355, 4360. The first-born of Egypt slain, from the first-born of Pharaoh upon the throne to the first-born of the handmaid behind the mills, denotes the truths of faith from first to last falsified, 7779, 7780. Thou, and thy sons, and thy daughters, and thy servants, and thy handmaids, and thy beasts, and thy strangers, not to do any work, denotes the whole man and his affections in the order of heaven, and hence peace, 8890 and citations. The house and the wife of another not to be coveted, denotes his good and truth not to be injured or taken away from him; his servant and his handmaid, denotes the affection of spiritual truth, and the affection of spiritual good; his ox and his ass, the affection of natural good, and the affection of natural truth, 8912, compare 5023, above. The daughter of an Israelitish man sold for a handmaid or servant, denotes the affection of truth flowing from the loves of self and the world, *ill.* 8993, and more particularly as to its quality, 8994. The law respecting the handmaid in this case, denotes that it is according to order to treat an affection of this nature as if it were genuine providing it can be conjoined to any truth, and that it is not to be alienated or deprived of life, or hindered from proceeding to such conjunction (Exod. xxi. 7—11), 8992—9037; but that it is otherwise, if there is no truth to which it corresponds and can be conjoined, 9004, 9005. See Good (21).

HANG, *to* [*suspendere*]. Hanging on wood denotes rejection and damnation, *sh.* 5156. Hanging was on account of evil, and stoning on account of the false, 5156. Hanging represents the damnation of profanation, 5044. On this account the chiefs of the people were ordered to be hanged up before the sun when the children of Israel committed whoredom with the Moabites, 5044, 10,652. See Stoning.

HANGINGS [*tapetes*]. See Curtains.

HANOCH [*Chanoch*]. See Midian.

HARBOR. See Haven.

HAPPINESS of Heaven. See Heaven (4).

HARAN. Abram, Nahor, and Haran, the sons of Terah, were persons from whom certain idolatrous nations were named; such nations consisting of the families which dwelt together, 1355—1360. The beginning of this idolatry is signified by Terah its three interior varieties by Abram, Nahor, and Aaran; its external by Lot, the son of Haran and father of Moab and Ammon, 1363, 1364. Haran dying, after having begotten Lot, denotes the obliteration of interior worship, so as to leave only external idolatry, 1365—1367; in which state a new church can be commenced, 1366; compare 1361. When the representative Jewish Church began with Abram, therefore, his father, Terah, and his brothers, Nahor and Haran, also put on the representation of churches, 3778. That of Haran, it would seem, was carried on under the person of his son: see Lot.

Charan (authorised version, Haran) was a region where idolatrous worship prevailed; it denotes an obscure state like that of boyhood, 1430, 1435, 1436. The family of Abram arriving in Charan, and Terah dying there, denotes the end of the idolatry which prevailed with them, and the commencement of the representative church by instruction, 1373—1379. The subsequent departure of Abram from Charan denotes progression towards heavenly and divine things, 1425,

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1426. See ABRAM. Laban in Charan denotes the affection of good in what is external or corporeal, 3612. Jacob in Charan, the affection of truth there, 3609, 3612, and thus its remoteness from divine doctrinals, 3691. The well of Charan, to which Jacob came, denotes the Word in the letter, 3765. The flocks lying by it, the holy things of the church, etc., 3767.

HARD, HARDENED [*durum induratum*]. Hardness is predicated of the confirmed state of what is false derived from evil, 6359. Certain kinds of falses actually produce indurations and pains in the head; truths, on the contrary, flow softly and freely; from experience, 5563. To suffer hard things signifies temptation, 4586, 5628, 9102. They suffer hard things in the other life, who are only in natural good, 5032. Those also who ascend from an inferior heaven to a superior, 8797. To speak harshly, or say hard things, is predicated of the understanding when the internal and external are not in correspondence; for the external is then hard and unyielding, 5423, 5511. Hardness is predicated of truth without good, and they who are in truth do not willingly bow themselves even in adoration of the divine; good, on the contrary, when it is insinuated into truth, softens and humbles them, so that they who are in good will bow themselves to the ground, 7068. Truth received at once without intuition, is comparatively hard, and incapable of varying itself to the reception of influx; hence it is according to order not to receive truth without the fullest examination, in order that the spiritual sight may be more extended and reach even to opposites, 7298. Hardness denotes the obduracy and obstinacy of those who are principled in the falses of evil, 7272, 7305. Those who are in evils of life are not soft and yielding to influx like the good, but hard and rigid; hence they reject truths, 8313. Jehovah is said to harden the heart, or fix the heart firm, according to the appearance; but the truth is, all hardness and resistance comes from evil, thus from man himself, 7032, 7272, 7300, 7533, 7632, 7643, 8186. There are two expressions to this import; namely, to grieve or make heavy the heart, which is predicated of the false, and to harden or fix the heart firm, which is predicated of evil, 7616, 7305.

HARDEN, *to* [*indurare*]. See HARD.

HARLOT [*meretrix*]. See ADULTERY. Young girls who have been seduced into prostitution, not sufficiently knowing its iniquity, are instructed and chastised in the other life until they are amended, 1113. Adult females, who have been wickedly given to whoredom, are in hell, 1113. Adulteries are from the adulterations of good, and whoredoms from the falsifications of truth, 2466. A harlot signifies what is false, 4865; whoredom the falsification of truth, and adultery the adulteration of good, 10,648. Whoredoms or falsifications are effected by three methods, which are explained, 10,648. To commit whoredom, is illegitimate conjunction at first, and afterwards profanation, 10,652.

HARMONY [*harmonia*]. There is no absolute unit or one thing, but all oneness is from the harmony of several, and is according to the quality of their harmony; *ill.* by the order of heaven and the human form, 457, 687, 3241; by goods and truths, 3986; and by the association of houses or families, 8003. From the harmony or unanimity prevailing in it, every society of heaven constitutes one person, 684. There are innumerable differences in heaven; but the most minute

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differences unanimously conspire to one common harmony, because they all tend to one end, which is love and faith, 684, 690. All the sweetness and softness of harmony, and all the fluency of speech in the other life, is from goodness and charity, 1759. The innumerable varieties of good and truth are harmonized by the reference of all to the Lord, comparatively as the various organs and parts of the body are harmonized into one by their connection and disposition under one soul, 3241. The unity into which goods and truths are composed is from varieties harmonized together, and not sameness, *ill.* 3986. It is not one truth that confirms good, but the connection and mutual illustration of many truths; for one alone can no more assume any form than a single tone afford harmony in music, 4197. Good with man is an influx from the Lord, which assumes a form in the human understanding, and presents itself as the harmony and delight flowing from all the truths he has acquired, 5147, 9206; compare 5807. See Good (21). Spiritual harmony, by which all heaven is preserved in one form, is the harmony of the goods of love, 8003 and citations; compare 8936. The conjunction of the angelic societies, so as to form one heaven, is the result of a few general laws depending from the formation of every one thing out of many, and from the influx of love including and containing the whole; the laws of this harmony recited, 9613. It was the custom of the ancient church to represent the harmony of the spiritual affections by music and dancing, 8339. See Choir, Dance, Music.

HARP [*cithara*]. See Music.

HART [*cervus, the male deer*]. See Deer.

HARVEST [*messis*]. Wheat-harvest denotes the proceeding state of love and charity, or their procedure as regeneration advances, 3941. Sowing-time denotes the state of preparation, that truths may be received in good; the harvest, or standing corn, such truths advanced to perfection by good, 5895. See Corn, Field, Wheat, Barley. The feast of the first-fruits of harvest represented the implantation of truth, or the human race introduced into heaven by the reception of new life from the Lord, 9294, 9295. See Feasts. Harvest-time denotes the state of the human race as to the reception of the truth of faith in good, also a similar state of the church, a similar state of the man of the church, and a similar state of good, *sh.* 9295, 10,083.

HASTY [*festinum*]. See Quickly.

HATCHET [*securis*]. An axe or hatchet, a chisel, etc., signify the intellectual proprium, or its faculty of shaping its own figments into a resemblance of the truth, 8942. The iron of a hatchet signifies the truth of faith, and its opposite, what it is to fell wood in a forest, 9011. A battle-axe [*malleum*] signifies the omnipotence of the Lord by divine truth, 2547, 8281.

HATRED [*odium*]. The loves of self and the world, though they resemble it in appearance, are not love but hatred, *br. ill.* 33. Evil spirits, who are in these loves, hate all good and truth, 59. The love of self, and hatred against the Lord and the neighbor are the same thing, 251. As the love of the Lord and the neighbor, and the felicity derived therefrom constitute heaven, so the hatred of the Lord and the neighbor, and the punishment occasioned by them, constitute hell, 693, 694. The hatreds that make hell and bring men into hell are not hereditary inclinations, but hatreds actually cherished, 1608. Those who live

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in internecine hatred breathe nothing but death to one another, and their vindictiveness extends even to the destruction of the soul, 814, 815. Hatred is signified by bloodshedding, because where there is hatred there is violence done to charity, and the murder of man is latent in it, *ill.* 1010, 1011; *ill.* and *sh.* 8901, 8902, 10,490. The spheres of those who have cherished hatred and revenge, occasion vomitings and swoons, for they are poisonous, 1512. Hatred taking the place of charity is signified by gross darkness after sunset; and, in consequence of the darkness it occasions, they who cherish hatred do not perceive it to be infernal, but find their delight in it, 1860. Hatred induces upon those who cherish it the horrid image of hell, and they appear in diabolical forms in the other life; many such are so infatuated as to believe they shall get to heaven by faith, where there are nothing but forms of charity, 1860. Forms of hatred and forms of charity cannot possibly abide together, 1860; their formation *ill.* 10,076. When charity declines in the church, hatred of one towards the other is cherished internally, though it is prevented from appearing by external bonds which are of the love of self and the world, 2910. There is not only no charity in the church at the present day, but interior hatred, though it does not appear externally; but it breaks out as often as these external bonds do not restrain it, 2910, *ill.* 3488. Evils break forth in manifest hatred when they are vastated, 3322. Hatred denotes contempt and aversion for all good and truth, *ill.* by the disciples hated of all men, 3488, 8902*; and by Joseph's brethren hating him, 4681, 4684; hence it denotes rejection, 6558; compare 3449. When hatred is predicated of the good it does not signify hatred in the internal sense, for opposites cannot be together, but aversion; when predicated of the Lord, mercy, *sh.* 3605. Those who hate any one, although without cause, hate him also when they come into the other life, and then breathe his destruction, from experience, 5061. Hatred is aversion and spiritual antipathy, 5061. When the evil in the other life perceive the sphere of any one they have hated, they come as it were into a state of frenzy, 5061. Those who have cherished hatred and revenge, and are imbued with falses therefrom, appear to have hard skulls like ebony, 5563. Hatred and revenge are among the causes of disease, 5712. Description of certain spirits who sought to acquire dominion over others by exciting hatreds and divisions among them, 5718. The hatred of evil spirits towards man is so great, that it is perilous for any one to come into open consort with spirits unless he is in the good of faith, 5863. As to the hells of those who are more particularly in hatred, 814—823. See HELL. Those who are in falses hate and persecute those who are in truths, 6422. Hatred, in the spiritual sense, is the aversion and dissent existing between truths and falses and between goods and evils, 9257; the words of the Lord (Luke xvi. 13), *br. ex.* 9265. Father, and mother, and wife, and children, and brethren, and sisters, and his own soul, to be hated by the disciple of the Lord, denotes evils and falses in their order, and the whole proprium or self-hood of man to be shunned, 10,490. See *Love of Self and the World* (LOVE).

HAVEN, or PORT, or HARBOR, A [*portus*], denotes the station where scientifics terminate and commence, or where there is a conclusion of truth from scientifics, 6384. See TRIBES *(Zebulon)*.

HAVILAH [*Chavillah*]. The land of Havilah signifies the mind;

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its gold, good in the mind, 110; its river, intelligence flowing in, 115; compare 3273—3277, and 1951. Havilah, the son of Cush, signifies knowledges of spiritual things under the head of Seba, 1168—1170. See SEBA. Havilah, the son of Joktan, only occurs in the genealogy of Shem, where it denotes a specific ritual of the Hebrew church; the Sheba and Havilah, so often mentioned in the Word, being of the stock of Ham, 1245. See EBER.

HAUGHTINESS. See *Love of Self and the World* (LOVE).

HAZARMAVETH [*Chazarmaveth*], one of the sons of Joktan, signifies a ritual of the Hebrew church, 1245—1247. See EBER.

HAZEL, THE [*corylus*], denotes natural truth, 4014.

HAZO [*Chaso*]. See NAHOR.

HAZOR, KINGDOMS OF [*Chazoris regna*]. See KEDAR.

HEAD [*caput*]. In ancient times the head was understood to denote what is supreme; the breast, what is above the earth; and the belly, what is proximate to the earth, 247. The head and face denote celestial and spiritual things; the breast, their derivatives, such as charity and mercy, or rational things, 259, 2162. The head denotes what is superior or interior, by which inferior things are ruled, as those of the body by the head, 3728. When the whole heaven is represented in form it appears as one man, of which the head represents the inmost or celestial heaven, the body the middle or spiritual heaven, and the feet the ultimate or natural heaven, 5328, 4938, 4939. The head denotes the interiors, especially of the voluntary part or will, because in the head are the principles of all substances and forms; hence it is the seat to which all sensation tends, and the source from which all action is derived, 5145, 9656. The head denotes the interior man in contradistinction to the body or exterior man, 6188, *ill.* 7859; or interior principles compared with exterior, 6436. The head denotes the celestial state of which wisdom is predicated; a crown of gold upon the head, the good of love, 6524. The interiors of man are denoted by the head, the exteriors by the tail; and man divests himself of human nature and puts on the nature of a beast unless the interiors be kept elevated, 6952; compare 7442. The head denotes spiritual things; hands, the interior of the natural; and feet, the natural, *ill.* 7442. The head is the supreme; and the supreme in the spiritual sense is the inmost, 7859, 10,181, 10,184. The head denotes the truth that man makes the essential of his faith, thus the truth of his faith, *br. sh.* 9166. The head denotes the interiors, because it is the superior part of the body, and because the principles of sense and motion are seated, there, *br. ill.* and *sh.* 9656, *ill.* 9914. The head denotes the whole man, because all will and understanding, and all effects in the body, proceed from the head, 10,011, 10,044. The procedure of the nerves, etc., by means of the neck into the body, and their action upon the organs according to the determination of the will, correspond to the procedure and influx of the powers and forces of the celestial kingdom, or head of the Grand Man, *ill.* 9913, 9914. The influx of celestial good and brotherly love, or the procedure of good from interiors to truths in exteriors, is denoted by oil running down from the head of Aaron upon his beard and upon his garment, 9806. The anointing of the head in Aaron's inauguration represented divine good in the whole human of the Lord, for when the head is anointed the whole body is

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understood, 10,011. Oil poured upon the head of a stone or statue, was to represent good as the superior of truth, and truth as nothing without good, 3728. Jehovah's descending upon the head of the mountain, denotes the inmost heaven where he is more immediately present, 8826, 8827. The glory of Jehovah like a fire in the head of the mountain, denotes divine truth in that heaven resplendent from the good of love, 9434. Moses to ascend to the head or summit of the mountain to receive the law, denotes the beginning of a new revelation from the inmost heaven, 10,606. The head of Jacob's ladder reaching to heaven, denotes the communication open between the lowest truth and the highest, which is the divine in heaven, 3699, 3700. The tower of Babel with its head in heaven, denotes the love of self profaning all that is holy, and opposed to celestial love, 1307. To have the head in heaven is predicated of the spiritual man who is in internal love; the head in hell is the contrary, when the loves of self and the world are delighted in, 8995. Infernal spirits only descend to a greater depth in hell when they desire to lift up their heads into heaven, 1307. The head of Pharaoh's butler lifted up, denotes the elevation of those towards interiors who have been vastated by the infestation of infernal spirits, 5124. To lift up the head was a formulary of judgment either to life or death, and denotes what is concluded, either from Providence or foresight, 5124, 5155, 5162. To swear by the head is predicated of the confirmation of that which man believes to be true from the proprium; the words of the Lord fully *ex.* and *ill.* 9166. The custom of putting the hand upon the head in benedictions and inaugurations is derived from ancient times, and it was instituted because the head is where the intellectual and voluntary faculties are, and the body where act and compliance is, 6292, *ill.* 10,044. See HAND (3). The Paschal lamb to be washed whole, the head of it upon the legs of it upon the middle of it, denotes the good of love imbued from inmost to outermost, 7859. The ram of impletion cut into pieces, and the intestines washed, and the legs, and their being put upon the pieces and upon the head, denotes the purification and arrangement of the exteriors under the interiors, and all under the inmost, 10,048—10,051. The baker of Pharaoh with the perforated baskets upon his head, denotes the interiors of the voluntary part without the distinctions or degrees formed by conscience, *ill.* 5144, 5145. The head or first of the months denotes the principal of all states, or the beginning from which they afterwards proceed, 7827, 7828. The head of the serpent denotes the dominion of evil or love of self, 257, 2219, *ill.* in contrast with the tail of the serpent, 6952. Israel bowing himself upon the head of the bed when about to die, denotes man in the state immediately before regeneration turning to the interiors of the natural mind, 6188; compare 6176. When man is resuscitating two angels sit at the head, 172—174. Those spirits are situated above the head in the world of spirits who aspire to high things, 1276. Those who teach, and those who suffer themselves to be taught, appear above the head; those who act prudently and tacitly under the back part of the head, 4403. Other spirits described who act into the head, and some who desire to explore the thoughts, etc., 5180.

HEAL, *to* [*sanare, curare*]. Physicians, medicines, etc., denote the means of preservation from evils and falses, which are the truths

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of faith, *ill.* and *sh.* 6502. The leaves of the trees seen in vision by Ezekiel are said to be for healing, because leaves correspond to truths, briefly, 885; more particularly, 6502. To heal is to cure and purify from evils, and also to preserve from them; hence the Lord himself is called the healer or physician, *sh.* 8365. The curing and healing of disease denotes the restoration of spiritual life, because disease and sickness correspond to the internal state of man when he declines from the truth to the false and from good to evil, *ill.* and *sh.* 9031. To heal is to amend and restore, *sh.* 9163. The healing of the interiors is effected by the communication and reception of divine virtue, which is represented by contact, and especially by the touch of the hand, *ill.* and *sh.* 10,023. The healing of the interiors is salvation, 10,023. The healings of diseases by the Lord when he was in the world, denote healings of the spiritual life, and thus salvation, by the removal of evils and falses of various kinds, 8364, 8495, 9086, 10,083, 10,360. The healings of disease by the Lord were done on the sabbath days, because the sabbath represented his conjunction with the human race, 8495; *ill.* and *sh.* 10,360; and thus the conjunction of good and of truth from him, 9086. They only were healed who had faith, because spiritual life can only be communicated by truths when the divine can be in them, and that can only be when he is acknowledged in them from the heart, *ill.* 10,083. A healing virtue is ascribed to the balm of Gilead, because it denotes interior truths, 4748, and the first conjunction of good and truth, 4117, 4124, 4255. See GILEAD.

HEAP, A [*acervus, cumulus*], denotes good, because the ancients made heaps upon which they ate together, and afterwards built altars to represent the good of love, 4192—4195. A heap as a testimony denotes the confirmation of good by truth, 4197, 4204. A heap of corn denotes truth and good received; standing corn, or field, truth and good in conception, 9145, 9146. Heaps of frogs denote falses conglomerated together in the natural mind, 7408. Heaps of corpses and no end of bodies, denote evils and those who are in evils, innumerable, 6978.

HEARING, HEAR, *to* [*auditus, audire*]. The ear denotes obedience, and the correspondence from which its signification is derived is involved in the word *to hear*, and still more in the word *to hearken*, 2542. To hear is predicated of affection; to see, of thought, 2641. Hearing affects the will as well as the understanding, and has a persuasive influence, 3869, particularly *ill.* 5077. The ideas which enter by hearing are turned into visual images, similar to those which enter by seeing, 4408, *ill.* 8361. The correspondence, influx, and communication of thought is with speech, and of the apperception of thought with hearing, *ill.* from experience, 4652. The sense of hearing corresponds to the affection of learning and to obedience, 4404. To see with the eyes is to understand and have faith; to hear with the ears is to be in obedience, 2701. To hear, generally, denotes to obey, 2542, 2932, 2963, 3684; because what is heard passes into the internal sight or understanding, where it is taken up by the will and transmitted into act, 8361. It also denotes to perceive, 3163, or apperceive, *ill.* 5017, 5254, 5477; in its full sense, to perceive, to understand, and to have faith; but this when conjoined with doing, 8361. On this account it denotes hope, briefly *ill.* 7065. To hear also involves the

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signification of what is communicated, 5032; and what is received, 5475; especially by faith and obedience, 7216, *ill.* 10,199. Not to hear and not to be heard, denotes what is not obeyed or received, and hence aversion, 5001, 5471, 5475, 7216, 7794. To hear signifies reception in various senses according to the subject predicated; thus to receive in the memory and be instructed, to receive in the understanding and believe, to receive by obedience and do, *sh.* 9311; compare 2920, and the subject there treated of. To hear also denotes influx because nothing can be received or perceived but what flows in; hence in the supreme sense it denotes life, 3507, 9926. To hear the voice of the Lord, denotes instruction concerning the precepts of faith and reception, 9311. To hear or hearken, predicated of one hearkening to his parents, denotes obedience from affection, 3684. Hearing predicated of God or the Lord, denotes that he brings aid, 2691—2694, 6852; and hence his providence, 3869, 3966; and divine love, 3954. To hear, in the supreme sense, denotes providence; and to see, foresight, *sh.* 3869, end. To hear, in the internal sense, denotes the will of faith; in the interior sense, obedience, 3869. God has judged me and has also heard my voice, signifies, in the supreme sense, justice and mercy; in the inmost or internal sense, the holy principle of faith; in the external sense, the good of life, 3921. The spirits who correspond to the sense of hearing are in simple obedience, and are not given to reasonings about things said by others, 4653. Spirits are not always organically or bodily present in the place where they appear to be, *ill.* by the phenomena of hearing and sight, 1378. Spiritual hearing is perceived in the same sensorium as natural hearing, but it flows in by an internal way, and hence can only be heard by those in whom the internal way is opened, *ill.* from experience, 1635. Seriatim passages on the correspondence of hearing and of the ear with the Grand Man, 4652—4660. See Ear.

HEARKEN, *to* [*auscultare*]. See *to* Hear (2542, 3684). Hearkening, predicated of the Lord, denotes the union of the divine and human by [obedience in] temptations, 3381.

HEART, LUNGS [*cor, pulmones*]. The heart and the lungs are the sources of all motion in the body, and also of all external action and sensation, 3635. The heart is moved by influx from the celestial heavens, and corresponds to celestial things, the chief of which is love to the Lord; the lungs receive influx from the spiritual heavens, and correspond to spiritual things, the chief of which is charity towards the neighbor, 3635. The ancients compared love and charity to the heart, faith to the lungs, 1843. The breast, which contains the heart and lungs, corresponds to divine celestial and divine spiritual love, 3858. There are four general operations from the influx of heaven with man. 1. Into the brain, or the organs of reason there. 2. Into the respiration of the lungs. 3. Into the systolic and diastolic motions of the heart. 4. Into the kidneys, 3884. The influx into the heart is by regular pulsations, and the times of the pulse are about three to every respiration; yet they are so governed that the alternate pulses of the heart insinuate themselves into the alternate respirations of the lungs, 3884. It follows, that there is a pulse of the heart and a respiration common to the whole heaven or Grand Man, 3884. The common pulse of the heart and common respiration of heaven were observed by the

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author; the latter compared with his respiration was as three to one, 3885. There are numerous less universal pulses and respirations in heaven, according to the societies and to the states of their faith and love, 3886, 3887. The cardiacal pulse of those who belong to the province of the occiput observed by the author, and particularly of the celestial and spiritual there; the moments of the celestial pulse compared with the spiritual, in this case, were as five to two, 3886. The pulse of the celestial flows into the pulse of the spiritual, and thus goes out and passes into nature, 3886. The discourse of the celestial angels is not heard by the spiritual, but is perceived by them as a pulse of the heart, 3886. In heaven there are two kingdoms, the celestial and the spiritual; those who are celestial, belong to the province of the heart, those who are spiritual to that of the lungs, 3887, 4931. There are two similar kingdoms corresponding to these in the world, consisting of all those who are in good, and the good of faith from the Word, and by whom the church is formed, 9256, especially 9276 and citations. It is the inmost heaven which corresponds to the heart and also to the cerebellum, and the middle heaven that corresponds to the lungs and the cerebrum; the societies between them correspond to the cardiacal plexus and the medulla oblongata, 9670. The heart rules in the body and all its parts by the blood-vessels, and the lungs by respiration; hence, in every part of the body there is like an influx of the heart into the lungs, but according to form and state in the parts, 3887. It is from this influx and conjunction that all sensation and action exists in the body; hence there is no commencement of corporeal sensation and action until the lungs are opened by birth, 3887. The influx of the heart into the lungs is like the influx of the good of love into the truth of faith, and all sensation and motion in the spiritual world is derived from the latter; hence the correspondence between them, 3887—3890. The heart corresponds to the will, which is the subject of good, and respiration to the understanding, 3888, 9050, 9818. Experience concerning the correspondence of the heart with those things which are of love, and of the lungs with those things which are of faith, 3889; the whole subject seriatim, 3883—3896. The heart has reference to whatever proceeds from the will, and hence good, 4112, 5887, 6578; the lungs, the respiration, or spirit, to the understanding, 5887, 9818. Heart, in the genuine sense, denotes the good of celestial love; in the opposite sense, evil, or the infernal love of self, 7272, 7542, 8135, 8288. The heart denotes the will, or the love, which makes the life itself; hence it denotes what is inmost, *ill.* 7542. Whatever is said to enter into the heart, or come from the heart, is predicated of the will, *ill.* and *sh.* 8910, briefly 9113, 9114. Heart and soul, which are so often mentioned in the Word, denote the life of love and the life of faith, *ill.* and *sh.* 9050, 9818; or the new will and the new understanding, 2930, *ill.* by the implantation of truth, forming as it were new fibres, 3470. Heart is predicated of the divine good or mercy; soul, of the divine truth with man, 9050. The reciprocal communication between good in the will and truth in the understanding, is as that of the heart and lungs, *ill.* 9300, briefly *ill.* 9495. The motion of the heart and the forces of the cerebellum are not subject to the control of the will, but rule the voluntary forces, keep them within limits, and continually restore the order and arrange-

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ment which are disturbed by the action of the will, *ill.* 9683. The heart denotes the will; to speak to the heart, influx into the will, and hence confidence, 6578. From the heart and soul, denotes from all the will and understanding, 2930. To be in the heart, denotes what is internal and proceeds from good; to be in the mouth, what is external and proceeds from truth, 3313. The heart supported with nourishment, denotes the celestial state with somewhat natural adjoined to it, 2166. The heart not set to a thing denotes inattention or disobedience, 7342. The heart hardened and fixed denotes obstinacy predicated of evil, 7272, 7300, 7305, 7338, 8135. The heart failing denotes fear, 5501, which precedes a change of state, 3718, 4249, 4256, 4341, 5662, 5681. The heart converted or turned, denotes a mutation of state, 8143. The heart stolen away denotes a change of state as to good, or the will deprived of what is dear to it, 4112, 4113, 4133. A clean heart, denotes the will averse to evil; a broken spirit and a broken heart, a state of temptation both in the will and understanding, 9818. Anxiety is predicated of the heart or will; anger or vexation of the understanding, 5887, 5888. Those whose hearts are elate cannot receive good, 2715, *ill.* by worship, 9377. Pharaoh in the heart of the sea, denotes the evil unable to emerge from the falses of the love of self, 8288. The names of the sons of Israel carried upon his heart by Aaron, denotes the eternal preservation of all good and truth from divine love, 9900—9902. Generally, that the heart denotes the love and the will, 10,156, *ill.* 10,336. See Love, Will, Good, Soul, Respiration. When man is raised up into eternal life the province of the heart is kept by celestial angels, 170—176.

HEAT [*æstus*]. See Fire.

HEAVEN [*cælum*].—1. *The want of knowledge concerning heaven.* How very general and gross the ideas are that are usually entertained concerning heaven and its happiness; examples from experience, 449—458. Some suppose heaven to be on high, and that its happiness consists in ruling what is beneath them; but heaven is everywhere where there is love and charity, thus it is not on high but within man, 450; *ill.* 8153, from experience, 3884. Some suppose heaven to consist in the exercise of sovereign power; but heaven is the Lord's kingdom, and all such are rebels against his authority, 451. Some are so gross as to suppose that the mere admission into heaven, as by a door, procures them heavenly happiness, 453. Some suppose that it consists in a life of ease and in being served by others, but all the felicity of the angels is from an active life of use and the goods of charity, 454, 6410. Some suppose that it consists in a lumen of glory surrounding them like the golden rays of the sun, but they could not long endure the tedium of such a state, 455. Some suppose that it consists in praising and celebrating the Lord, but the Lord has no need of praise, but desires the goods of charity, and gives felicity according to such goods, 456. Some suppose that heaven is alike for every one, but no two have a heaven exactly similar, yet all their varieties are so arranged as to make one; the various joys reckoned to the number of four hundred and seventy-eight in the first heaven, 457. Nearly all are ignorant what heaven is, and that it consists in mutual love and its satisfactions, 537, 540, 547.

2. *General form of doctrine concerning heaven* in the seriatim pas-

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sages, 10,714—10,724. Love to the Lord and charity towards the neighbor make heaven, as their opposites, which are the loves of self and the world, make hell, 2041, 3610, 4225, 4776, 6210, 7255, 7366, 7369, 7490, 8232, 8678, 10,455, 10,741—10,747. Love and faith constitute life, 10,714. The love of good and the faith of truth make the life of heaven, as their opposites the life of hell, 10,715. The divine proceeding of the Lord makes heaven, and heaven is with every one according to the reception of love and faith from him; such also come into heaven after death, 10,716, 10,717. Those who have heaven in themselves will good to all for the sake of good and truth; those who have hell in themselves are in the will of evil, 10,718. Heaven is in the internal, thus in thought and will, and therefrom in the external, but it does not consist in the external without the internal, 10,719. In the other life the internal is laid open, whereby it is rendered evident whether heaven or hell is in it, 10,720. The love of the Lord and the neighbor, and the faith thence derived, which make heaven, are both from the Lord; and they have in them heavenly felicity, 10,721, 10,722. In the heavens there is a communion of all goods; the peace, the intelligence, the wisdom and the felicity of all, are communicated to every one, and of every one to all, yet in every case according to reception; hence their so great happiness, 10,723. Those who are in the loves of self and the world do not apprehend these things, and that the happiness derived from them exceeds all human understanding, 10,724.

3. *Admittance into heaven.*—No one can be admitted into heaven unless there is some innocence in him, 4797. It is dangerous for any one who is not interiorly prepared to come into heaven, 537—539, 784. The evil cannot even approach heaven, or endure the presence of an angel; the case of a certain adulterer, 539, 1271, 1397, 1398. The infernals cannot enter heaven on account of the contrariety of spheres, 10,187. Those who are in the life of evil cannot even be prepared for heaven by instruction and eye-witness of its state; for when man has entered the other life, there is nothing in the understanding but what flows from the will, 2401. Those who are principled in good are admitted into heaven, some more slowly, some more quickly, and some immediately after death, 317—319, 1112. In some instances the external senses and faculties of souls recently come into the world of spirits are laid asleep, that they may be admitted into heaven for a short season, 1982. Those who are upright, but who are ignorant of the nature of heavenly happiness, are not elevated into heaven before they are instructed in the knowledges of good and truth, briefly, 189, *ill.* 1802. They are first admitted into the paradisiacal heavens, which exceed all human imagination, and they are instructed that heaven does not consist in such things; then they are admitted into states of interior gladness; then into the state of peace in heaven; and at length into the inmost sense of its innocence, 540, 544. Admission into heaven is nothing but reception in some angelic society, which goes on to eternity; what is meant, therefore, in the parable, by the door being closed, by their wanting oil in their lamps, and knocking, etc., 2130. The process of admission into heaven appears like a progress from one society to another, until they are conducted from their own freedom to one which accords with their state as to mutual love, 2130, 2131. In heaven there are both rich and poor; how it is to be understood therefore

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that the miserable and those who have suffered persecutions shall enter heaven, 2129. The state of those who come into heaven after vastations described, 2699. That evils and falses are removed from them, 9330. That the being rejected from heaven and cast into hell, in consequence of not having on a wedding garment, denotes the state of the deceitful and hypocritical, 2132; see below, 9961.

4. *The happiness and peace of heaven.*—There are not only distinct degrees of happiness in heaven, but they are such that the inmost happiness of one degree is scarcely equal to the most outward of another, 543. The softness and sweetness of heavenly happiness, and the ineffable variety with which it is perceived exceeds all description; from experience, 545, 546. In heaven there is a most exquisite perception and communication of all thought and affection, thus the happiness of each is imparted to all, and of all to each, 549, 10,723. The happiness of heaven increases according to the increase of numbers, because the unanimity thus becomes stronger, 2130. The happiness of heaven consists in doing good without a thought of recompence, and it vanishes as soon as the idea of reward enters, *ill.* 6391, *sh.* 6392. Heavenly happiness is derived from heavenly loves, and flows from the interiors towards the body; how rarely it is perceived in the body in consequence of other delights obstructing, 6408. All gladness and happiness in heaven, even to the least particular, flows in from the Lord, from experience, 551, 552; and seriatim, 449—459, 537—546, 547—553. Peace in heaven is from the divine inmostly affecting all good and truth in those that dwell there with blessedness; thus its effects commence from the inmost and first substances in a manner which is incomprehensible to man, 92, 3780, 5662, 8455, 8665. Peace in heaven is like the spring-time or day-dawn on earth, which does not affect by sensible varieties but by a universal sweetness flowing into all perception, and imbuing every object, 5662. It is impossible to describe the peace of heaven by any comparison with the contentment, tranquillity and gladness experienced in this world, for it exceeds all sense, 8456. The state of heaven is compared to a marriage, because conjugial love is heaven itself with man, and is the fundamental of all loves, *ill.* 9961.

5. *The distinction of heaven into kingdoms and societies.*—The whole heaven is distinguished into two kingdoms, called celestial and spiritual, 3887, 4138. The celestial kingdom is formed by the superior heavens; the spiritual by the inferior, 10,068. The inferior heavens are born from the superior like sons from a father, 10,068, and citations. The two kingdoms are conjoined together by angelic societies, called celestial-spiritual, 6435; from experience, 4047. The spiritual kingdom is preserved in order by the celestial, by the medium of which it receives influx from the Lord, 3969, 6366. There are three distinct heavens; the inmost or third, which is the habitation of angels; the middle or second, which is the abode of angelic spirits; and the ultimate or first, which is the abode of good spirits, 459, 684, 9594, 9741, 10,270. Each of the three heavens is distinguished as celestial and spiritual, 459; or internal and external, 9741. The external of each heaven is as a court introducing to its internal, and the ultimate heaven is as the court of the middle and inmost, *ill.* 9741. The ultimate heaven is distinguished into many heavens, 4528. The three heavens and their angels are subordinate to one another, but it is not a subordination of empire, for

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it is not felt or known except when they reflect upon it, 1752, 1802. The three heavens are according to the three senses of the Word, and the three orders of good, celestial, spiritual, and natural, 4279, 4286, 4939, 9933, 9992, 10,005, 10,017, 10,270. They are opened in man according to the life of good; the first by a life according to the truths of faith from the Word; the second, by a life according to the goods of charity; and the third, by the good of mutual love and love to the Lord, 9594. There are infinite varieties in heaven according to the varieties of which these goods are susceptible, and their qualification by truths, 684, 699, 960, 3744, 4005, 5598, 7236, 7833, 7836, 9002. It is by its particular good that every society in heaven and every angel in a society is distinguished from all others, 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. It is by the reception of the good of love from the Lord, whereby the Lord leads them as one man or angel, that the whole heaven, which consists of myriads of societies of angels, is made one, *ill.* 9613, 457, 3986. It is by their first forms, in a heaven proximate to the Lord, and above the inmost angelic heaven, that the whole human race is conjoined with the Lord, and kept most present with him, 1999. One heaven also serves for the reception of another, and the last receptacle is man, with whom divine order is in ultimates, and through whom it passes into the world, 4618; compare 3739.

6. *Good and truth in heaven.*—The angels of heaven acknowledge all good to be from the Lord, and heaven is formed by good flowing in from him, not by anything of their own, 9338, 10,125, 10,151, 10,157; compare 1802, 3951, 8478. All good that is good, all truth that is truth, and hence all peace, love, charity, and faith are from the Lord, and he who does not perceive that it is so cannot be in heaven, 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904. The arrangement of goods and truths and the arrangement of heaven are the same, for they correspond together; thus a regenerate man is a little heaven, and heaven is a Grand Man, 1900, 1928, 3584, 3612, 4154, 4302, 5704, 5709, 8370, 9473, 9670, 9673, 9680, 9682, 9683, 9741, 9812, 9873, 9891, 10,270. The heavenly form transcends all intelligence, but divine good proceeding from the Lord creates it, and all affections of good and thoughts of truth flow according to it, 9877, 9931. All things impressed on the memory with the good, and especially on the interior memory, are in the heavenly form; not only the goods and truths of faith, but scientifics, 9931. Truths with a regenerate man are disposed into series according to the arrangement of angelic societies, *ill.* 10,303. Goods and truths are so real, that a spirit is nothing but the goods and truths that a man had acquired in the world, and yet it appears in human form, *ill.* 10,298. It is good that forms the faces of the angels, and their indefinite varieties are derived from the truths in which goods form themselves, *ill.* 7236. It is goodness and charity itself which is effigied in their faces, and their fairness exceeds all human imagination, 553; compare 3080, 3388. All the beatitude and felicity that man can enjoy in heaven is from good in truth, not from truth only, 2434. Truth itself with the angels, thus all their wisdom and intelligence, are from mutual love and the love of the Lord, for hereby they are in the very principles and springs of all things, thus in ends and causes, 2572. It is according to good, or the genius of the inhabitants for good, that the

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heavens are arranged and distinguished, and this arrangement extends to the most minute differences, 7833, *ill.* 7836. The arrangement of the heavens is effected by divine good, 5704. Divine good itself is far above heaven, its proceeding in heaven is called celestial divine good, 8758; see below, 9810, 9995. Divine truth from the Lord makes heaven, 9408; but divine good is contained in divine truth, 8309; see below, 9995. The celestial kingdom of heaven is where divine good from which divine truth proceeds is principal; the spiritual kingdom, where divine truth which contains divine good is principal, *ill.* and *sh.*, 5313; *ill.* and *sh.* 5922. The good of the celestial kingdom is the good of love to the Lord; that of the spiritual kingdom, the good of charity to the neighbor, 3691, 3969, 6435, 9468, 9680 9780. The two goods that are in the inmost heaven are the good of love to the Lord and the good of mutual love; those of the middle heaven are the good of charity towards the neighbor and the good of faith, 9468, 9680, 9683, 9780. Internal goods succeed and follow each other in order through the internal and external of the inmost heaven, and through the internal and external of the middle heaven; inmost of all is the divine good proceeding from the Lord's divine human, which is in the good of love or innocence, *ill.* 9473, 9741; *ill.* by the stones of the breastplate, 9873. The Lord is present in heaven by influx, and they are its nearest recipients who are in the good of love; more remotely, those who are in the good of charity; and more remotely still, those who are in the good of faith or good of life, 9682. Divine truth proceeding from the Lord and received in the voluntary part is called celestial good, received in the intellectual part spiritual good, 9810, 9811; *ill.* 9995. The angels of the celestial kingdom are those who receive the divine proceeding in the voluntary part; the angels of the spiritual kingdom, those who receive it in the intellectual part, 5113, 6367, 8521, 8910, 9811, 9995, 10,124. Celestial divine good, which makes the third or inmost heaven, is the good of love to the Lord; spiritual divine good, which makes the second or middle heaven, is the good of charity towards the neighbor; and natural divine good, which makes the first or ultimate heaven, is the good of faith and obedience, *ill.* 9812, 10,005, 10,017, 10,270; variously *ill.* 4279, 4286, 4938, 4939, 9992, 10,068. All truths and goods that are in heaven are from divine truth proceeding from divine good of the Lord, thus divine truth received by the angels of the celestial kingdom is called celestial good, and received by the angels of the spiritual kingdom, spiritual good, *ill.* 9995. The divine proceeding is called truth, because it appears as light to the angels, but the heat is within the light, which makes it good, 9995. The varieties of the states of good and truth in heaven are as the varieties of the states of heat and light in the world; for heat in heaven is the good of love from the Lord, and light in heaven is the truth of faith from the Lord, 10,200. The infinite variety of heaven consists in the variety of good; and good is formed thus variously by truth, 3744, 4005, 7236, 7833, 7836, 9002. The divine good of the Lord is one only good; but it is distinguished into celestial and spiritual from reception, comparatively as heat and light from the sun are varied by the different regions of the earth, etc., 10,261. Influx from the Lord's divine human into the good of the inmost heaven is received immediately; into the good of the middle heaven it is both immediate and by the mediation of celestial good; and

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into the good of the ultimate heaven it is both immediate and mediate, 10,270. See INFLUX. The only good that reigns universally in heaven is the good of the Lord's merit and justice, thus the divine human, briefly *sh.* 9486, briefly 9635, *ill.* and *sh.* 9715; compare 9310. All in heaven are conjoined according to the affinities of goods and truths, for such is the extension of all things of love and faith that the superior heavens are united thereby to the inferior and man with heaven, *ill.* 9961. The extension of heaven is to the limit of every one's good, 8794. The Lord is in every man, as in his heaven, when he is in good with him, for good is the heaven of man, and it is by good that he is associated with the angels of heaven, 8269.

7. *Heaven and the human form.*—The internal man is called heaven, the external, earth, 82, 1733. Man is called heaven in the Word, because he becomes a little heaven by regeneration, 1900. Heaven is not in any situation on high, but within man, in whatsoever place he is, from experience, 3884, *ill.* 8153. Heaven being within man, it is possible for him, when it pleases the Lord, to come into heaven without being separated from the body, 3884. He who receives heaven in himself while he lives in the world, comes into heaven after death, 10,717. The man of the church is a heaven in the least form, for his interiors are disposed according to the image of heaven in the greatest, and hence to its reception, 911, 978, 1900, 1928, 3624—3631, 3634, 3637, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9594, 9632. Heaven is as one man before the Lord, and also the church, *ill.* 9276, and citations. The internal of man from his creation is formed to the image of heaven, and the external to the image of the world, 3628, 4523, 4524, 6013, 6057, 9279, 9706, 10,056, 10,472. The Lord alone is a man, and those only are men who receive the divine from him, and so far as they receive it, 1894, 8547. The angels are human forms because they are forms of love and charity, or recipients of divine order from the Lord, and their forms are beautiful and perfect according to the degree of reception, 322, 553, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10,177, 10,594. The form of heaven is from the angels, 553. The whole heaven corresponds to the divine human of the Lord, and from this correspondence it appears in form like a man when viewed in one complex; hence heaven is called the Grand Man, 1276, 2996, 2997, 3624—3649, 3741—3750, 4218—4228, 4625. In virtue of this form, all the members of the human body are in correspondence with heaven or the Grand Man, from experience, 2996—2998, 3021, 3624—3649, 3741—3750, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4523—4533, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10,030. The heart and its system corresponds to the celestial kingdom of heaven; the lungs and its system to the spiritual kingdom, hence in heaven there is also a universal pulse, like that of the heart, and a respiration like that of the lungs, but interior, 3635, 3884—3887, 9276, 9670. See HEART. The angels of the inmost heaven correspond to the province of the heart and the cerebellum, those of the middle heaven to the province of the lungs and the cerebrum, and those which unite them to the cardiacal plexus and the medulla oblongata, 9670. The celestial kingdom corresponds to the voluntary

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faculty of man as receptive of good; the spiritual kingdom to the intellectual faculty as receptive of truth, 9835. The three heavens into which these kingdoms are discriminated correspond to as many degrees of life in man, and hence they are opened in him after death according to his life, 3747, 9594. The head corresponds to the highest of the three heavens, the body to the middle and the feet to the lowest, 4938, 10,005. The brain is formed in correspondence with the fluxion of heaven, and its interior form; hence man is the only medium by which there is ascent from the world into the heavens, and descent from the heavens into the world, 4040—4042; compare 3884. The affections and thoughts of man, when he is in order, flow according to the stupendous form of heaven, 9877, 9931. Heaven, properly so called, is the divine proceeding formed in its recipients, and constituting the common form thereof, which is that of a man, 7268; compare 4724, 9144, 10,196. See MAN.

8. *The Lord in heaven.*—In the whole heaven, they acknowledge no other father than the Lord in whom is the Divine Trinity, 14, 15, 1729, 2004, 3038, 5256, 9303. This trinity consists in the divine itself which is called Father, the divine human which is called Son, and the divine proceeding which is called the Holy Spirit, 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 9303, 10,738, 10,822, 10,823. It is the divine human by which the divine flows in into heaven and makes heaven, 3038, *ill.* 7211; compare 2288, 2329. Whatever is received from the Lord is divine, and the divine of the Lord makes heaven, 10,716, 10,721. The universal heaven has reference to the Lord, and hereby derives all its order and union and felicity, 551. The Lord is the common centre of heaven, and all the angels are in aspect with him, and thus in his presence, 3633, *ill.* 9489, 9828, 9864, 10,130, 10,146, 10,189, 10,420, 10,702. All who are out of heaven turn their faces away from the Lord, 9864, 10,130. It is not the angels who turn their faces to the Lord, but the Lord who turns them to him, 10,189. It is not the Lord who is absent from the evil, but the evil are absent from the Lord, *ill.* 10,146. It is not the good that are present with the Lord, but the Lord who is present with them because they receive him, 9415. The presence and conjunction of the Lord with the angels is according to the reception of his holy proceeding, or the good of love and charity from him, 681, 904, 2658, 2886—2889, 3001, 3741—3743, 4198, 4206, 4211, 4320, 4525, 6832, 7042, 7211, 8819, 9128, 9680, 9682, 9683, 10,106. There is no conjunction with the divine itself in heaven, but only with the divine human, 4211, 4724. There is no other heaven but that of the Lord, and though evil spirits seek another they do not find it, 458, 2751, 7086. The Lord is the all in heaven and the life of heaven, 7211. All power in heaven and in earth is the Lord's, for, as he governs heaven, he governs all things that depend therefrom, 1607, 2026, 4523, 4524, 10,089, 10,827. The angels of heaven acknowledge all good to be from the Lord, and that he dwells in his own with them and not in their proprium, 9338, 10,125, 10,151, 10,157; compare 3951. When angels are mentioned in the Word, the Lord or somewhat divine is understood, and from the reception of the divine proceeding they are called gods, 1925, 2821, 3039, 4085, 4295, 4402, 7268, 7873, 8192, 8301, 10,528. All who are in heaven, and thus with the Lord are also said to be in

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the Lord, 3637, 3638; observe in particular 2520. The Lord is the sun of heaven and appears as a sun, 1053, 3636, 3638, 3641, 4060, 5097, 8644. The divine good, proceeding from the Lord as a sun, surrounds all heaven, every society in heaven, and every particular angel, 9490 and following numbers; compare 9534. See SPHERE. The Lord appears as a sun to those who are in his celestial kingdom or in love to him, and as a moon to those who are in his spiritual kingdom or charity to the neighbor, 1053, 1521, 1529, 1531, 1837, 1861, 3636, 4696, 7083, 7173, 7270, 8812, 9684, 10,130, 10,809. He appears as a sun at a middle altitude before the right eye, and as a moon before the left eye, 1531, 4321, 7078, 9684. Where he appears as a sun is the east of heaven, where he appears as a moon, the south, 9684. The divine plenum or proceeding in heaven is not the divine itself of the Lord, for that is far above heaven, 7270, 8760. The love first proceeding from the fire of the Lord's love does not enter heaven, but appears like a radiant belt around the sun, 7270. The angels are veiled as with a thin cloud, lest the influx of the ardent love of the Lord should injure them, 6849. The influx from the Lord proceeds immediately to each heaven, and also mediately by one heaven into another, 9682, 9683. The divine proceeding in the spiritual kingdom is like the divine in the celestial, but it is unlike as to reception, 10,068. The Lord appears to every one, whether in heaven or out of heaven, according to their own quality, 1861, 4198, *ill.* 4206. The Lord as to the divine itself which is called the father, and as to the divine human which is called the son, is divine love or good, but the Lord as heaven which is below the Lord as a sun, is divine truth, 10,196. The divine truth proceeding from the Lord in heaven is Man; hence heaven is a Grand Man, and this from influx and correspondence, 9144 and citations; compare 4724. The sun of heaven, like the sun of the world, is immoveable and makes no change of state by any circumgyration of its own; all its apparent mutations are from the states of the angels, 8812; compare 2242. See LORD. A glorification of the Lord heard in heaven, 2133.

9. *Conjunction of heaven with the world, etc.*—All things that are in the world and its three kingdoms correspond to the celestial things that are in heaven, or the things of the natural world to the things of the spiritual, 1632, 1881, 2758, 2896, 2987—3003, 3213—3227, 3349, 3483, 3624—3649, 4044, 4053, 4366, 4939, 5116, 5377, 9280, and citations of seriatim passages. Everything in nature and the world is produced by the influx and presence of the things of the heavenly world, 1632, 1881, 3349, 3483, 4044. Such influx illustrated, 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. By the correspondence between them, the natural world is conjoined with the spiritual, 5377, 8615. In virtue of this correspondence all nature is a theatre representative of the Lord's kingdom, 2758, 3000, 3483, 4939, 9280. The universal principles to which all things in heaven and the world that are united by correspondence have reference, are good and truth, 2451, 3166; *ill.* 3704, 4390, 4409, 5232, 7256, 10,122, 10,555. The Word is written by mere correspondences, and hence all its contents to the most minute signify things heavenly and spiritual, 1401—1405, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2567, 2763, 2894—2900, 3349, and citations, 3472—3485, 4116, 8615, 9086, 10,687. In virtue of the

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correspondences by which it is written, the Word is accommodated both to angels and men, 1767—1776, 1887, 2157, 2275, 2333, 2395, 2540, 2541, 2545, 7381, 8862, 10,322. Hence the Word is the means of conjunction between heaven and the human race, 8615, 9408, and citations; 10,131, 10,687; compare 5427, 5428, 5477. Heaven and man are conjoined by the good of love and charity prevailing with those who receive the Word, 9276, 9817. The conjunction is effected by the medium of the internal sense as a whole and by its least particulars, 10,375, 10,632—10,634. Angelic minds are thus conjoined to human minds in so strict a bond that they act as one, 9216. Unless heaven were thus conjoined with the world, the human race would perish, for heaven would recede from them, 10,452, 10,632—10,634. The predictions that heaven shall perish or pass away at the last day, and that there shall be a new heaven and a new earth, have reference to the Lord's kingdom and its renewal, 1733, 1850, 2117, 2118.

Man was so created that he might be in heaven with the angels and the angels with him, at the same time that he is in the world amongst men, 1880. The men of the most ancient church had communication with heaven, but when man became corporeal heaven was closed to him, 784, 1880. Angels and spirits are still present with man as the means of his connection with heaven and the world of spirits, and no one could live unless he were so connected, 687, 697, 2796, 2886, 2887, 5846—5865, 5976—5993. The connection of angels and spirits with man is manifest to him when he comes into the other life, for the societies with which he had lived in conjunction are then shewn to him, 687. Such is the conjunction of heaven with man that the whole of his life flows in by heaven from the Lord, *ill.* 9276 and citations. It is the light of the sun of heaven that illuminates the understanding of man and makes him rational, 3138, 3167, 4408, 6608, 8707, 9399, 10,569. It is heat from the sun of heaven which is the vital heat of man, proceeding from his interiors, 2146, 5215, 6314, 7324.

10. *Appearances, etc., in heaven.*—All light in heaven is from the Lord as a sun, and is his proceeding divine truth, 1053, 1521, 3195, 3323, 3341, 3636, 3643, 4415, 5400, 8644, 9399, 9548, 9684, 10,809. The state of light in heaven is according to the intelligence and wisdom of the angels, 1524, 1529, 1530, 3339. The differences of light in heaven are as manifold as the angelic societies, for the varieties of good and truth, thus of wisdom and intelligence, in heaven are perpetual, 4414, supported by 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. All heat in heaven is from the Lord as a sun, and it manifests itself to the internal man by spiritual loves and affections, 3338, 3636, 3643, 5215, 6314. The changes of state as to illustration and perception in heaven are comparatively like the times of day in the world, 5672, 5962, 6310, 8426, 9213, 10,605. There is no state corresponding to night in heaven, but only like the morning twilight, which is from the proprium of the angels, 6110. In heaven one state is never altogether like another, and hence the perfection of the angels, 10,200, which increases to eternity, 4803, 6648. In heaven the idea of eternity has nothing in common with the idea of time, for the angels think without any idea of time and space, 3404; illustrations and reasons, 1274, 1382, 3356, 4882, 4901, 6110, 7218, 7381. Place and space in

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heaven are appearances according to the interior states of the angels, or the affinities of thought and affection, 5605, 9440, 10,146. All things which appear with the angels are representatives, and heaven is full of them, 1521, 1532—1534, 1619, 1971, 3213—3226, 3475, 3485, 9481, 9576, 9577. The ultimate heaven is in the representatives of the Word, 4442. Representatives from the superior heavens appear in the ultimate heaven, hence there is a heaven there corresponding to the chamber of the eye, etc., 4528. Representatives in heaven are more beautiful in proportion as they are more interior, 3475. Representatives or appearances in heaven are more real and living than similar things in the world, 3485. The beautiful colors which appear in heaven are the variations or modifications of its light; thus they are appearances of truth from good, 1042, 1043, 1053, 1624, 3993, 4530, 4677, 4742, 4922, 9466. The garments in which angels and spirits appear clothed are according to truths with them, thus according to their intelligence, 165, 297, 5248, 5954, 9212, 9216, 9814, 9952, 10,536; but in the inmost heaven, where they are innocences, they appear naked, 154, 165, 297, 2736, 3887, 8375, 9814 9960. In heaven there are cities, palaces and houses, in which the angels dwell in more or less magnificence, according to the correspondence of their state, 1116, 1626—1631, 4622. In heaven there appear mountains, hills, rocks, vales, and lands, in all respects like similar things in the world, 10,438, 10,608. Upon the mountains dwell the angels who are in the good of love, upon the hills those who are in the good of charity, and upon the rocks they who are in the good of faith, 10,438, 10,608. The form of heaven is so stupendous as to exceed all human intelligence, but the fluxion of the human brain, its thoughts and affections, are in the same order, 4040—4043, 6607, 9877. Extension and gravity do not exist in heaven, but only their appearances, originating from states of good and truth in the superior heavens, 5658. There is an extension of the all of love and the all of faith from society to society in heaven, also from one heaven into another, and from heaven to man, 9961. All the societies of heaven constantly preserve their situation, and their situation is determined by their differences of love and faith, 1274, 3638, 3639. All in heaven turn themselves to their loves, and the quarters there begin and are determined from the face, 10,130, 10,189, 10,420, 10,702. The eastern quarter is in front, forward from the sun; the south to the right hand, the north to the left, and the west behind, and this in whatever direction the angels turn themselves, 10,189. All consociation and presence of one with another in heaven is according to similarity of loves, and all absence according to dissimilitudes, 10,130. The states of their life in heaven are communicated and transferred into others by the sight and also by the touch of the hand, 10,130. All such communications and also their reception or rejection is according to the loves of those who communicate and of those who receive, 10,130. The communication of thought and desire when it is willed that another should do anything, is in place of command in heaven, for all desire of government in heaven is from the love of serving, 5732. Subordination in heaven is according to intelligence and wisdom, for the love of good makes every one defer to those who are more in the wisdom of good and intelligence of truth than themselves, 7773. All power in heaven is the power of truth derived from good received from the Lord,

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and such is its potency that one angel prevails against thousands of infernal spirits, 10,182, 10,019 and citations. Evil spirits cannot remain in consort with angels, for they cannot respire with them, 3894. The respiration of the angels is various according to their various states of love, 1119, 3883—3895. The respiration of the angels is like the respiration of man, but interior, 3884, 3885, 3891, 3893. See HEART, RESPIRATION, SPEECH. The heavens in the other world, when manifested according to the state of intelligence and wisdom with the angels, appear like the starry heavens in this world; hence the heaven of angels is meant by heaven in the Word, *ill.* and *sh.* 9408. The ancients had no other idea of the visible heaven than as the habitation of angels, 9408. There is a fluxion or gyration of all the societies of heaven according to its interior form, which exceeds all human understanding; and that it is imperceptible, like that of the earth about its axis, 4041. How immense heaven is, 1610, 1810; and that the inhabitants of myriads of earths could not fill it to eternity, 10,784.

HEAVY, TO MAKE [*ingravare*]. See HARD.

HEAVY, TO MAKE THE HEART [*aggravare cor*], denotes obstinacy arising from what is false; to harden the heart, obstinacy from what is evil, 7615, 7616. See HARD.

HEAVY, HEAVINESS [*grave, gravedo*]. Evil of its own nature is heavy and gravitates to hell; and falses are heavy from the evil within them, 8279, 8298. Heaviness and pains of the body are occasioned by influx from the hells, *ill.* from experience, 5714, 1715, 5723, 5177. The hand of Moses heavy, denotes the power of looking upwards to the Lord deficient, or a faith tending downwards, 8608; compare 10,330. Heavy (or slow) of speech, etc., predicated of Moses, denotes a state incapable of immediate influx, 6985. Heavy (or rich) in cattle, and in silver and gold, denotes the abundance of goods and truths, 1549—1551. A heavy (or grievous) famine, signifies their deficiency even to desolation, 5281, 5576, 6110. Generally, weight and measure, or gravity and extension, in a good sense, denote the state as to good and truth, *ill.* 5658. A woman heavy with child, denotes the state in which the formation of good from truth is proceeding, *ill.* 9042, 1944, 4904.

HEBREW TONGUE. See LANGUAGE.

HEBREWS [*Hebræi*]. On the decline of the Noatic or first ancient church, a new church, or kind of external worship, was established in Syria by Eber, 1238, 1241, 4680. This system was permitted to be established, because the ancient church had declined to idolatry, and with some to magic, 1241, 4680. It consisted in external worship in groves and high places, a priesthood, sacrifices, etc., 1241, 4680. It is called the second ancient church, and the third which succeeded it was the beginning of the Jewish church, 1241, 1285, 1343, 5136, 6738. All who adopted the worship instituted by Eber are called Hebrews, 1343, 4517, as well as the families descended from Eber, 1246. The Hebrews were distinguished from all other nations, who had forgotten the name of Jehovah in consequence of the prevalence of idolatry, by acknowledging it as the name of their God, *sh.* 1343. The acknowledgment of Jehovah and the institution of sacrifices constituted the two essentials of their worship, 1343. The ancient Hebrew church, as well as the first ancient church and the most ancient, was a

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long time in the land of Canaan, and hence the inhabitants of Canaan in general were called Hebrews, 4516, 4517. For the same reason, the land or earth of the Hebrews denotes the church, and Hebrews those who belong to the church, 5136, 5236, 6738, 7099. In the time of Jacob, the Hebrew church had become idolatrous, but it still remained in its integrity with some, who are signified by the Canaanite and the Perizzite, 4517. The first ancient church, instituted after the flood, was a representative church, but it was desolated by declining to faith alone, and in Egypt, Babylon, and elsewhere, its representatives were turned into magic; the Hebrew church was then begun in Syria and Mesopotamia, and also among some nations in the land of Canaan, 4680, 6738. The Hebrew church differed from the former representative church in regarding sacrifices as the essential of worship; and though they acknowledged charity, it was not in heart, 4680. When the Hebrew church had become idolatrous, the external worship of the ancient church was restored with the posterity of Jacob, but without its internal, for they were altogether opposed to charity, 4680. The representatives thus instituted were not exactly the same as those of the ancient church, but for the most part like those of the Hebrew church, in which burnt-offerings and sacrifices originated, 4874. The internal of the church could not be conjoined with these representatives of the Hebrew church in the same manner as with the representatives of the former, 4874. On account of its comparatively external character, the epithet Hebrew is applied when servitude in any way is predicated; hence Abram is called the Hebrew where he represents the rational man serving the internal, 1702, *sh.* 1703, 1741, *ill.* 8974. Joseph also is called a Hebrew man by the wife of Potiphar, because those who are in good and truth, natural not spiritual, regard the latter as a servant, 5013. The Egyptians abominated the Hebrews and treated them as servants, because the latter represented those who were of the church, and thus in genuine order; the Egyptians, those who were in the inverse or opposite order, 5013, particularly 5701, 5702. Joseph called a Hebrew boy by the butler of Pharaoh, denotes one who is born anew in the church, 5236. Hebrew women performing the office of midwives, denotes the natural mind with those belonging to the church, receptive of the goods and truths which are excluded or produced from the internal, 6673, 6675, 6678, 6683, 6687; compare 4588. A Hebrew servant denotes those who are in truths of doctrine and not in the corresponding good, *ill.* 8974. They are Hebrew servants who learn the truths of the church from no delight, but only because they expect salvation by them, they also correspond to those who are only in the entrance of heaven or skin of the Grand Man, 8977.

HEBRON [*Chebron*]. The oak-groves of Mamre in Hebron signify the state of perception when knowledges are implanted, *ill.* 1616. This state being more interior than perception from mere scientifics, signified by the oak-grove of Moreh, the word occurs in the plural, 1616. The oak-groves of Mamre, the Amorite, denote the state of perception of the rational man; his being called the brother of Eschkol and Aner, denotes the state of the external as to what is rational, or good and truth therein, 1705, 1752, 1754. See Aner, Sodom. The oak-groves of Mamre denote the perception from the first formation

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of rational things out of scientifics, and therefore inferior, though higher than perception from mere scientifics, 2144, 2145. Hebron, where they were situated, denotes the church; called Hebron as to good, and Kiriath-Arba, as to truth, 2909, 2981, 4613, 4715. Kiriath-Arba or Hebron, represented the church before it was represented by Jerusalem; it was inhabited by the Anakim, whose destruction by Joshua represented its consummation, *sh.* 2909. It then represented a new church until David removed from it and went to Jerusalem, 2901, 2981, but especially 2909. Mamre in Hebron denotes the quantity and quality of the state to which it is adjoined, 2970, 4613, 6456. Hebron, inasmuch as it represents the good of the church, represents also the divine good of the Lord's divine natural, 4614. Abram's dwelling in Hebron represents the Lord's coming to a state of more interior perception in consequence of the presence of this good, 1616, 1704, 2144, 2145. The death of Sarah in Kiriath-Arba, which is Hebron, denotes a state of night as to the truths of faith, 2908, 2909; her burial in the cave of Machpelah, which is before Mamre in Hebron, the resuscitation of truth or regeneration, thus the rise of a new church, 2901, 2902, 2910, and sequel. See MACHPELAH. The Hittites, with whom Abraham bargained for her burial-place, denote the Gentiles with whom the new church is raised up, 2913, 2928, 2940, 2975, 2986, 3470, 3620. See HETH.

HEEL [*calcaneum*]. See FOOT.

HEIFER [*juvenca*]. Oxen and bullocks signify natural goods; cows and heifers, natural truths, 5198. In the opposite sense, kine denote falses in the natural, 5202. See CALF, OX, HERD.

HEIGHTS, or HIGH PLACES [*excelsa*]. The custom of sacrificing upon heights, or high places, took its rise from the worship of the most ancient church, 796. High places signify worship, 2466; and worship on high places was holy so long as the church retained its simplicity, 2722. See GROVE, HIGH, MOUNTAIN.

HEIR [*hæres*]. They are heirs of the Lord's kingdom who become regenerate, and thus receive life from the Lord, 1799. It is the opening of the internal man that constitutes heirship; they who are only external therefore are not heirs, 1802. Man first becomes an heir when he comes into the affection of good, or mutual love, for this is the vital principle itself, which he receives from the essence of the Lord as from his father, 1802. To inherit, when predicated of the Lord, is to have the life of the Father; when predicated of man, to receive life from the Lord, 2658. Inheritance is predicated both of good and of truth, but with a difference in the expression which may be translated "to possess hereditarily" and "to inherit," 2658. To inherit and to receive or possess hereditarily is to have the life of the Lord, thus, heaven, 2658, 2851, 3672, 7212, 9338. To inherit the gate of one's haters or enemies, is predicated of charity and faith succeeding in the place of what is evil and false, 2851, 3187. See GATE. To inherit the land of thy pilgrimage is predicated of the life of instruction in charity and faith, 3672. To receive the inheritance of heaven denotes the life of the Lord, or good from him, 7212, 9338. The inheritance of ages denotes eternal life in heaven, 10,447. The inheritance of Jehovah denotes the reception of the life of heaven by good from the Lord, thus the church, 10,630. Aaron and the Levites

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had no inheritance assigned them with the rest of the people of Israel, because the people represented heaven and the church, and the priesthood the good of love and faith, thus the Lord with them; and the Lord is with his people but does not rank among them, 9809; compare 6148. No longer any portion and inheritance for us in the house of our father, denotes that there is no longer any conjunction of the things predicated, 4097. As to hereditary evil, see EVIL.

HELL [*infernum*].—1. *Generally.* Men have no clear and distinct idea concerning hell, and this because they are ignorant of the life of spirits, their exquisite sensations, etc., 692, 969. The sensitive life of spirits is real with the good, and not real with the evil, who are themselves mere phantasies when viewed in the light of heaven; yet to them all things in hell are real, *ill.* 4623. Hell and damnation consist in evil, and when it is known what evil is, it may be known what hell is, 6206, 7155, 7181, 8918. As love to the Lord and the neighbor make heaven, so hatred makes hell, and the hells are as innumerable as the species of hatred, 693. As heaven makes one man, and regards one end by mutual love, so hell makes one devil, and regards one end by the endeavor to destroy and damn all to eternity, 694, 3642, 6605; see below, 4532, 6605. In hell they desire nothing more than to punish, torture, and torment one another, which they have the art of accomplishing far beyond what is possible in the body, 695. All in hell are kept bound in society by their own lusts and phantasies, which enable them to act as one against truth and good; when this common bond is loosened they cruelly assail one another, 695, 1322. To be let down into hell is not to be transferred from one place to another, but to be remitted into some infernal society, man remaining in the same place, from experience, 699. To be cast into hell is to be hemmed round and beset with the falses of evil, and hell torment is from the evils and falses themselves, 8232. The lamentable state of the wicked in hell is occasioned by the return of all the states of man in the other life; for there, hatreds, however concealed, break out openly, etc., 823. The variety of states in hell, and the scenes there, are indefinite, 969. The malice and cunning of infernal spirits are incredible, 6666. Unless punishments accrued to the infernals they could not be kept in any hell to eternity, but would infest the good, and infringe the order established by the Lord, 967. The Lord in no case casts any one into hell, but they are precipitated into hell by the nature of evil itself, 696, 1683. Divine good judges all to heaven, but divine truth or the laws of order, condemn all to hell, because they separate themselves from good, 2258, 2335, 2447, 2769. Those who are in falses and evils are not governed according to order, or the good pleasure of the Lord, but from order, 4839, 7877. The Lord rules the hells by the law of opposites, 3642; see below, 7643. The hells, though they are innumerable, are kept in order by the medium of celestial angels, and also immediately by the Lord himself, 6370. Angels have dominion over evil spirits, *ill.* 1755. There is subordination in hell itself, but it is that of empire resembling a confederation of enemies or band of robbers, and is maintained by the most cruel punishments, 7773, 8232. See GOVERNMENT. Angels are sent to moderate the torments of those who are in hell, 967. The evil devastate themselves when heaven flows in, which the Lord is continually

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arranging in order, by rushing into the opposite evils and falses, 7643. By this operation the hells arrange themselves, and take up a situation according to the degree of their evil, 7679, 7681. The Lord arranges the heavens and the new comers there by the influx of good and truth, which also passes to the evil, and is turned by them into the opposite; hence divine truth prevailing in heaven produces a new state among those who infest heaven, which is signified by darkness, 7710. The darkness of hell is from the falses of evil, 3340, 4418, 4531. The fire of hell is the loves of self and the world, and all the concupiscences of those loves, 1861, 5071 and citations, 6314, 6832, 7575 and citations, 8232, 10,747. Darkness and cold are predicated of hell in opposition to the vernal heat and light of heaven; still they have an obscure lumen in hell as from a coal fire, and also a heat, but it is unclean, 1773, 3340, 3643, 4418, 4531. See Fire, Darkness, Cold. Those who are in hell appear in their own light like men, but in the light of heaven according to their proper quality, like monsters, 4532, 4533, 4674, *ill.* 4839, 5057, 5058, 6605, 6626. The whole hell appears as a horrid monster, not in a human form, the same is true of every society and individual in a society, with a difference according to the degree of evil, etc., 6605, 6626. Evil spirits are known from their faces, and because their evils are hereby effigied, it is also known with what hells they communicate, 4798. The hells are removed from heaven by their inability to sustain the presence of divine love from the Lord, 4299, 7519, 7738, 7989, 8265, 9327. In consequence of this contrariety of state the hells are most remote from heaven, and this is meant by the great gulf, 9346, 10,187. Hell is situated in a profound depth, at the greatest distance from the sun of heaven, 8306. The hells have a constant situation beneath the soles of the feet, and all appearance to the contrary is from some persuasive phantasy, 3640. All in hell, as well as all in heaven, appear erect upon their feet, but the former are in a contrary position to the latter, the head being downwards and the feet upwards, 3641. The opposite state of hell exemplified by thought and speech, how good and truth are changed into evil and the false when it enters the sphere of hell, 3642, 4632. All who are principled in love to the Lord and the neighbor are in the Grand Man, for they are in the Lord and hence in heaven; all who are principled in the love of self and the world are out of the Grand Man, and consequently in hell, 4225. The inhabitants of hell cannot ascend into heaven, because they cease to respire when they draw near it, and come into torment, and then cast themselves down headlong, 4225; from the experience of some recently deceased, 4226. They cannot ascend higher than the last boundaries of heaven, for as soon as they perceive the Lord's presence they come into the evils of vastation, and thus into damnation, 7926; but that the Lord is present even in hell, 2706. Observe here that all the region of heaven, into which the spiritual were afterwards elevated, was occupied by evil genii and spirits before the coming of the Lord, but that they were then expelled, 6306, 6858, fully *ill.* 6914; and that the insurgent hells were previously open, 8273. The Lord, therefore, at his coming fought against the hells from his own proper power, and by subjugating them and glorifying his humanity saved man from inevitable damnation, 1692, 1820, 2776, 2795, 2819 and passages cited seriatim, 4287 ditto,

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4307, 7193, 8099, 8273, 9528 and citations, 9937, 10,367 and passages cited seriatim, 10,655. See LORD, TEMPTATION. The hells would always have prevailed unless the human of the Lord had been altogether united to the divine itself, 10,665. Against the divine itself they dare not breathe even a whisper, 10,367; nor against the man who is regenerated by the goods of love and the truths of faith, 8273; compare 2183.

Before the evil are damned and sent into hell they are gradually vastated, in order that they may come into their own interior life, *ill.* 7795. By means of vastation every truth and good is taken away from the evil, and they are left in evil and the false, but they are not allowed to increase the faculty of evil which they had acquired in the world, 6977. See VASTATION. The punishments which accrue to infernal spirits are the means of their external emendation, but the cupidity of doing evil remains, and is only restrained by fears, 6977. They forcibly restrain themselves from evil in the degree that the horror of punishment exceeds the pleasure of evil, 7188, 7280. They never desist from infesting the upright until they are compelled by punishments, 6907, 7097, end. See EGYPT (2), EVIL (4), and as to the place of infestation and vastation, called the lower earth, see EARTH. See also MODERATORS. The hells are in a continual state of effervescence and excitement to evil, but it is continually repressed by the Lord, and by the opposing sphere of heaven, 8209, 8273 end, 9492. Those who are without charity in the world, are also in the interior delight and effort of evil, though it may not appear exteriorly, 7032. See DEVIL, DAMNATION, DEEP, FLOOD, DEATH, DISEASE, DESPAIR, FAITH (4), PROPRIUM.

2. *Connection of Hell with man.*—Hell in its least form is man as to the hereditary evils into which he is born, and what he adds thereto from his proprium or actual life, *ill.* 9336, 5339. Men are born into evils of every kind, insomuch that the proprium of man is nothing but evil, 210, 215, 694, 731, 874, 987, 1023, 1049, 2307, 2308, 3518, 3701, 3812, 4317, 8480, 8550, 10,283, 10,284, 10,286, 10,731. The proprium of man is hell with him, for it brings him into communication with hell by the medium of evil spirits, 694, 987, 1049, 8480. There are at least two evil spirits and two angels with every man, and by the former he has communication with hell, 687, 697, especially 5846—5866, 5976—5993. All that is evil and false with man flows in from hell, but man makes it his own by appropriation, 3812. The Lord withholds man from evils by elevating him above them, to prevent his rushing into hell, 789. The great gulph, or hell, by which man is separated from the Lord is hatred against the neighbor, 904. To have hell in oneself is to be principled in the loves of self and the world, and those who are in those loves come into hell after death, 10,742, 10,743. Hell is in the continual tendency and endeavor to rush into man, but the Lord delivers him by regeneration, whereby a new will, which is conscience, is given him, 987, *ill.* 1692. Those who think evil of others and intend evil to them are infernal, those who think and intend good are celestial, 1680. Those who are devils in the life of the body become devils after death, and the opinion that there is any devil or any infernal spirits who were not men is false, 968. There are some devils, and those mostly from among

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Christians, who desire to obsess the exteriors of man and thereby return into the world, but they are shut up in the hells, 2752, 5990; compare 6666. There are some who more especially obsess the interiors, 4793. In general there are two classes of infernals which are respectively called *genii* and *spirits*, their characteristics described, 947, 5035, 5977, 8593, 8622, 8625. See GENII, SPIRIT. The hells entertain deadly hatred towards man, and it is the delight of their life to destroy him, especially his soul, 5863, 5864. There is attendant on man a common sphere or influx from hell tending to evil, and also a sphere from heaven continually tending to good, hence the equilibrium by which man is kept in freedom, 6477. See EQUILIBRIUM, LIBERTY. The more malignant hells are kept separate, so that they cannot operate into hereditary evil, 1667, 1806. See EVIL (4). The hells are separated from one another as by clouds, and waters, or seas, etc., 8137. Man casts himself into hell when he does evil, first entertaining it in thought, then from consent, next from purpose, and lastly from the delight of affection, 6203, 6204. Consent to evil opens the hell corresponding thereto, 6203, 6204. Every hell is closed round about, but is opened above according to necessity and want, in consequence of the association of evil spirits with man, *ill.* 10,483. See INFLUX.

3. *Particular hells.*—Description of the hells of those who have cherished a life of hatred, revenge, and cruelty, 814—823. The hell of those who breathe revenge and death, or the cadaverous hell; its profound depth, and deadly odor as of corpses; how rarely it is opened; how some who were emitted from this hell manifested themselves to the author by sending an infant to him; their falling down as through fire and smoke into caverns, etc., 814. The hell of those who are so delighted with revenge as to be willing to destroy the soul as well as the body; their place under Gehenna where there appear serpents, etc., 815. The hell of those who commit murder with daggers and poison; the attempt of one of them to destroy the author by striking at the heart and brain, 816. The punishment of one who killed another by poison; how frigid he became; the cold hell, 817; compare 3340. The hell under the buttocks, consisting of those who have cruelly sought to murder others, briefly described; how they smite one another with knives, 818. The hell represented as a lake; its serpents and monstrous fishes; the cannibals inhabiting its shore; spirits of a most inhuman appearance; their madness; their cruel instruments, 819. The hell of pirates and robbers manifested as stinking urine; the gnashing of teeth, 820. The state of those who are outwardly honest but inwardly robbers; how they affect innocence; how they appear with a hatchet and hammer in their hands, etc., 821. The quality and state of those who are desirous to do injury to others in secret; how they keep up appearances, 822. The hells of those who have been given to lasciviousness and adultery, and the hells of the deceitful, described, 824—831, 2746—2759. The hell of adulterers, who are also given to cruelty; their cruel instruments; some of the ancient Jews there; the deadly fœtor exhaled by their delights; the state they finally reach, 824, 5057. The hell of immodest women, called Gehenna; its appearance like fire in the air, as from a great conflagration; its odor like hair and bones burning; its change into serpents, by which they are cruelly bitten; its alternations of extreme cold and heat,

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825. Another Gehenna described, which is the hell of those who have defiled holiness by reputing adulteries holy; the difference of its fire; the whispering sound heard there, 826. The filthy hell of those who have endeavored to ensnare by simulating conjugial love and the love of infants; how they are devastated even to the bones, 827. The grievous punishment of those who deflower virgins without any view to marriage and offspring; their state represented by passing into the belly of a furious horse, etc.; how rarely children are born to such, and, when they are, their vile hereditary state and early translation into the other life, 828. The punishment of those who think and speak lasciviously, etc., 829. The punishment of those who have supposed that young and beautiful wives are their property, and not peculiar to the husband, 829½. The hell of those who have deceived men by premeditated craft with the intention of destroying them; the serpents amongst which they live, and how real they appear to them; the state of solitary torment at which they arrive, 830. The hell of those who have affected a pious and moral life but indulged their lusts in secret without conscience; how greedily they imbibe the most nefarious arts and become jugglers and syrens; their deceits and punishment; the final state at which they arrive, 831. The hells of the covetous and of those who have lived in mere pleasures, etc., described, 938—946. The phantasies by which the sordidly avaricious are infested; their infestation as it were by mice; their excoriation like hogs; the avaricious Jews; their abode in the filthy Jerusalem, 938—940. The state of the better Jews and their infestation by cruel robbers of their own race; the terror in which they keep them, 941. The hell of the self-righteous called the Judgment of Gehenna, briefly described, 942. The hell of those who have had no end in view but the pleasures and pastimes of life; how they live among excrement under the buttocks, and appear carrying filth and lamenting their state, 943. See EXCREMENT. The state into which females come who have been elevated from a low condition and then given themselves up entirely to pleasure; how they rend and tear one another like furies, 944. The hell of those who think themselves gods, how they dwell in a kind of tun, where is a globe, and that they suppose they trample on the universe with their feet, 947. The state of those in a kind of tun who are deprived of rationality, 948. The state of certain spirits who were persons of dignity in the world, but without conscience; the obscure chamber in which they dwell and their contrivances against others, 949. The hell of those who hold the Lord and divine things in contempt; their abode known as the habitation of dragons; their self-prudence, etc., 950. The state of those who have supposed themselves saints, their lust and anxiety; and of those who affected holiness for the sake of greatness in heaven, 951, 952. The hell of the antediluvians beneath a misty rock; their deadly persuasions; the change produced in the sphere of the world of spirits by their ascent, 1270. The hell of those who have accomplished their ends in the world by artifices and lies; their correspondence with ulcers and imposthumes in the body; their punishment by circumrotation, 5188. The worst hell is that of profaners, for they immerse the truths of faith in their cupidities, and destroy remains, 571, 582, 6348, 8882. The hells are immensely augmented at the present day from the Christian world, 6666.

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HERB. The good works first produced in the regeneration are called the tender herb, 9, 29; and in their farther growth, the herb yielding seed, etc., 29. The herb yielding seed is the food of the spiritual man; the fruit-tree yielding fruit of the celestial, *sh.* 57; and the green herb of the natural, 59. Bitter herbs signify the injucundities of temptation, 7854. Herb seeding seed denotes every truth which regards use, 57. The herb of the field is all that the external man produces, 90, 91. To eat the herb of the field is to live as a wild beast, 274. To eat grass or sedge is to be instructed, 5201. See Grass. All herbs signify some species of scientific, 6726, 6767. Every herb of the field signifies every truth of the church, 7571; and pastures, nutrition, 7571. By herbs, grasses, and leaves of trees, are signified truths, and by their viridity or freshness, the sensitive apprehension of truth, 7691: see also 996. The herb of the field denotes the truth of the church, *sh.* 7571. Seee Field, Ground.

HERD [*armentum*]. Animals of the herd denote celestial natural things, those of the flock celestial rational, 2180. Those within the church who are external or natural men are signified by the herd; hence a herd denotes external or natural goods in the abstract, 2566, 3408. Flocks denote internal or rational goods, herds external or natural goods, 4378, 4505, *ill.* and *sh.* 10,609. The flock and the herd denote natural good interior and exterior, 5913, 7504, 7663. The flock denotes charity, the herd its exterior goods, which are the exercises of charity, 6530, 6531, 7663. Herds denote exterior goods, and also what are thought to be goods but are not, 4250, 1565. The animals belonging to the herd are oxen, heifers, and steers, which denote affections of good and truth in the natural or external man; those belonging to the flock, are lambs, sheep, kids, he and she-goats, and rams, which denote affections of good and truth in the internal man, 8937, 9391, briefly 5913. See Flocks, Cattle.

The strife between the herdmen of Abram and the herdmen of Lot denotes the discrepancy and want of correspondence between the internal and external man, 1571. Abraham's running to the herd, and preparing a calf for the entertainment of his angelic visitant, the procedure of the rational man in the conjunction of external good, 2180. Isaac being blessed with flocks and herds, the acquisition of goods in general; both interior or rational, and exterior or natural, 3154, 3403, 3408. The strife between Isaac's herdmen and the herdmen of the valley of Gerar, the discrepancy and opposition between those who instruct from internal doctrine and those who instruct from external, 3425. Jacob's acquisition of flocks and herds in the service of Laban, the procuration of genuine goods and truths by means of such as are not genuine, 3993, 4005, 4073, 4084, 4087, 4169, 4217. His returning home with them, and reconciliation with Esau, the conjunction of divine good flowing into the natural man thereby, 4336, 4368, 4378, 4384. His going with all his family and their flocks and herds into Egypt, the procedure of influx and formation of a spiritual state in the natural man, 6043, 6046, 6064, 6065, 6084, 6102—6106. The Egyptians supplied with corn in return for their cattle and their flocks, the influx of spiritual life in proportion to the goods which are offered as receptacles, 6121, 6123, 6124, 6126, 6128. The Israelites delivered from Egypt, their flocks and herds going with them, the salvation of the spiritual

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church after infestation; both of those who are in interior good and those who are in exterior, 6825, 6839, 7663, 7960. The animals of the flock and herd appointed for sacrifice, denote the means by which the external man and the internal is to become regenerate, 10,042, 9391.

HEREDITARY [*hæreditarium*]. See Evil (2), Heir.

HERESY [*hæresis*]. Wherever any church exists, heresies come into existence from making faith or some article of faith primary, 362. The church would be one if charity was preserved as the essential, howsoever men might differ as to doctrinals and external worship, 1286, 1316, *ill.* 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. See Church. If all had charity, heresy and schism would not be called by such names, but regarded as differences of opinion and left to the conscience of each; providing only that the Lord, and eternal life, and the Word were not denied, and that the life was formed according to the precepts of the Decalogue, 1834. The scientifics of the church taken from the external sense of the Word, are such as to draw the mind into all manner of heresies, unless the truths of the internal sense be insinuated into them; in that case it is impossible to be led into heresy, *ill.* 6071, *ill.* 6222. Examples more particularly, 9424, 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. Heresies originate with those who are in some truth taken from the Word, but not in good, 6400, *ill.* 6765. Those who refer all things to faith and nothing to charity, are in darkness concerning the conjunction of good and truth, and involve the truth itself in darkness; hence so many heresies and hallucinations, 9186. The infernal heresy concerning the power of the keys is derived from the external sense of the Word understood without doctrine, 9410. Those who are in heresies and falses are under the necessity of passing over such passages of the Word as do not accord with their doctrine; but they that are in the illustration of truths, see concordances everywhere, 9424. The external sense of the Word conjoined with the internal is holy, but separated from it is not holy, and they who press its meaning without the doctrine of the internal sense are drawn into all manner of heresies; hence it is that the Word is called by such the book of heresies, 10,276. Heresies exist from this, that man is in things external and not in things internal, and that he thinks of himself and the world when he reads the Word; they, on the contrary, in whom the internal man is opened, are in illustration when they read the Word or in the internal sense, though they do not know it, *ill.* 10,400, 10,330. See Doctrine, Word. Doctrines separated from the church, or heresies, are denoted by Cain and his posterity, 324, 401, 404—409.

HERMON [*Chermon*]. See Lebanon.

HERO. The Lord is called a man of war and a hero, on account of his combating with evils and falses, and especially with the whole power of hell when he assumed the human, 8273, 10,053. In the opposite sense, they are called mighty men, heroes, or men of war, who stoutly oppose themselves to truth, 5135. Heroes in drinking wine, and men of strength to mingle strong drink, is predicated of reasonings against the truths of faith by those who are in self-intelligence, 1072. The hell of so-called heroes who have delighted in rapine and bloodshed is in the great gut; the horror of the angels that there can be such who call themselves Christians, 5393.

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HESHBON [*Chesbone*]. See MOAB.

HETH [*Cheth*], denotes the exterior knowledges of things celestial, as Zidon of things spiritual, 1199, 1203. Heth signifies such knowledges in both senses, namely, both with and without an internal principle, 1203. The sons of Heth, or the Hittites, were among the better class of the inhabitants of Canaan, 2913, 3686, and hence Abimelech who was with David, and Uriah, of whose wife Solomon was born, were Hittites, 2913. They represent and signify the spiritual church or the truth of the church, 2913, 2941; also the opposite, 2913, 1867, 6858, 7054, 7332, 10,638; and the church, as subsequently instituted among the Gentiles, 2928, 2986, 3470, 3620, 3686, 6461, 6551. As the spiritual church among the Gentiles is not in truth derived from the Word, the Hittites denote truth from a source not genuine, 3470, 3620; and the daughters of Heth the affections of such truth, 3620—3622, 3686—3688. The sons of Heth denote those who are capable of receiving the good and truth of faith, and with whom a new church can be raised up, 2940. The Hittites belonged to the city of Ephron, 2933; compare 2943. See EPHRON. They signify falses produced from the most grievous evil, 9332. The church with the ancients, or the remains of the most ancient church were still existing in Canaan in the time of Jacob, and especially with the Hittites and Hivites, 4429, 4447, 4454 4613. See AMORITE, HIVITE, JEBUSITE. Compare HEBRON.

HEW, *to*. See *to* CUT.

HIDDEKEL, THE RIVER [*Chiddekel*], denotes reason, or the clearness and perspicuity of reason, 118. See EDEN, ASHUR.

HIDE, or CONCEAL, *to* [*abscondere, celare*], is to reject and to bury as dead; hence the idols and other insignia of idolatry, hidden under an oak by Jacob, denotes the eternal rejection of falses, 4552. The Egyptians professing to hide nothing from Joseph denotes that the state of the external man is known to the internal, 6132. Moses hidden three months, and then exposed by his mother, denotes the whole period and state in which the divine law could not appear, and then its manifestation, 6721, 6722. Moses hiding the Egyptian in the sand denotes the rejection of scientifics contrary to the truth of the church, or alienated therefrom among falses, 6761, 6762. The Egyptians overwhelmed and concealed by the waters of the Red Sea denotes the state of the evil separated by their own falses, 8229—8232. The Lord is said to hide his face and turn away from the evil according to the appearance, because they are not receptive of his mercy, *sh.* 5585; compare 222—225, 387. Those who live the life of love have angelic intelligence and wisdom concealed within the interior memory, and they come into the full enjoyment thereof in the other life, 2494; the contrary also, 4314. Tamar's veiling herself on the approach of Judah, denotes that the interiors of the representative church were concealed from his posterity, 4866. The silver concealed by Joseph in the sacks of his brethren denotes that all truth and good in the natural man is from the Lord's divine human, and not from the proprium, 5664, and the antecedent numbers 5402, 5405, 5488, 5489, 5496, 5499, 5530, 5624, 5649, 5657, 5658, 5660. The silver cup of Joseph hidden in the sack of Benjamin, denotes interior truth or the faith of charity given in the midst, 5736. The hidden manna denotes good from the Lord and the Lord himself with man, 8464.

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HIEROGLYPHICS. The hieroglyphics of the Egyptians were derived from the ancient representative church which existed there, and they signify spiritual things, 6692, 6917, 7097. They were the images of natural things by which spiritual things are represented, 7926. They are the remains of the science of spiritual things, which was cultivated by the ancients in Chaldea, Assyria, Egypt, Arabia, and Greece, 9011. See EGYPT (3), CORRESPONDENCE.

HIGGAION. See MUSIC.

HIGH [*altum*]. Height is predicated of good, breadth of truth, 650, 4482. High and most high are predicated of spiritual and celestial love, 795; and hence of heaven and the Lord, 920, 6435. High represents and signifies the internal; most high, the inmost, 1735. Heights, towers, etc., signify the interiors in both senses, 1306, 1307, 4599. Expressions which imply height, as to lift up, etc., have reference to what is interior, 2148. Things interior are denoted by what is high in accordance with what appears to man, hence heaven is said to be on high, variously *ill.* 2149, 3387, 3739, 4210, 4599, 5146. Heaven is not on high as some suppose, but everywhere where there is love and charity, 450. Height denotes degree as to good, and also as to truth from good, *ill.* 9489; the latter, when predicated of the ultimate heaven, 9773, *ill.* 10,181. High signifies heaven and the divine therein, because the starry heaven which appears on high denotes the heaven of the Lord, 8153. The Lord is called the Most High, because he is the inmost and the sun of heaven, 9489, 9773. To exalt himself when predicated of the Lord, denotes the manifestation of the divine in the human, 8264, 8342. Man exalting the Lord denotes worship, because divine worship consists in the exaltation of the Lord over self, 8271. See HEIGHTS. The children of Israel going out with a high hand, denotes the liberation of the spiritual by divine power, 8153. Deceitful spirits can present the phantasy of their being on high, etc., though they are in the deep, 1380, 3750. See ELEVATION.

HIGH PRIEST [*pontifex*]. See PRIEST, PONTIFF.

HILL [*collis*]. See MOUNTAIN.

HIN. See MEASURE.

HIND [*cerva*—the female of the deer]. See DEER.

HIRE [*merces*]. See REWARD.

HIRELING, A [*mercenarius*], denotes one who from natural genius only, and for the sake of the reward or honor accruing to him, or for the sake of meeting his reward in the other life, occupies himself with good and truth, 7997, 8002, 9179, 9180, 9391. Abstractly it denotes the good of lucre or reward, 9179. See REWARD.

HISTORY, BIBLICAL. See GENESIS, WORD.

HITTITE [*Chittæus*]. See HETH.

HIVITE [*Chivæus*]. See HETH, AMORITE, JEBUSITE. The remains of the church existed in Canaan from most remote antiquity, especially amongst the Hittites and Hivites; hence the truths of the church are represented by those nations, 4429. The Hivites signify interior truth because they had been principled in it from antiquity; they were more upright than the other Canaanites, 4431. On this account the Gibeonites, who belonged to this nation, were providentially preserved by a covenant with Joshua, 4431. See GIBEONITES, SHECHEM. The remains of the most ancient church were with the

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Hivites, 4447, 4454. Hivite is the idolatrous state in which is somewhat of good; Jebusite, in which is somewhat of truth, 6860, 8054, The Hivites signify falses from evils comparatively light; the Canaanites. falses from graver evils; the Hittites, falses from evils of the gravest kind; and the nations of Canaan, all falses and evils in the complex, 9332.

HOAR-FROST [*pruina*], signifies truth consisting and flowing in the form of good, *ex.* 8459. See SNOW.

HOBAB. See JETHRO.

HOG [*sus*]. Concerning the hell of the sordidly avaricious, where they are excoriated like hogs, that they may be made white, 939, 4751. The dæmons were sent into the swine because they were of this character, and swine correspond to the life of avarice and to its delight, 1742.

HOLE, BORED [*foramen*]. Baskets bored through, and full of holes, denote what is without termination in the interiors of man, thus without distinction of degree, *sh.* 5145. Without such distinctions or planes in man, good flows through him without any direction in the way, and is turned into mere evil in the sensual part, 5145; compare 1555. Such distinctions are made by affections of good and truth, and holes made in anything denote that they do not exist, 5145. The hole or cleft of a rock denotes an obscure state of faith, 6849; in the opposite sense, truths falsified, 9828; or the falses of faith, 10,582.

HOLLANDERS [*Hollandi*]. Description of certain Dutch spirits, that they were merely natural and believed nothing concerning spiritual life; also that they were visible in the natural sphere, but invisible in the spiritual, 4630, 5573.

HOLLOW [*cavum*]. The altar of burnt-offering made hollow denotes application, 9738. As to the hollow of the thigh, see THIGH.

HOLY [*sanctum*].—1. Holiness and justice are predicated of faith in the celestial sense, integrity and judgment in the spiritual, 612. They are in a holy state who are innocent, even though they may be in ignorance, and nothing holy can be predicated of those who are in self-intelligence, 1557. Angels are in the holiness of ignorance, though they are most wise, because they attribute nothing of intelligence and wisdom to themselves, 1557. All things of love and faith are holy; the prayer explained, "Hallowed be thy name," 2009, 6887 end; compare 8882, 9310. Holiness is predicated of faith only so far as love and charity are in it, 2146, 2343 end. What man has esteemed holy from infancy he is permitted to regard as holy unless it be contrary to order; hence the permission of sacrifices, 2180. Worship is holy according to the quality and store of truth implanted in charity, 2190. All good is called holy because it is from the Lord, 2190. Nothing is holy but what proceeds from the Lord's divine human, and all is holy that proceeds therefrom, 2343 end, 4252½, 4575, 4727, *sh.* 6980, 9956, 9988, 10,069, 10,267 and citations, 10,306, 10,391. The holy of holies is the divine human, or the verimost divine good and divine truth therein, 3210. There are three principal doctrines, which constitute the internal sense of the Word, that of the Lord's divine human, that of love to the Lord, and that of charity to the neighbor; and it is in these that the holiness of the Word consists, 3454. The holy

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affection perceived in reading the Word is from the order in which the innumerable particulars of the internal sense coalesce in the common expressions of the literal sense, 3438, especially 10,635. The Word is holy even if taught by the evil, and the sacraments if administered by them, thus the office of a king or priest is holy whatever the character of him who represents it or ministers therein, 3670, *ill.* 4311. The holiness of the Word in the letter conjoins men with angels and thereby with the Lord in virtue of its representation and signification of spiritual things; the transformation of the ideas exemplied 3735, 10,033 end, *ill.* 4279. The Word is holy from the affections of spiritual and celestial love to which it all refers, *ill.* 3839. The holiness and life of the Word is from the internal sense in the external, *ill.* 8943, *ill.* 8971, 9405. The internal sense of the Word appears in heaven when it is read holily in the external, 9281, *ill.* 10,614. They read it or use it holily who are in good, and with such there is an influx of the internal sense, and thus a conjunction of truth with good, 6789. The internal sense is so inapplied and conjoined to the letter, that there is not the least jot or tittle of the Word but what has the holy and divine in it, *ill.* 9349. The procedure of holy influx is according to the reception of the Word in internals or externals; *ill.* by the representation of Moses and Joshua, 9419, 9435, 10,635. That which proceeds from the Lord is eminently holy in externals, because it is the external which contains all the interiors in their order, form, and connection, *ill.* 9824. A holy external without a holy internal is of no avail, but derived from a holy internal it communicates with heaven, and the Lord, 10,177, 10,472, especially 10,614. The external without the internal is called holy because, in the Jewish ritual, it represented the holy internal, 10,040; compare 10,149, 10,399. Those who are principled in corporeal and worldly love, have no other than evil spirits around them, notwithstanding their being in a holy external, *ill.* by the case of the Jews, how the divine truth is used by such as a harlot, etc., 4311, 4868, 7272; compare 7454, 7456. The essential holy principle is love to the Lord, 3852; thus the divine proceeding from him, 9229 and citations. Holy is predicated of love that flows in from the Lord, and from the reception of which man is affected by truth, 4154. Truth proceeding from the Lord can only be with man in what is holy, 4154. Man is made holy, or sanctified, by love to the Lord and charity towards the neighbor, *ill.* 4727. Those are meant by the just and the holy in the Word who know and acknowledge that all good is from the Lord, and all evil from themselves, 5069. The proprium of man is nothing but evil, and holiness is only predicated of him so far as he is detained from his proprium, and kept in the "holy" proceeding from the Lord, 9229. The good of love and the truth of faith which are from Lord with man are called holy, 10,361. Truths proceeding from the Lord are called holy, and they proceed from the divine marriage in his divine human, 4575; as to the holiness of marriage, and how profane adultery is, 9961. All that is holy in heaven and the church proceeds from the Lord's divine human, *ill.* 4735, 10,267, 10,268, 10,359, and citations in each place, 10,368; *ill.* by the Holy Supper, and the representation of all that is holy from the Lord by bread and wine, 4211, 4735, 5120, 6789, 9127. See SUPPER. The Son of Man coming in his glory and all the holy angels with him, denotes the divine truth appearing in its

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light; and influx therefrom by the angelic heaven, 4809. The truths of faith are called holy because they proceed from good, 6788, 6864. The false without evil is also called holy, because it is then accepted by the Lord as true, *br. ill.* 10,302. The holy principle proceeding from the Lord not only dissipates falses, but reduces all to divine order, both in heaven and hell, *ill.* 6864. When the Lord glorified his humanity, he first made the natural man holy and afterwards divine; the difference between holy and divine, *ex.* 4559. As to the holy tremor caused by divine influx, or fear from the influx of what is holy, the holy fear in worship, etc., see FEAR.

2. *The Holy Spirit* is the holy proceeding from the Lord by means of spirits or angels, 3704 end; compare 3969 end, 4047; see below 6982, 10,196. The holy proceeding from the Lord has in it both divine good and divine truth, *ill.* 4180. The Holy Spirit or Comforter (Paraclete) and Spirit of Truth, is divine truth proceeding from the Lord's divine good, 4673, *sh.* 9199; *ill.* by the signification of blood, 4735, 9393. The Holy Spirit is the divine proceeding, or the "holy" that proceeds from the Lord, 6788, 9680 end. Holy is predicated of truth that proceeds from the Lord, and the holy spirit is holy truth, *sh.* 6788. The divine truth proceeding from the Lord cannot be heard nor perceived until it has passed heaven, and thus become human; the spirits by whom it is then spoken are in that state called the Holy Spirit, because they utter the holy truth that proceeds from the Lord, 6982, *ill.* 7004. Angels, prophets, and apostles, are called holy from the reception of divine truth from the Lord, *ill.* 9820, 9932. The divine truth that proceeds from the Lord's divine human, is called the holy spirit, and not any spirit from eternity, *ill.* 6993. Procedure is not predicated of spirit itself, but of the holy [afflux] of the spirit, that is, the "holy" that proceeds from the Lord and is spoken by spirits, 6993. The Holy Spirit is not of those who utter it but of the Lord, 6993. Divine truth proceeding from the divine good of the Lord's divine human is the spirit of truth or Holy Spirit, 8127. Holiness is predicated of divine truth proceeding from the Lord, and this is meant by the "holy," or Holy Spirit, 8302; and which is the Lord in heaven, or the divine accommodated to the reception of angels and spirits, 10,196. The holy spirit is the holy [afflux], or the "divine," proceeding from the Lord, 9229 and citations. The spirit predicated of man, denotes the understanding of truth and the life thence derived; the spirit of God and the Holy Spirit is the divine truth proceeding from the Lord, *sh.* at length, 9818, *br. ill.* and *sh.* 9820. To be baptized with the Holy Spirit and with fire is to be regenerated by the good of love, 9229 and citations. To speak against the Holy Spirit is to speak well and think evil of the Lord and his kingdom, and also of the Word, or to do well and will evil; thus it is spiritual hypocrisy, *sh.* 9013, 9014. The sin against the Holy Spirit cannot be remitted because it infects the interiors of man, and destroys all spiritual life, 9913, 9914. The sin against the Holy Spirit consists in denying the Lord and the Word after they have once been acknowledged, by which good and truth from the Lord are extinguished, 9264. As to the quality and lot of those who have thought themselves saints or holy persons, and yet have not lived in charity, 951, 952.

3. The holy state of love, and worship therefrom, was represented

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in ancient times by dwelling in tents, hence the feast of tabernacles held by the children of Israel, and the signification of tents in the Word, *sh.* 414, 1102, 2145, 2152, 2190; in the opposite sense, 1566. The tabernacle was holy by virtue of its representing holy worship; and in like manner all administration in the tabernacle and at the altar, 2576, 9903, 9906, 9907; the distinction between tents and tabernacles *ex.* 4391. The sanctuary or holy of holies in the tabernacle represented the verimost divine good and divine truth in the Lord's divine human; hence it represented the divine human itself, and (by the things contained therein) its quality, 3210. The sanctuary of the Word is the internal sense, 5398. A sanctuary or holy place denotes celestial love; in the supreme sense, the Lord's divine human, 6502. A sanctuary denotes heaven where the divine principle of faith is, or the Lord's spiritual kingdom, and abstractly the truths of faith, *sh.* 8330. The Lord could not dwell in a habitation made with hands, but the sanctuary and other parts of the tabernacle represented heaven in which the Lord really dwells, *ill.* 9457. A sanctuary in the supreme sense denotes the Lord who alone is holy, and also heaven and the church which are holy from him, *sh.* 9479, 9932. The representation of heaven by the holy place, the holy of holies, and the veil between them illustrated, 9678, 9680. The holy of holies is the Lord, 9680. The good of love in which the Lord is present is the holy of holies, *ill.* by the signification of the altar and the tabernacle, etc., 10,129, 10,130. Spiritual good is called holy, and celestial good the holy of holies, *sh.* 10,129, 10,213. All that is holy in heaven and earth is from the Lord's divine human, 9956, 10,359. To make holy or sanctify to Jehovah denotes generally to ascribe to the Lord, thus the confession and acknowledgment of what is from him, 8042. The sanctification of the first-born denotes the ascription of faith to the Lord, 8038, 8042; compare 8080. To "set apart" (make to pass), and to sacrifice have the same signification as to make holy, 8074, 8088. Sanctification with the Jews was the veiling of their interiors, which were evil, that they might appear holy in externals when they were in representatives, 8788, 8806, 8832, 8838; see below, 8806. All sanctification with the Israelites represented the Lord, for the Lord alone is holy and every thing holy is from him, *sh.* 9229, 9680. Sanctification was effected with oil because it is the divine good of the divine love which makes holy, and it is that which is denoted by oil, 9569, *ill.* 9954, 10,076, 10,267, 10,268, 4580. Sanctification with respect to those who are of the spiritual church, denotes their being led by the Lord, or their being in good received from him, for such good is holy, 8806, 10,111. To be sanctified denotes not to be capable of being violated, and it is predicated of man when he receives the inviolable good of love from the Lord, 8887, 8895. To be sanctified is to be imbued with divine truth from the Lord, 9820; for truth is holy in proportion as it is of the Lord, thus in proportion as it contains good in it, 9680. To sanctify is to represent the "holy" itself, thus the Lord as to the divine human, 9956, 9988. To sanctify is to represent the Lord and the holy things that proceed from him, 10,091, 10,111; thus his presence in heaven and the church, 10,126, *ill.* 10,276, 10,277. To be sanctified is to receive truths by good from the Lord, not that man is therefore holy, but the Lord with him, 10,111; hence it is to receive the Lord, *ill.* 10,128

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and citations. To sanctify denotes the influx and presence of the Lord, 10,276. The presence and conjunction of the Lord is according to the state of thought and affection as being more or less holy and interior; thus according to the apropriation of holy good and truth from the Lord, or the reception of his holy proceeding, *ill.* 4211, also 681, 904, 2658, 2886—2889, 3001, 3741—3743, 4198, 4206, 4320, 4525, 6832, 7042, 7211, 8819, 9128, 9680, 9682, 9683, 10,106. The plate of gold upon the priest's forehead represented illustration from good, and "holiness to Jehovah" was inscribed upon it, because holiness from him is divine truth proceeding from divine good, 9930, 9932. Holiness was inscribed upon the plate and worn upon the forehead in sight of all the people, in order that their minds might be all together affected with holiness corresponding to the holy state of heaven from the Lord's divine human, 9932, 9933. Aaron's bearing the iniquity of the holy things in virtue of this plate denotes the removal of falses and evils from those who are in good, fully *ill.* 9937—9940. All things were called holy which represented divine things, as the garments of Aaron and his sons, 10,069. Purification from falses and holy truths put on was represented by change of garments, 4545, 5248. See GARMENTS. Such things were not holy essentially after their inauguration, but only representatively, 10,149. Those who are in truth natural not spiritual believe them to be holy by infusion, but the spiritual that they are holy as representatives, 5008. Those are holy only when holily received, for otherwise there is no influx from the divine into them, 10,208. Such things were polluted by the sins of the people, and in like manner the holy things of the church at this day, because the divine cannot be in them where there is sin, *ill.* and *sh.* 10,208. Holiness is predicated of the number seven and the seventh day, and it signifies the celestial man, the celestial church, the celestial kingdom, and in the supreme sense the Lord himself or the divine human, *sh.* 395, 433, *sh.* 716, 881, 3824, 3852, especially 10,360 and following numbers. See SABBATH.

HOMER [*Chomer*]. See MEASURE.

HONEY [*mel*]. See FOOD. To eat butter and honey signifies the celestial spiritual, 680, 2184. Butter, honey, milk, etc., because they partake of fatness, signify various goods of the ancient spiritual church, *ill.* and *sh.* 5943. Butter signifies celestial good, honey its felicity, 2184. Honey, because it is sweet, signifies what is delightful and pleasant, especially in the exterior natural principle, *sh.* 5620. A land flowing with milk and honey, denotes what is pleasant and delightful, 6857, 8056; one of these terms being predicated of truth, the other of good, 8056. See MILK. Honey signifies natural delight, 8522, and this in both senses, thus, commixed with the delight of the love of the world, 10,137 at the end. Also celestial good or the good of love, 10,530. Wild honey signifies the delight of the Word, or divine truth in the letter as to good, 5620 (compare 9995), 7643, 9372. Wild honey, or honey of the field, is so called because the church is signified by a field, 9372. What is signified by the honeycomb of which the Lord partook after his resurrection, 5620.

HONESTY [*honestum*]. Spiritual good and truth, civil justice and equity, and moral honesty and decorum, follow in order, and upon them is founded conscience, 2915. Honesty is the complex of all the moral virtues, decorum is only their form, 2915. Honesty consists in

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desiring the welfare of others from the heart in matters of civil life; decorum in the gestures and language testifying thereto, 4574. How truths are to be regarded as the forms of good, illustrated by what is honest and decorous, 4574. Description of those who simulated honor and honesty, and discovery of their quality in the other life, 821, 831.

HONOR, has no life except from good or love; hence honor, in the spiritual sense, is love; in heaven where one loves another, one also honors another, 8897. The end of the life is present in every thought and in every action, even when it is not reflected upon; thus he who honors his parents from the heart, or fears and honors God, manifests it in all that he thinks and in all that he does, whether before others or in secret, 5949. He who keeps the commandments externally from conscience, is thereby led into internals; thus from the honor of his earthly father he learns to honor the Lord; also that the Lord is honored when he is worshiped, and that he is worshiped when he is loved, 3690. To honor father and mother in the spiritual sense, is to love good and truth, and in these the Lord, *sh.* 3703, *ill.* by the explanation of the commandment, 8896—8900. Honors are not to be sought on their own account, but for the sake of use to others, 6938. To honor or glory over any one denotes confidence and belief in him, 7395. The honor attached to any function, which honor is proportioned to its dignity, does not attach to the person, but is separated when the function is separated; personal honor is that of wisdom and the fear of the Lord, 10,797. Those who apply themselves to the truths of faith for the sake of honor and gain cannot receive them, for the affections can only appropriate that which agrees with themselves, 4776, 5280, 5464, 8148. See Glory.

HOOF [*ungula*]. The heels, the soles, the hollow of the feet and hoofs signify the ultimates of the natural man, thus truth derived from good in the sensual degree, and its opposite false principle, *sh.* 7729. The foot of man and the hoofs of beasts troubling the waters predicated of Egypt, denotes scientifics from sensual and natural things and entering into the truths of faith thereby, 2162. See Foot. The hoofs of the horses of Nebuchadnezzar trampling down the streets, denote scientifics perverting truth, 2336, more fully, 3727, 10,227. Their horses' hoofs like flint denotes natural truths, 2686. The hoofs of the horse denote either the truth or the false principle in ultimates, thus the lowest intellectual things, *ill.* and *sh.* 3923, *ill.* 6400, 7729, 9391. The fountain opened by the hoof of Pegasus, denotes intelligence flowing from the natural application of the understanding or experience, 4966. The noise or trampling of the hoofs of strong horses, denotes the lowest scientifics which are derived immediately from sensual things destroying the truths of faith, 6015. See Horse.

HOOKS [*unci*], of gold, denote modes of conjunction by good, 9676. Hooks and fillets of silver denote modes of conjunction by truth, 9749. See Gold, Silver, Tent.

HOPE [*spes*]. The recreation, hope, and victory of those that undergo temptations, flow in from the Lord, who is himself immediately present, and also mediately by the ministration of angels, 6574, *ill.* 8159, 8165. Genuine confidence cannot be given with any except those who are in the good of charity, and genuine hope cannot be given

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with any except those who are in the good of faith, 6578. See Confidence, Faith (1).

HOREB [*Choreb*], the mountain of God, signifies the good of divine love, 6830. Horeb signifies the divine law; the rock in Horeb the truth of the divine law, thus the Lord himself; the water flowing therefrom, the truths of faith, 8581—8583. Horeb, by which is meant the whole extension of the mountainous tract of Sinai, denotes the external of worship, of the church, and of the Word; Sinai in the midst, divine truth, *ill.* 10,543. Mount Horeb denotes heaven; or, what is the same, divine truth in the whole complex; Sinai in its midst, the internal; and the mountainous region round about, the external, 10,608. The calf made in Horeb represented worship from externals only, 9391. See Sinai, Idolatry.

HORITES [*Choritæ*]. See Edom.

HORNS [*cornua*], denote the power of truth from good; in the opposite sense, the power of the false from evil, *sh.* 2832, briefly 4489, 9081, *sh.* 10,182. Horns signify the exteriors, because it is in the extremes or ultimates that truth from good is in its power, 10,186, 10,208. The horns of the altar signify divine truths proceeding from divine good, briefly *sh.* 2832, 10,027, 10,208. There being four horns on the four corners of the altar denotes all manner of power, 9719—9721. The horns of the altar are analogically the same as the hands and arms of a man, 10,186. See Hand. To strike or gore with the horn is to destroy the false by the power of truth; in the opposite sense, to destroy truth by the power of the false, 9081, 9065, briefly 7456. The horn of the he-goat growing towards the south, denotes the power of the false principle of faith alone opposing itself to truth, 9642. To push with side and with shoulder, and to strike with the horns, denotes with all the soul and power, and with every force, 1085. See Forces. The ram caught in the thicket by the horns denotes the potency of spiritual truth involved and implicated in natural scientifics, *ill.* and *sh.* 2830—2832. See Isaac. Ebony and horns of ivory signify exterior goods such as relate to worship or rituals, 1172.

HORNET, the [*crabo*], being a winged creature with a venomous sting, denotes the false principle of evil, which is the evil itself in outward form, *sh.* 9331. Hornets sent before the Israelites to drive out the old inhabitants of Canaan from before them, denotes the dread of those who are in the falses of evil upon the first influx of truths, 9331, 9332. See Insects, Fear.

HORROR. Temptations are permitted in order that a state of horror at evils and falses may be induced and a conscience formed, 1692. Evil spirits dare not approach him who has a horror of evils and falses, on account of the torments they experience, 1740. Those who are in celestial love experience horror at the sight of vastation, 1839. The horror of Isaac on discovering the fraud practised by Jacob, denotes the alteration of state in consequence of the inverse order of good and truth, 3593. When the truths of faith are accepted from the Lord, a horror of evil is also insinuated, 7918. Horror is aversion joined to fear, and exists from the influx of evils and falses with those who have conscience, 8162. See Fear, Terror.

HORSE, Horseman [*equus, eques*].—1. A horse denotes the in-

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tellectual faculty or understanding, *sh.* 2761, 2762, 2781, 6125, 7024, 7503, 8265. A horse denotes the intellectual faculty; a horseman an intelligent person, 2761. Horses denote things intellectual, and chariots things doctrinal; in the opposite sense, doctrinals of what is evil and false, *sh.* 5321, 6533, 6534. Horses, when predicated of the sensual man, denote his intellectual fallacies, *ill.* 6400. Horses, asses, and camels, have reference to the intellectual part which receives the truths of faith; animals of the flock and herd to the voluntary part, 7503. Horses denote the internal sense of the Word, and chariots doctrine therefrom, 10,033. Bright horses, as of fire, denote the understanding illustrated, 8029. The horses of the sun, the horse of Neptune, the winged horse, the wooden horse of Troy, etc., in the Greek fables, are significant of intellectual things, and were derived from the ancient church, 2762, 4966, 7729. In the opposite sense, horses and horsemen denote the perverse understanding, its reasonings and falses, 6534, 6978, 8265. Jehovah's not delighting in the strength of the horse, nor taking pleasure in the legs of a man, denotes the aversion of man's own intelligence, and also of what is done from his proprium, 2826. Holiness to be on the bells of the horses denotes the state of the understanding when acquainted with the spiritual things of the Word, 2761; compare 3881. The horses to be smitten with blindness, denotes the understanding in a state of darkness and stupor, 2761, 6534, 9391; compare 3881. Can horses run upon the rocks? denotes reasonings, whether the truths of faith can be thus entered upon, 1488, particularly 5895. Dan compared to a serpent biting the horses' heels, so that his rider is thrown backward, denotes the naturalism of those who reason sensually concerning the truths of faith, and their receding from the truth, 2761, fully *ill.* 6398—6401. Asshur shall not save us, we will not ride upon horses, denotes reasonings from own intelligence no longer indulged in, 2761, *ill.* by the signification of the horses and horsemen, and chariots of Assyria, 6534, 6978. The horses of Egypt denote the scientifics of the understanding mind, *ill.* 6125. The horses, and chariots, and host of Egypt, going up with Joseph when he buried his father, denote doctrinals and intellectual verities, and truths and goods, conjoined, instituting the church, 6521, 6533—6535. The horses of Pharaoh and the Egyptians (opposed to the Israelites) denote the scientifics of the perverse understanding; their horsemen, reasonings; their chariots, false doctrinals; their army, the falses themselves; and their captains, the general principles which hold all in series and connection, 5321 end, 8138, 8146, 8148, 8150, 8156, 8210. Their horses flesh and not spirit, denotes understanding in which there is no spiritual life, 9818. The red horse in the Apocalypse, denotes reasonings from the cupidities of evil; the black horse, the understanding of truth extinguished; the pale horse and his rider, damnation in consequence, 6534. The white horse in the Apocalypse, denotes the understanding of truth and the Word therewith, 2015; or the Word itself as to the internal sense, and the Lord as the Word, *ill.* and *sh.* 2760—2763, 2799, 5319, 6534, 9930. Elias carried up into heaven by a chariot of fire and horses of fire, denotes the doctrine of love and charity, and the doctrine of faith, the latter being the same as the Word in its internal sense, 2762, 5321. To eat the flesh of horses, or be filled with horses and with chariots at the Lord's table, is to

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appropriate doctrinal and intellectual truths and goods from the internal sense of the Word, 5321, 10,033. See Hoof, Chariot.

2. Riding is predicated of the understanding elevated into superior light, 3190; and hence of instruction, 1288. To ride in chariots and upon horses, denotes the abundance of intellectual and doctrinal things, 2015, 5321; or the being instructed by the doctrine of truth from the Word understood interiorly, 2761. To ride upon clouds, predicated of the Lord, denotes the Word understood as to its interior sense, 2761; or his being in the internal sense, where there is intelligence and wisdom, 6534. To ride upon a cherub, predicated of the Lord, denotes his providence lest man should enter of himself into the mysteries of faith, which are contained in the Word, 2761, particularly 4391. To ride upon the word of truth and of the meekness of justice, denotes the understanding of truth and the wisdom of good, 2761; or instruction in the doctrine thereof, 1288. To ride upon the high places of the earth, denotes superior intelligence, 2761, 6534; compare 85. To ride upon a camel denotes elevation above the scientifics of the natural man, 3190. To ride, predicated of Ephraim, is to delight in understanding, 5895. To ride upon an ass is predicated of what is serviceable to the new intelligence or understanding when the spiritual life is commenced, 7024. To ride upon an ass is to make the natural man subordinate; and to ride upon a colt, the son of an ass, is to make the rational man subordinate, fully *sh.* 2781; the case of the Lord explained, 9212.

3. The state of a newly raised spirit represented by a youth sitting on a horse and directing him towards hell, but the horse does not move from his place, wherefore the rider descends and goes on foot, 187, 188, *ill.* 789; compare 2762. Those who deflower virgins without any purpose of marriage and offspring, when they come into the other life, seem to themselves to sit on a furious horse, etc., 828. Horses and chariots are represented in the other life when the angels are discoursing together about what is intellectual, 2179, 2762, 2763, 3217. There is a place at some depth to the right where chariots and horses continually appear, where those who were learned in the world walk and discourse together; it is called the abode of the intelligent, 3217, 5321. The spiritual sense in the prophetical portions of the Word represented by a chariot drawn by two horses abreast and conveying a man; the rejection of the Jewish and Israelitish people who were only in the external sense, by a man thrown from the horse and the horse kicking; and the intellectual state of those who are in the internal sense by a rider seated on a horse, 6212. When the spirits of the planet Jupiter become angels, they appear to be carried to heaven by bright horses as of fire, similar to those of Elias, 8029. There are horses of great stature roaming at large in the forests of the planet Jupiter, and the inhabitants are in actual fear of them although they are harmless; the influx of this fear is occasioned by their dread of cultivating the intellectual faculty by means of the sciences, 8381.

HOSPITABLE ABODE [*hospitium*]. See Inn.

HOT, to grow [*incalescere*]. See Heat.

HOURS of the day [*horæ*]. See Day.

HOUSE [*domus*]. In the most ancient times the human race was distinguished into houses, families, and nations, 470, 1159, 1246, 1259,

1261. A house consisted of the husband and wife with their children, and other members of the family, as servants; a family, of several houses; and a nation, of several families, 470, 1258. They dwelt thus distinctly on account of their distinct perception of good and truth, and the representation of the Lord's kingdom, 471, 483, 1259. See FAMILY, NATIONS. House signifies the will and the things which are of the will, 710. To build a house is to edify the external man, 1488, 4389. See HABITATION. How magnificent the habitations of the angels are; and that their reality surpasses that of similar things in the world, 1628, 1629. That they are of various kinds, 4622. How the case is when they are changed, 1629. Such houses were shewn to souls recently deceased, 1630. The rich without charity at first dwell in magnificent palaces, afterwards in viler habitations, at length they ask alms, 1631. See PALACES. Those born in the house, signifies goods in the external man, 1708. The steward of the house, or he who is over the house, signifies the external church, when the house denotes the internal, 1795, 5640. Those who are born in the house denote the celestial, and those who are bought with silver, the spiritual, 2048. By a house is signified the celestial principle or good of faith, and by a temple the truth of faith, 2048. Houses denote goods, and all who are in good, 2233, 2234. Houses also signify interior delights, which are goods to those who are in good, 2559. Man is a house, viz., his internal good the house of a father, goods in the same degree the houses of brethren, external good the house of a mother, 3128. By sweeping the house is signified the rejection of evil lusts and false persuasions, 3142. See *to* SWEEP. The rational mind as to good and truth conjoined to each other, as by marriage, is signified by house, 3538. The roof of the house denotes good which is superior, things in the house denote truths, 3652. To dwell in the house of Jehovah is to be and to live in the good of love, 3384. The house of God is the church, in a more universal sense heaven, and in the most universal sense the universal kingdom of the Lord; in the supreme sense it denotes the Lord as to good, and temple, the same as to truth, 3720. On this account the house of God amongst the most ancient people was of wood, because wood denotes good, 3720; and it signifies the Lord's kingdom in the ultimate of order, 3720. See TEMPLE. What is meant by secret or inner chambers in various senses, 3900. The house empty signifies the interiors of man void of all good, and consequently replete with uncleanness, that is with falses derived from evils, 4744. House signifies the mind either natural or rational, 4973, 5023. Generally, the mind in which is good, thus the man himself, *sh.* 5023. To be in the house signifies to be initiated, 4973. When the celestial man is treated of, house signifies celestial good, and in this case field is spiritual good, but when house denotes spiritual good, then field denotes spiritual truth, 4982. House of prison signifies the vastation of the false, consequently temptation, 5043. House of my father denotes hereditary evils, 5353. To come to the house signifies presence, 5674. To enter into one's bed-chamber denotes interiorly, not outwardly or manifestly, *sh.* 5694. To enter into the house of any one denotes communication, 5776. See DOOR. By God's making houses for the midwives, is denoted that he arranged scientifics into a celestial form, 6690. House denotes the mind; the closets of a bed-chamber, the interiors of

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the mind, 7353. The house of fathers denotes the particular good of every one, *ill.* 7833, 7834, 7835. House signifies the will of good, 7848, 7929. The sons of Israel represented heaven and heavenly things and their societies, by divisions into tribes, families, and houses, 7836, 7891, 7996, 7997. See TRIBES. House signifies the church, and good in the church; also man and his mind both as to its rational and natural parts; also the memory in which truths and scientifics are stored up, 9150. Those who are within the house, and especially they who are in one chamber, think as one; it is otherwise with those who are without, *ill.* and *sh.* 9213 at the end.

HOUSEHOLD [*domesticus*]. A man's foes those of his own household, denotes that the evils and falses by which he is tempted are those of his own proprium, 4843, 10,490. See FAMILY, HOUSE, EVIL.

HUL [*Chul.*]. See UZ.

HUMAN, THE, or HUMAN PRINCIPLE [*humanum*], commences in the inmost of the rational, and extends itself thence to the external of man, 2106, 2194, 2625, 3704. All that is truly human in man is from the Lord, and unless the love which constitutes humanity be received from him, man is only a beast, 41, 1894. The human considered in itself is nothing but the form recipient of life from the divine, but the glorified or divine human of the Lord is the esse itself of life, and that from which life proceeds, 5256. There are two things which constitute the human or real man, namely, the rational or internal man and the natural or external, 3245, 3737. Man is truly human so far as he is principled in innocence, 4797. The Lord alone was man as to the body also, 5078. See MAN *(homo)*.

HUMAN LIVING PRINCIPLE, THE [*humanum vivum*], is all that flows in from the Lord, *ill.* 41, 1894. See HUMAN, LIFE, MAN.

HUMAN INTERNAL, THE, consists of the first forms recipient of life from the Lord, by which man is united to him, and by which the whole human race is kept under his intuition, 1999. See MAN *(homo)*.

HUMAN DIVINE, THE, is predicated of the divine manifestation and influx through the celestial kingdom, the divine human of the human assumed and glorified, 6371; compare 6831, 6000. The human divine was susceptible of temptation, not so the divine human, 2811—2814. See LORD.

HUMBLE, *to* [*humiliare*]. See HUMILIATION.

HUMILIATION. One humbling another denotes subjugation, briefly, 1922. To humble oneself is expressed in the Hebrew tongue by a word which signifies to effect; hence, by humbling himself is denoted that man ought to compel himself to submit to divine good and divine truth, 1937, 1947. See *to* COMPEL, COMPULSION. Worship consists in the adoration of the Lord, the adoration of the Lord in humiliation, and humiliation in the acknowledgment that self is nothing, and that all life and all good are from the Lord, 1153, *ill.* 1999, 3880, 8271. In all genuine worship and adoration there is humiliation, more or less profound, according as this acknowledgment is so, 2327. A state of true humiliation comes from the acknowledgment of self as nothing but evil, and thus that no one can from himself look to the Lord, who is holiness itself, 2327. Humiliation is not required of man for the sake of an empty submission to the Lord, but in order that

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mutual love may flow in, 1594. Conjunction with the Lord is closer in proportion to the degree of humiliation, 2000. Those who are in the affection of truths are less humble than those who are in the affection of good; hence they do not speak of the Lord's mercy, but of his grace, 2423. See GRACE. The spiritual are not in humiliation like the celestial, but elate of heart, and hence they cannot receive good from the Lord, 2715. There is a chain of subordination and application, thus of submission, proceeding from the first esse of life through all existences; all conjunction in this chain of superiors and inferiors is by submission, 3091. See SUBMISSION, SUBORDINATION. The power of angels is proportionate to their acknowledgment that of themselves they are nothing; thus to their humiliation, and their affection of serving others, 3417. It may be seen even by the understanding that the divine can only flow in as the loves of self and the world are removed, thus into a state of humiliation; but no one can be in humiliation and at the same time in evil, 3539. Hence also, the reason may be deduced why humiliation is required of man, that is, not because the Lord wills glory, but because good can then flow in and conjoin itself to truth, and thus man can be regenerated, 3539, *ill.* 4347. Good and truth from the Lord can flow in into a humble and contrite heart, which acknowledges that in itself there is nothing but evil, and in the Lord nothing but good; for in this acknowledgment there is the annihilation of self, thus a state of aversion and absence from self, 3994. Those who are averse to all that is evil and false, because it is from themselves, and in the affection of all that is good and true because it is from the Lord, are in humiliation, and in a state of receiving good and truth from the Lord, 4956. A merely external humiliation is not the humiliation of acknowledgment, for the latter cannot exist without the correspondence of the external and internal, and thus their conjunction, 5420. Unless man humbles himself by acknowledging that he is nothing but evil, he is in merit and self-righteousness; and as good cannot then flow in he cannot be withheld from the evils of his proprium, 5758. The Lord requires humiliation and adoration, not for the sake of himself, but for the sake of man, who is thus brought into a state of receiving good, and separated from the love of self and its evils, 5957, 8263, 8271. Those who are in less humiliation speak of the grace of the Lord, those who are in more humiliation of his mercy, 5929. See GRACE. He who is in genuine humiliation puts off all power of thinking or doing anything of himself, and relinquishes himself entirely to the divine; thus he approaches the divine, 6866. Supplication is only heard so far as there is humiliation in it, for it is the humiliation and not the words that are perceived in heaven, 7391. Those who are in humiliation acknowledge and perceive themselves to be damned, only that the Lord has received them, 7418. The humiliation of the inhabitants of Mars is so internal and profound, that they believe themselves, of themselves, to be in hell, and dare not look to the Lord until they are sensibly elevated by Him, 7478. There are two conditions in humiliation, the acknowledgment of self as altogether evil and as nothing in respect to the divine, and the acknowledgment of the divine as infinitely good, 7640. Humiliation is not given with the evil, because they are in the love of self; when predicated of them in the word, it denotes obedience, 7640. In genuine humiliation, thus in

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genuine divine worship, there is nothing to obstruct from the loves of self and the world, 8873. The posterity of Jacob could be in external humiliation more than other people, but still they were not in internal, 4293, *ill.* 9377. Those who truly worship the Lord are in humiliation, and their proprium, which is all that obstructs the reception of the divine, recedes from them; in this consists the glory of the Lord, and this is the end of all worship, 10,646.

2. Humiliation of heart causes the knees to bend, and if it be stronger and more interior, the whole body to fall prostrate, 4215, *ill.* 5323, 7418, 9377. Abraham's bowing himself to the earth when the three angels were present denotes the effect of humiliation with the Lord in consequence of perception from the divine flowing in, 2153. His rising and bowing to the Hittites, when desirous of purchasing the field of Ephron, denotes the gladness of the Lord on account of his worthy reception of the new spiritual church, 2926—2928, 2950. The servant of Isaac bending himself and bowing down before Jehovah on account of his reception by Rebecca, denotes joy and gladness of heart on account of the influx of love, and the conjunction of truth with good, 3117, 3118; compare 3068, 3091. Jacob's message to Esau, on returning from his sojourn with Laban, denotes the condescension and humiliation of truth before good, 4245, 4254. His bowing himself seven times to the earth while he approached his brother, denotes the complete humiliation and submission of all things in the natural man to good flowing in, 4347. The handmaids and their children approaching and bowing themselves, denotes the submission of scientific sensuals and their truths, 4360. Leah and her children bowing themselves, and Joseph and Rachel bowing themselves, denotes the submission of the exterior affection of faith and the truths thereof, and of the interior, 4361, 4362. The sheaves of his brethren bowing themselves to Joseph's sheaf, denotes the humiliation of all before the divine human, and the submissive reference of all doctrine thereto, 4687—4689. His brethren bowing themselves with their faces to the earth before Joseph in Egypt, denotes, first, exterior humiliation, and afterwards interior humiliation and submission, 5420, 5676, 5682, 6567. The Egyptians bending the knee before him, denotes acknowledgment by faith and adoration, 5323. At length total submission, 6138. Joseph himself bowing to Israel when he led Ephraim and Manasseh to receive his blessing, denotes the humiliation of the new will and understanding, not from themselves, but from the influx of the internal man, 6266. The Israelites bowing themselves, and worshiping, when Moses and Aaron were sent for their deliverance, denotes the humiliation of those who belong to the spiritual church on emerging from temptations, 7068, 7943.

3. The Lord's state of humiliation occurred when the internal acted remotely in the external, when the human essence was not yet united to the divine, 1785, *ill.* 6866. The Lord worshiped the Father and prayed to him, when he was in a state of humiliation, or in the infirm human derived from the mother; so far as he put this off, and put on the divine, he was in another state, which is called his state of glorification, *ill.* 1999. The state of the Lord in the human derived from the mother is called his state of humiliation; his state in the divine, that of glorification, 2265. The Lord was so far in humiliation as he

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was in the human not yet made divine; but so far as he was in the human made divine he could not be in humiliation, for so far he was God and Jehovah, 6866. He was in humiliation in the human not yet made divine, because it was evil, and this could not approximate to the divine without humiliation, 6866. See LORD.

HUNDRED [*centum*]. See NUMBERS.

HUNGER, *to* [*esurire*], is to desire good from affection, briefly demonstrated, 4017, 4958. To hunger and thirst is predicated of those who desire good and truth, but do not yet possess them, briefly *sh.* 10,227. To eat and not be satisfied is not to receive the good and truth of faith, briefly *sh.* 10,283. See FAMINE, FOOD, *to* EAT.

HUNT, *to* [*venari*], in general terms, denotes to persuade, in particular to allure others by accommodating their cupidities, etc., *sh.* 1178. Nimrod, a mighty hunter, denotes those who make internal religion external, *ill.* 1175—1179. In a good sense, a hunter denotes those who are in the affection of truth, 3309. Hunters denote those who teach from scientific truths and also from doctrinals, 3309. To hunt is to teach from the affection of truth, and, in the opposite sense, to persuade from the affection of what is false, *sh.* 3309. Hunting denotes the good of life grounded in sensual and scientific truths; because by hunting is to be understood such things as are taken in hunting, as rams, kids, goats, etc., 3309. Hunting also denotes truth derived from good, because Esau, of whom it is predicated, denotes the good of the natural man, 3501. His going to the field to hunt denotes the endeavor of the affection to procure truth, 3508. Jacob's simulating his person and serving Isaac with venison instead of Esau, denotes the way of procuring truth by domestic good provided, 3518, and sequel. See ESAU, JACOB. To fish is to instruct in the external truths of the church; to hunt is to instruct in its internal truths, 10,582.

HUR [*Chur*]. Moses signifies divine truth proceeding immediately from the Lord; Aaron divine truth proceeding mediately; and Hur divine truth proceeding again, by the medium of the latter; this order of succession *ill.* 8603. Aaron signifies the doctrine of truth from the Word, and Hur the truth of doctrine, both sustaining the internal sense, 9424. Bezaleel was the grandson of Hur, 10,329. See BEZALEEL, GOLD.

HURT [*læsio*]. Man can only do hurt to what he knows and believes; hence he cannot hurt the internal of the church, when he falls into mere externals, 6595. The laws in Exodus xxi., in the internal sense, treat of those who hurt or destroy the truth of faith or the good of charity either in themselves or others; what punishment accrues to them, and how restitution is to be made, 8970 and sequel. When hurt is done to the truth of faith, the spiritual life is affected, and at length perishes, 9007. The hurt or extinction of interior love is denoted by burning, of exterior love by wounding; the law of retaliation, *ill.* 9055, 9056 and sequel. Hurt may be done to the internal man as well as to the external, 9055. See BRUISE, DISEASE.

HUSBAND [*maritus.*] When the church is described by a man (*vir*—the male man) and wife, man denotes the intellectual faculty or truth, and wife the voluntary faculty or good; when by man (*homo*—the human being) and wife, man denotes the good of love or love, and wife the truth of faith, or truth, 915, 718, 2517. Whenever a hus-

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band is named in the Word he signifies good, and wife truth; but when the husband is called man *(vir)* he signifies truth and the wife good, 1468, 2581. Husband and wife signify good and truth, because the church is really the marriage of good and truth, and the husband represents good, because good is in the first place, 3236, *ill.* and *sh.* 4434. Females, women, and wives, denote affections of truth when the husband is mentioned along with them, but when he is called a man *(vir)* they denote affections of good, 4510. Husband and wife are so called when celestial good and truth are predicated, but man and wife, or rather man and woman, when the subject is spiritual, 4823. In the opposite sense, man and wife denote the false and its evil, husband and wife the evil and its false, 4823, 4843. In the celestial church, the husband is in affection and the wife in the knowledge of good and truth, in the spiritual church, the contrary, *ill.* 8994. In the more interior or celestial sense of the Word, husband denotes good, and the Lord himself from divine good is called the husband and bridegroom of his church, 9198, 9961. The union of divine good itself and divine truth itself was represented by Abraham and Sarah as husband and wife, 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2904, 3077, 7022; the same in the rational or divine human, by Isaac and Rebecca, 3012, 3013, 3077. See MARRIAGE, MAN.

HUZ. See NAHOR.

HYACINTH [*hyacinthinum*]. See COLORS.

HYDE [*corium*]. See SKIN.

HYPOCRITES [*hypocritæ*], are such as outwardly appear in truth as to doctrine, and in good as to life; but inwardly neither believe anything true nor will anything good, 4424. Deceitful hypocrites are signified by him who entered in and had not on a wedding garment; the sphere of mutual love causes such to precipitate themselves from heaven, when it appears as though they were cast out, 2132. They are deceivers and hypocrites within the church who are in peril beyond others of being damned to eternity, in consequence of being in evil and in good at the same time, 2426. It is provided by the Lord that evil and good should not be commixed, for if they were commixed, man would perish; they are not far from being conjoined with hypocrites, yet the Lord provides that such shall not be the case; hence, in the other life, hypocrites suffer beyond all others, 2269. If the internal is not represented in the external act or look as its image, it is an indication that the external is put on by mere habit, or else of hypocrisy, 3934; *ill.* 3527. Hypocrites by their influx induce pain in the teeth, and in the bone of the temples, etc.; from experience, 5720. Hypocrites who have continually meditated evil to others, and sought to accomplish it by secret means, become infernal genii, and act in the most subtle manner by influx into the voluntary part, 8622. See GENII. They are hypocrites and deceivers who simulate charity and faith, or whatever else in externals that appears as if it were from the Divine, *ill.* 8870, 10,286. See LIKENESS, ENGRAVING. The inmost will and inmost thought of the hypocrite are in agreement and consent, for the one is evil and the other false; but the consent does not appear before men, in consequence of another will and another thought appearing in externals, *ill.* 8885. Evils effected by deceit are the worst of all, for deceit is like a poison which infects the whole mind, penetrating even to its

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interiors, and destroying all that is human, 9013. Hence poison in the Word denotes deceit or hypocrisy, and venomous serpents denote the deceitful or hypocrites, *sh.* 9013. Deceit, in the Word, denotes hypocrisy, being so called when piety or charity, or innocence, is simulated, *sh.* 9013. Hypocrites cannot do the work of repentance, thus sins cannot be remitted to them, and that this is denoted by the sin against the Holy Spirit, 9013, 9014. To will evil, and yet speak what is true and do good, is from hypocrisy, using truth and good as means; and when these means are withdrawn in the other life the man rushes into all the evils of his will, and defends them by his understanding, *ill.* 10,122. See DECEIT, SIMULATION.

HYSSOP [*hyssopus*], denotes external truth as a medium of purification and the external truth of intelligence; cedar, the internal, *sh.* 7918. See CEDAR.

I.

IDEA. I. In the other life, the whole quality of a man is exquisitely perceived from a single idea of his thought, for every idea is an image of the man, 301, 803, *ill.* 1008, *ill.* 10,298. Ideas are composed of the innumerable things conceived and thought concerning the person or thing represented by them; hence they are not simple, but filled with innumerable particulars, 1008, 2473, 4946, *ill.* from experience, 6200, 6599 and sequel, especially 6613—6619, 6622, 6623. The idea of one thing also flows into the idea of another, and thus if any impurity is present in idea, it diffuses itself like a black grain in water, 1008. The holy and profane adhere together in every idea of thought with those who profane truth, *ill.* 1008; see below, 6625. Those who are in divine ideas, never subsist in the objects of external sight, but continually see internal things from them and in them, 1807; compare 1430; see below, 2520, 5614. Ideas are displayed in the other life like pictured images, which, with the good, are again and again opened, and objects more and more beautiful presented to view therein, 1869, 1870. The opening of the internal sight and its ideas is comparatively like the opening and extension of the external sight by the microscope, 1869. As ideas ascend to spirits and angels, they are divested with wonderful quickness of all that is corporeal and material, and hence nothing but what is sweet and beautiful is perceived in heaven, 1875, 1876, 3507, 3607. The first ideas are taken from the objects of the senses, and are properly called material, but there is a more interior sight by which these are regarded, 1953. The ideas of the angels are turned into representatives in the world of spirits and with man while he sleeps; one subject of discourse also admits of indefinite varieties in the representation, according to the state of man and the spirits about him, 1980, 1981. The ideas of men are most obscure compared with the perceptions into which they come when worldly and corporeal things are put off, for they are only the general forms of myriads of particulars, 2367. An idea of truth without good is obscure compared with an idea of truth from good, *ill.* 2425, 2935; see below, 3607. The ideas of the interior memory flow into the things of the exterior memory as into their vessels, thus into the words of all

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languages and all the objects of the external senses, 2470, 2471. Thought and speech exist from the ideas of the interior memory, and these ideas constitute a universal language into which men come after the death of the body, 2472, 5614, 5648, 6987. The intercourse of spirits and angels, and their commerce with men, is by means of the universal language of ideas; and such is the influx of this language, that spirits discourse with man in his vernacular tongue as their own, 2470. The ideas into which men come after death are derived from states and their progressions, which are proper to the interior memory, not from times and spaces, 4901; how those who are in charity put off natural ideas, 4944; and how they are vastated whose ideas are defiled, 7090; compare 2520. Myriads of ideas pertaining to the interior memory flow into one of the exterior, *ill.* 2473, *ill.* 6622. The ideas and ends of man's life, contained in his interior memory, constitute the book of his life by which he is judged after death; and there is not the least minimum wanting of all that he had thought or intended from earliest infancy, 2474, 2475. Some idea derived from worldly things, or the analogies of worldly things, always adheres to divine truths with man, *ill.* 2520. Man's intellectual or immaterial ideas which pertain to the interior man, are from the light of heaven; but his natural or material ideas from the light of the world, its time and space, 3223, 3224, 4408; see below, 5212, 7290. It is impossible to have any idea of doctrinals, or even of the most secret arcana of faith, which is not grounded in some natural and sensual idea; and that such is the case can be visibly shewn to man in the other life, 3310 end, 5510. No divine truth can be received by man except in some rational and even natural idea; how erroneous it is to imagine that anything pertaining to faith can be received otherwise; the reason why some are not willing to believe this, 3394. Man can form no idea of anything except from time and space, and the angels from state; in both cases from what is finite only, and hence from appearances, 3404, 3938, 4901, 7381; how the idea of time is changed into the idea of state, etc., 5146. The ideas of those who are in truth only when they come into the other life appear closed, so that the light of heaven can only flow in in common; but the ideas of those who are in good appear open, and resemble a little heaven, 3607; see below, 4946, 6620. The idea of a thing in common must necessarily precede the idea of particulars; thus interior or particular truths are insinuated into common or exterior truths, 3819, 3820. The understanding of a thing is according to the idea of it, and the idea of it is varied according to affection, 3825. The ideas received by means of the senses are contained in the memory like visual objects, and their reproduction gives birth to the imagination; under interior light they give birth to thought, but still as visual forms 4408. The ideas which men receive before regeneration are necessarily mixed with falses and fallacies, arising from their sensual origin, 4551. In every idea of good and truth, there is the whole image of heaven, and when such ideas are opened and beheld by the interior sight they appear like a universe leading to the Lord, who is the all of heaven, 4946, 6620 end. Ideas formed from the light of the world are called scientifics, but ideas formed from the light of heaven are truths, 5212. Ideas from scientifics, whether interior or exterior, are called material; but ideas of thought, intellectual or immaterial; the

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ascent and extraction of ideas as education advances, *ill.* 5497, 5774. Interior ideas cannot appear to man in their real quality, because they fall into material ideas without his knowledge; still, those who are in good think from interior ideas, 5614, 7381, *ill.* 7506, with which compare 6626. When truths are filled into material ideas or scientifics, which is effected by influx, the thought extends itself far and wide and reaches to the societies of heaven, 6004, seriatim 6599 and sequel. The extension of ideas is to the societies of heaven in appearance, but it is really from them, 6600; compare 8794, 9962. When influx and the extension of thought was represented to the author, his material ideas appeared as in the middle of a kind of wave, but only so when he thought above sensual things or abstractly, 6203, 6201. All thought, however continuous it appear in consequence of the rapidity of its succession, is made up of distinct ideas, which follow one another like the words of language, and are themselves the words of spirits and angels, 6599, 6624, 6987; see below, 10,298, 10,604; and as to certain spirits who first appeared to think in common and not distinctly, 4329. The ideas of thought are varied, multiplied, and divided, according as man is associated with societies ever new and ever various in the procedure of regeneration; thus his illumination or perception of new truths continually increases, 6610. Angelic ideas open like clouds over the ideas of spirits which are below them, and the influx of myriads only appear as one and simple to those who are in grosser thought, 6614. The ideas of the superior angels flow in like flames of light, not always apparently, but so shewn to the author, 6615. The quality of an idea when it is closed shewn as a black point, and when it is open like a lucid mirror in which all heaven and the Lord himself is represented, 6620. The ideas of critics who are more solicitous about words than the sense of things, are formed as of closed lines or a texture of threads, 6621. The ideas of those who live evilly are filthy and defiled, and they draw them into association with hell, in the same manner as the good are associated with heaven, 6625, 6626. The angels of heaven speak from intellectual or immaterial ideas, but spirits from ideas of the imagination or material ideas, 6987. Angelic ideas are such that they refer all things to the human form, *ill.* 7847. The ideas of the spiritual angels are all derived from truth made good by life, and those of the celestial angels are all from good, 9186. Nothing enters into the internal man except by intellectual ideas, which are reasons, for the internal ground which receives what enters therein is the rational faculty illustrated, 7290. The love or affection of the will flows into the intellectual ideas, and vivifies and affects them as by inspiration, thus the thought and the will make one, 8885. The form of celestial thought is such that those things which are most intimately loved are in the midst, in the light of the internal sight, things comparatively obscure are round about, and such as man rejects, which are opposites, verge downwards, 8885. The ideas of thought in the internal man are spiritual, for they are without objects such as appear in the material world; hence while man is in the world, he does not perceive what is passing in the internal man, but what is in the external, 10,237, 10,240. The external man is first purified because the truths of faith can only come to manifest perception in natural ideas, 10,237. Spiritual ideas cannot be comprehended in the natural, but they produce and make them by

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influx, according to correspondences, 10,237, 10,400, 10,604. The ideas from which man thinks even while in the world are intellectual or immaterial, and after death, when he is a spirit, they become words, 10,298, 10,604. Natural ideas are spiritual, but so manifested to the natural man by putting on another form and habit, 10,551. Spiritual ideas are turned into natural ideas and fall into words, according to correspondence when man speaks, 10,604. Man can form no conception of spiritual ideas except by thought and reflection upon the beginnings of his own thoughts, *ill.* 10,604. The principal of all ideas is the conception and thought concerning God, for it enters into all religion, and is the means of conjunction with heaven, 10,736; the idea of the angels concerning the Lord, 5256, 6380, 8705, 9303; and of the inhabitants of a certain earth, 10,737. See THOUGHT, UNDERSTANDING, SPEECH, MEMORY.

2. The idea of idolatry, or of any external object in the letter of the Word, falls away and perishes when the idea of the internal sense contained in it is apprehended, 1430, 1807, 1874, 1876, 2015, 2534 end, 10,568. It is from the ideas contained in the internal sense of the Word that its external is formed, insomuch that its every word and letter is inspired, 1870—1876. When the ideas of men remain in the external sense the internal is respectively obscure, 2333; especially if the ideas are confined to the representatives of the Jewish church, 2534 end. When the Word is read by man in the external sense, the words and ideas are wonderfully changed to the apprehension of angels, and this according to correspondences, 2333, 7847. The angels instantly come into a spiritual idea answering to the sense of the letter, for a material idea perishes at the threshhold of heaven, 10,568. It is by the sudden and constant translation of natural ideas into spiritual that the Word is the means of conjunction between angels and men, and thus between heaven and the world, 3507, 5648. Those who are in good think from the ideas of the internal sense while they are in the world, though internal ideas do not come to their manifest apprehension, *ill.* 5614. The wonderful fulness of ideas flowing into the external expressions of the Word illustrated by the Lord's Prayer; what infinite and ineffable things are contained in every part of the Word, 6619, 6620. The quality of the internal sense of the Word illustrated by the ideas of human thought considered as more and more interior, 10,400 end, especially 10,604, 10,614. If the Word were written according to angelic and not according to human ideas, men would perceive nothing in it, but stand amazed at its expressions, 4210. See WORD.

IDEALISM. All is real that is from the Lord, and all that is not from the Lord, thus all that appears in hell, is unreal; by the unreal is meant that which is not what it appears to be, 4623. Evil spirits have the art of presenting various illusions before those who have recently come from the world, with the view of persuading them that all things, even in heaven, are ideal, 4623 end. Nothing in the universe is anything, that is, a thing, unless it is from divine good by divine truth, 5075. It is a fallacy of natural sense to believe that there are simple substances called monads and atoms; for whatever is within the external sensual, the natural man believes to be such as it appears, or nothing; other fallacies enumerated, 5084. Whatever flows from the Lord into man passes through his interiors to the very extreme where

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it can be sensibly apprehended; if this extreme or sensual part be occupied with fallacies and appearances, the truths that flow in are turned into the like and formed by them, 7442. Divine truth which proceeds from the Lord, and by which all things exist, is a substantial and real entity which fills the heavens, as the light and heat of the sun fill the world; what a fallacy it is to conceive of the Word as of the thought and speech of man, 9407, 9410. See Truth.

IIM. See Ziim.

IDLENESS. See Ease.

IDOLATRY [*ididolatrium*].—1. Those who affect external sanctity on purpose, or practise it from habit, so far as internal worship is not in it, are prone to worship whatever god or idol favors their cupidity, 1094. When worship is made to consist in externals it is idolatrous, and hence the worship of the Jews was no less idolatrous than that of the Canaanitish Gentiles, only that they acknowledged Jehovah as their God, 1094, 1205. Idolatries are both exterior and interior, and those who are in external worship without internal rush into the former; those with whom internal worship is defiled into the latter, 1205. Interior idolatries are the falses and cupidities which those who have defiled internal worship love and adore, and which hold the same place as the gods and idols of the Gentiles, 1205. All worship that is not derived from faith and charity is idolatry, 1211. A church which is only external is not a church but an idolatry, 1242. An idolatrous church is much worse than an idolatry not of the church, for it is internal idolatry, 1328. There are three universal kinds of idolatry, namely, the love of self, the love of the world, and the love of pleasure; and all worship is idolatrous in which one or other of these ends is entertained, 1357, 4444. These three universal kinds of idolatry are internal and profane, but there is a fourth which is only external and in which God may be acknowledged though he is not known, and in which the life of charity may be lived, 1363, 1370. The doctrinals, the morals, and even the idols of the upright Gentiles are accepted by the Lord, and left whole to them as the vessels of celestial things, which they are qualified by charity to receive, *ill.* 1832, 4211. Those who have worshiped idols and yet lived in charity easily receive the goods and truths of faith in the other life, and they are not instantly deprived of what they have esteemed holy from infancy, but by degrees, 1992, 9972. See Nations. Unless external rituals are representative, that is, unless the internal be in them, they are idolatrous, 2177, 2722. When a church declines from representative worship to idolatry, its representatives put on the opposite signification, and some devil is evoked from hell and worshiped in place of God, 4444. Men can only worship that of which they have some perception and thought from a sensible form, and in which they can imagine a divine presence; hence the worship of idols by the Gentiles, and of men after death either as gods or saints, in consequence of the divine human not being known and acknowledged, 4733; as to the worship of saints by Christians, 9020. The principle of idolatry is not the worship of idols and graven images, but external worship without internal, *ill.* 4825. Those who are in the loves of self and the world are internal idolaters, and external idolatry is derived from these loves, 4825. The idolatrous principle is external and internal; in general, it is the worship of what is false and evil, 4826; see below, 8932. The

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king was worshiped in ancient times as the guardian of the law of the kingdom, which was derived from divine truth; so far as he ceased to be the guardian of the law, or attributed anything but its guardianship to himself, such worship became idolatry, 5323. It is idolatry to make a god of anything derived from the self-intelligence or from the voluntary proprium, *ill.* 8871, 8941, 9391, 9424, 10,406. It is idolatry to make evils and falses into gods, that is, to make them appear in external form like goods and truths, *ill.* and *sh.* 8932, 8941, 9146, 9391, 9424. It is idolatrous to make rites, judgments, statutes and precepts, objects of worship in the external form and not in the internal, *ill.* 9391. He who is in external worship when his heart and soul is not in heaven, but in the world, and who does not worship the holy things of the Word from celestial love, is in the practice of idolatry, 9391 end. Doctrine taken from the external sense of the Word, without the internal, is only idolatrous, *ill.* 9424. Such doctrines applied by man's own intelligence in favor of self-love, are denoted in the Word by idols, by molten images, and by things graven, *sh.* 10,406. Four kinds of idols are mentioned in the Word, namely, of stone, of wood, of silver, and of gold; their signification *br. ex.* 10,503. Idols of gold were the worst of all, because they denote evils of life derived from the love of self, as well as evils of doctrine, 10,503. In general, idols, strange gods, and molten and graven images denote religious principles excluded from the proprium; for whatever principles are derived therefrom are only idols, being dead in themselves though they are adored as living, 8941 end.

2. *History.*—The nations with whom the first ancient church existed became, for the most part, idolatrous, and in Egypt and Babylonia they declined to magic, 1328, 4680, 9391; compare 1195. Idolatry took its rise from the use of objects representing celestial and spiritual things, which came to be worshiped when charity perished in the church, and with it all acknowledgment of the heavenly life, 2722, 4580. When the internal worship of the ancient church became external and at length idolatrous, every nation set up its own god, and the Hebrews were only distinguished from others by retaining the name of Jehovah for their god, 1343, 3667, 3732; in like manner some other families in Syria, as appears from Balaam, 1992, 7097. The idolatrous nations derived the names of their gods from the various names given to the Lord in the ancient church on account of their signification, 3667; and according to the appearance of divine things in effects, 4162; or the divine attributes, 6003. See NAME. The gods and demigods of the ancients were also derived from their manner of writing by the introduction of abstract things in the character of persons discoursing, to whom appropriate names were also assigned, etc., 4442. When the ancient manner of worship ceased to be representative and became idolatrous, the use of representatives were forbidden, 2722; and afterwards limited to those at Jerusalem. See REPRESENTATIVES. The principle of the ancient church was to worship God in human form, thus the Lord; but when they declined from good to evil, they began to worship representatives, as the sun, the moon, the stars, groves, statues, and God himself in the form of various idols, 9193. The ancient church which became idolatrous was spread through many kingdoms in Asia and in Africa, especially Assyria, Mesopotamia, Syria,

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Ethiopia, Arabia, Lybia, Egypt, Philistæa, and the whole land of Canaan on both sides Jordan, 1238, 2385, 4680, 7097, 9391. The idolatrous worship to which the ancient church declined in Syria is signified by Terah, 1353, 1365, 1367; its three internal varieties, by his sons, Abram, Nahor, and Aaron, 1357, 1358; and its external by Lot the son of Haran, consequently by Moab and Ammon descended from him, 1363, 1364. The nations descended from Terah were idolatrous, 1357, 1358, 1363. The Jews were more idolatrous than other nations, and regarded their external rituals as constituting divine worship, 3479. The Jews were able to be kept in communication with heaven by their idolatry, because it was merely external, 3480, *ill.* 4847. From the historical and prophetical parts of the Word, it is obvious that the Jews were prone to the worship of idols, and from the internal sense it is manifest that they were continually in idolatry, 4825. Idolatry was so severely interdicted to the Jewish nation, because the adoration of other gods and of images would have destroyed the representative of the church with them, 8875 end. The Jews, in heart, remained in the idolatry of Egypt, though they confessed Jehovah with their lips, 9391. The lot of those from the ancient church who declined to idolatry and of idolatrous Christians in the other life, 2605. The serpent of brass was holy in the time of Moses, but when externals were worshiped it became profane and was destroyed, 2722.

3. *Texts explained.*—The worship of idols is not mentioned in the Word as profane in itself, but as signifying internal idolatry which is really such, 1370. The families or nations of Canaan, the Jebusites, Amorites, etc., denote so many various kinds of idolatry, especially with the Jews, 1205; compare 1242. The confusion of tongues and dispersion at the building of Babel, denotes the end of internal worship, and the church made idolatrous, 1327, 1328. The death of Haran denotes the end of interior idolatry, and the idolatrous church made wholly external, 1365—1367. The slaughter of Sheckhem, and the men of his city, by the hand of Simeon and Levi, denotes all the truth of doctrine that remained from antiquity perishing when the representative of a church was instituted with the Jews, 4425, 4430, 4443, 4500. The sons born of whoredom to Judah, denote the false and evil principles, and finally the idolatrous state into which the Jews came, 4825—4827 and context. The commandment of the Decalogue, "Thou shalt not have any other gods before my faces," etc., denotes that truths are only to be thought of as from the Lord, and that goods and truths from him are not to be simulated in externals, *ill.* and *sh.* 8867—8873. Thou shalt not make before me gods of silver and gods of gold denotes falses and evils not to appear in externals as goods and truths, *ill.* 8932. The founder confounded by the graven image, the graven images to be broken in all the earth, and similar passages, denote the doctrines and artifices of self-intelligence, 8869. The idols of silver and the idols of gold, to be cast to the moles and the bats, denotes the falses and evils of worship with those who are in falses and evils, thus who are in darkness, 8932, 9424. The workman making a graven image and the founder overlaying it with gold, and casting silver chains, denotes doctrine from self-intelligence appearing as good and a connection as it were with truths, which are fallacies and appearances, 8932, 9424; thus a religion from the proprium, and adoration of it as divine, 8941.

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The vessels of gold and silver taken from Jerusalem, and Belshazzar and his lords drinking wine from them and praising the gods of gold and silver, etc., denotes the truths and goods of the church profaned by evils and falses, 8932. Israel setting up kings and princes, and making idols of their silver and their gold, denotes the truths and goods of the church dissipated by falses and evils, 9146. The golden calf made in Horeb by the Israelites, denotes worship from natural delight only, in which that people were principled, *ill.* and *sh.* 9391; compare 10,503. The golden calf made by Aaron in the absence of Moses, denotes the derivation of such worship from the external sense of the Word without the internal, *ill.* 9424. The covering of the graven images of silver, and the clothing of the molten images of gold, denotes the scientifics of false and evil principles acknowledged and worshiped for truths and goods, 9424. See ENGRAVING.

IDOLS, or GRAVEN THINGS [*idola vel sculptilia*]. See IDOLATRY, ENGRAVING.

IGNOMINY, or REPROACH, THE, of Rachel taken away, denotes the affection of interior truth no longer barren, *ill.* 3969. See TRIBES, *(Joseph)*.

IGNORANCE [*ignorantia*]. How ignorant they are who are in self-love and yet wise from the light of the world, 206. The blindness and ignorance of such is permitted to prevent profanation, 301; *ill.* by the case of the Jews, 302, 303, 10,500; by the end of the first ancient church, 1327, 1328; by the end of the representative church prior to the Jewish dispensation, 4289; and by the end of the first Christian church, 4334. In the ignorance of childhood, and whenever innocence is in it, there is holiness, 1557. Even with the angels who are in the highest light of intelligence and wisdom, holiness dwells in ignorance, for they know and acknowledge that they are nothing of themselves; not so in the case of the Lord, 1557, 4295, 10,227. Those who are ignorant of genuine good and truth think the good they do is their own, and that the truth they think is their own, *ill.* 1712; but that they are not condemned therefore if they think so in simplicity, 5759. The age of instruction, and thus of the good of ignorance, is from the tenth to the twentieth year, *ill.* 2280. See GOOD (4, 9). The spiritual, before reformation, are reduced to ignorance, which is the desolation of truth, in order that the persuasive light which illuminates falses as well as truths may be extinguished, *ill.* 2682; see below, 4251. Those who are in ignorance of good and truth are signified by the redeemed of Jehovah gathered from all lands, etc., 3708. With what difficulty spiritual ideas are received in consequence of the general ignorance of such things, and this from the decline of charity, 3153, 3314, 3629, 4234, 4266, 4286. How ignorant the unregenerate are, and must remain, concerning spiritual and divine things, notwithstanding their knowledge of the expressions, *ill.* 4028. How ignorant the few who become regenerated are from want of reflection, *ill.* 4366. How ignorant even the most learned prelates from the Christian world are at this day, 4136. The ignorance and obscurity of those who are only in the light of the world illustrated by the words of Jacob, Surely Jehovah is in this place and I knew it not, 3717. Those who are regenerating come into ignorance when their state is on the eve of changing from truth to good, insomuch that they know not what principles are to be

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retained and what relinquished, 4251. What ignorance prevails at this day concerning reformation and regeneration, *ill.* 5398, 8974 end. What ignorance prevails concerning felicity, good works, etc., 6392. The reason why such universal ignorance prevails concerning the doctrine of love and faith in the Lord, is the defect of charity, *ill.* 9409; thus the evils of the loves of self and the world, 10,319. With what difficulty the correspondence of internal and external things can be explained, in consequence of the prevailing ignorance and blindness, *ill.* 9632. How all have the faculty of wisdom, and may become wise by separating themselves from the loves of self and the world, and looking to the Lord, 10,227.

ILLEGITIMATE CONJUNCTIONS, of truth with good and of good with truth, are described in the Word by whoredoms, *ill.* by the case of Joseph and the wife of Potiphar, 4989. The nature of legitimate and illegitimate conjunctions explained, and how they are either dissolved or confirmed, 9182—9184. Illegitimate conjunction in the spiritual sense is the conjunction of truth with some affection of selfish or worldly love, how it is made legitimate, 9184.

ILLUMINATION. The author's sensible perception of intellectual light as an illumination illustrating the substances of interior sight; how it was changed and moderated while he thought, spoke, and wrote, etc., 6608. That illuminations, the times of the day, etc., denote illustration, 8106—8108, and citations. See Illustration.

ILLUSIONS. Weak and credulous persons imagine they see things in visions, which are mere illusions induced by certain spirits, 1967. Evil spirits have the art to exhibit various illusions before those who have recently come into the world of spirits, with the view of persuading them that all things are ideal, even in heaven; the real and the ideal explained, 4623. See Phantasy.

ILLUSTRATION, Illumination.—1. Those who come out of vastation are elevated into a state of light, which is a state of illustration and refreshment, *ill.* 2699; compare 6865, 8367. Illustration is from influx opening the sight of the rational man, and it proceeds by heaven from the Lord, 2701. The illumination of the rational man, which is from the Lord's divine human, produces the affection of truth, 2716—2718, *ill.* 3094. Illustration is from instruction, 3071. The illustration and order of the natural man is from divine good flowing in, 3086. All illustration is from good by means of truth, and is according to the quality of the truth which receives and manifests it, 3094; see below, 3508, 4214, 10,400, 10,551. The illustration of good proceeds further than its own truth, and produces the inferior affection of truth, 3094, 3096, 3097. Good flows in by way of the soul, and proceeds through the rational man to the scientific and sensual, and there effects illustration, 3128. Illustration is from divine truth, and consequently where divine truth is, 3137. Illustration is from the influx of the light of heaven into the light of the world, but it cannot be given without affection, 3138. The illustration and apperception of truth are from the correspondence of these lights, and when they do not correspond there is an apperception of the false as truth, 3138, *ill.* 4402, 5128, 5133, 5208, 6865, particularly 5427, 5428. When these lights, or when the rational man and the natural do not correspond, darkness instead of illustration is predicated of the natural

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mind, *ill.* 3493. The natural mind cannot receive illustration from the rational without knowledges, for knowledges are the receiving vessels of good and truth, 3508; see below, 6222. When man suffers himself to be illuminated by the Word, the obscurity of the natural man is made lucid, for it receives the influx of light from heaven, 3708. All illustration is from the Lord, and is received by good; hence it is according to the quality of the good, 4214. They are in no illustration who are able to reason concerning good and truth unless they are also in good, for the faculty of imagination and perception is receptive of light both from heaven and the world, 4214, 6865. Illustration is from the influx of good, or the divine which proceeds from the Lord, into the natural man, or the truth of the natural man, 4234, 4235. Interior truths cannot be conjoined with good without illustration flowing by way of the internal man into the external, *ill.* 4402. He who will not receive illustration, but obstinately defends his falses, is a sensual man, and the light of heaven is turned into darkness with him, 5128. When sensual things are made subject to the rational mind, they are receptive of light from heaven, and when the light of heaven flows in they come into order and correspondence with it, 5128, *ill.* 5133; compare 8370 and citations. Illustration is at first common, but it becomes more and more particular as the truths of good are insinuated, *ill.* 5208. Illustration is common before the truths and goods of the natural man are brought into order and correspondence, 5221. The natural man is first illuminated from the interior, when the loves of self and the world are separated from the truths received into the memory, 5270. Truth from the divine is not manifest to those who are in natural light not yet illuminated by celestial light, thus if there be not correspondence between them; but the interior man sees and perceives whatsoever is in the exterior, 5427, 5428, 5477; compare 3493. When man is regenerated, the natural mind comes into illustration; and then the things of heaven appear therein as in their representative images, 5477. The illumination which gives the faculty of apperceiving and understanding truth is the common influx of the light of heaven, 5668. Without the light of heaven, the understanding can no more see than the bodily eye without the light of the world, 6033. Those who are in illustration carefully examine the Word, in order to know what is to be believed and done, and compare one part with another; but none can come into illustration who desire truths for any other end, 6222; see below, 7233. It is the intellectual part that is illustrated, and it is the light of heaven that flows in from the Lord and illustrates it, 6222. The intellectual faculty of the church, or the illustrated understanding, consists in seeing and perceiving, before any dogma is confirmed, whether it be true or not, and afterwards in confirming it, 6222. The Lord continually flows in by the internal man with good and truth; it is good which imparts life to man, and its heat, which is love; but truth gives illustration and its light, which is faith, 6564. Those who are in illustration from the Lord, perceive by intuition into the scientifics which are disposed in order below their interior sight, whether a thing is true and susceptible of confirmation or not, 6865. Truth is confirmed by illustration from the Lord when man studies the Word for the sake of learning truths, 7012. They cannot be illustrated who are in externals, but only those who are in the affection of truth, and no others are in the affection of

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truth but those who are in the good of life, 7012, 8694. The intellectual faculty cannot be illustrated unless it be acknowledged that love to the Lord and charity towards the neighbor are the principals and essentials of the church, 7233. Those who come into illustration do not take falses for truths, because they form their doctrinals from the internal sense of the Word, and the internal sense is not only the sense which lies within the external, but it is that likewise which results from many places of the letter properly collated, 7233. They whose intellectual part is illustrated, discern between apparent truths and truths, and especially between falses and truths, 7233. Those who come into illustration receive internal faith; otherwise the faith is only external, *ill.* 8078. Those who are in good and explore the Word for the sake of truth come into illustration and perception, whereby truths are revealed to them, *ill.* 8694. The revelation of divine truth is by the illustration of the understanding, when a man who is in the affection of truth from good reads the Word, *ill.* 8780. Man comes into illustration and perception when he has acquired dominion over the evil of the loves of self and the world by temptations, 8967. Those who are illustrated concerning truths are those few who are in the doctrine and at the same time in the life of truth, 9186; as to what this doctrine and life consists in, 9086 end. Those who are illustrated in the genuine truth of faith, see and perceive in themselves whether a thing is true or not, but those who are not illustrated interiorly can only confirm the doctrines of their churches, *ex.* and *ill.* 9300. Illustration takes place when the Lord comes in the Word, or is present therewith, 9382, *ill.* 9405, *br.* 10,105. Every one is illustrated and informed from the Word according to his affection of truth and degree of desire, and according to the faculty of receiving, 9382. Those who are illustrated are in the light of heaven as to the internal man, for it is the light of heaven which illustrates man in the truths and goods of faith, 9382, *ill.* 9383. Those who are illustrated or illuminated, understand the Word according to its interiors, and they make for themselves doctrine therefrom, to which they apply the sense of the letter, 9382. Illustration and conjunction with heaven is from the Word because in its first origin it is divine truth, accommodated in form by passing through the heavens, 9382, *ill.* 9407. They are illustrated who acknowledge that all good and truth are from the Lord, and that nothing good and true proceed from themselves, *ill.* 9405. They come into illustration who love truth for its own sake, when they collect doctrine from the Word, *ill.* 9424. The illumination of the mind is from divine truth proceeding from divine good, hence from the Word, 9571. Illustration is predicated of those who are in the faculty of seeing and perceiving the truths and goods which are of faith and charity, 10,201. Those who love truth for the sake of truth are in illustration, those who love it for the sake of good are in perception, 10,290. They only receive the Word in its genuine sense who are illustrated, and they only are illustrated who are principled in love and faith, 10,323. The Word cannot be understood in the letter without doctrine made therefrom by the illustrated, 10,324; see below, 10,548. Influx and illustration are actual elevation into heaven among the angels, and communication there from the Lord, *ill.* 10,330, *ill.* 10,400. He whose internal man is opened derives illustration from the internal sense of the Word when he reads it, but his

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illustration is according to his intellectual state, 10,400. All the doctrinals of the church as regards worship are given by the external of the Word to those who are in illustration, for these, when they read the Word, receive light from heaven by the internal sense, *ill.* 10,548. Illustration is from the influx of the light of heaven into the knowledges which are in the memory, and those knowledges are in natural light, 10,551. Influx and illustration proceeds by the intellectual or immaterial ideas of the interior man, thus it is interior thought which illustrates, 10,551. See IDEA. The Lord gives those who come into illustration from the Word to understand truths, and not to believe things contradictory, exemplified by the passion of the cross, 10,659. Those who turn themselves to the Lord and to heaven receive influx thence, and are in illustration, and thus they have the perception of truth in themselves, *ill.* 10,702. They are illustrated from the Word who read it from the love of truth and the life of truth, but not those who read it from the love of glory, of fame, of honor, and of gain, 9382, 10,551. They are illustrated by the light of heaven, and see what others do not, who are in the affection of knowing truths, and who preserve in thought the distinction between the internal and external man, 5822. The time is about to come when there will be illustration, 4402.

2. "God shall enlarge Japhet," denotes illustration, because illustration is the enlargement as it were of the bounds of wisdom and intelligence, 1101; compare 3908. Ishmael preserved and made into a great nation denotes the spiritual church after vastation, and its state of illustration and gladness in communication with the immensity of heaven, 2699. The eyes of Hagar opened, and the well of water discovered, denotes the interior sight discerning the truths of the Word, 2701, 2702. Ishmael's dwelling in Paran denotes illumination from the Lord's divine human, 2714. Water drawn for the camels of Isaac's servant, and the camels drinking, denotes instruction and the illustration therefrom, of the scientifics of the natural man, 3058, 3071, 3094—3097. Rebecca's running to the house of her mother to relate what the servant of Isaac had told her, and Laban her brother going out to the fountain, etc., denotes the preparation and illustration of the natural man previous to the conjunction of truth with good, 3128, 3138. Isaac in his old age unable to see, denotes the rational man before the natural is regenerated without illustration therein, 3493; compare 5427. Isaac and Abimelech rising early in the morning after their covenant, denotes the state of illustration into which they come who are in the good of truth when they acknowledge the divine, 3458. Jacob's awaking from his dream, and rising early in the morning, denotes the natural man when the divine human is manifested to him, coming into illustration, 3715, 3723. Laban rising early in the morning after his covenant with Jacob, denotes the illustration of those who are in common good from the divine natural, 4214. The angels of God meeting Jacob, denotes illustration from divine influx when truth is proceeding to conjunction with good, 4235. Jacob's humble refusal of the men of Esau to aid him, denotes remote or interior illustration accepted, but not the nearer presence of divine influx, 4386, *ill.* 4402. Pharaoh awaking from his dream, and his spirit troubled in the morning, denotes the illustration of the natural man when regenerating, and while goods and truths are

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not yet in order, 5208, 5218, 5221. Joseph's brethren not knowing him, and not knowing that he understood their language, denotes the state of those who are in the common truths of the church, or in natural light not yet illuminated, that they do not perceive truth from the divine, etc., 5428, 5477. Joseph's brethren washing their feet, and Joseph coming at noon, denotes the purification of the natural man by the influx of truth and illustration thereupon, 5668—5672. Their dismissal as soon as the morning light was come, denotes a state of illustration discovering the external man somewhat remote from the internal, 5740, 5741. Israel's acknowledgment of the elder-born when he blessed Ephraim and Manasseh, denotes the illumination of those who are in spiritual good from internal influx, 6294. Moses privileged to do signs, denotes the illustration and confirmation of truth, 7012. Jehovah's going before the Israelites in a column of cloud by day and in a column of fire by night, denotes a state of clear illustration tempered by external obscurity, and a state of obscurity tempered by illustration from good, 8106—8110. The cloud between the camp of the Egyptians and the camp of Israel, and its giving light to the latter, and being as darkness to the former, denotes the Lord's presence illustrating those who are in truth from good, and the falsification of truth with the evil, 8197. The Israelites coming to Elim, denotes a state of illustration and consolation after temptations, 8367. Moses alone judging among the people when they brought their differences before him, to inquire of God, denotes the divine truth arranging the mental state by influx, and illustration therefrom, 8685—8694. Moses telling the people all the words of the Lord, denotes illustration and information by divine truth, or the presence of the Lord by means of the Word, 9382, 9383. Moses and the elders of Israel ascending the mountain, and their seeing the God of Israel, denotes illustration from the genuine doctrine of the Word with all who are in good and truth, 9402—9405. The golden candelabrum and the seven lamps thereof, to give light from the region of its faces, denotes the illumination of the mind from the Lord's divine human, 9547, 9569—9571, 10,201, 10,202. Bezaleel, of the tribe of Judah, filled with the spirit of God to do the works for the tabernacle, denotes those who are in the good of love receptive of illustration, and goods and truths truly represented in externals by them, 10,329, 10,330, and following numbers.

IMAGE [*imago*]. Man is called an image of God when he arrives at the sixth stage of regeneration, 12, 62. The spiritual man is denoted by an image, and called a son of light; but the celestial man is an effigy or likeness, and is called a son of God, 51, 1013; compare 1737. See EFFIGY. In every single idea of thought there are innumerable things variously joined together, so as to constitute a certain form, which is a pictured image of the man, 1008. An image is not a likeness, but only according to the likeness, 1013. An image of God is charity, or love towards the neighbor, but a likeness is love to the Lord, 1013. Interior goods and truths flow into such as are exterior, wherein they image themselves, as the interior affections appear in the face, 3691. In like manner the superior heavens in the inferior, 3739, of the order of which man is an image, 3747. The appearance of life in the body and even in the soul, is only like an image in a mirror, the Lord alone being the real life, 4373. Men are only men so far as they are his

images, 8547. The externals of man are formed according to the image of the world, but his internals according to the image of heaven, 6057, 9279, 10,156. When the Lord can flow into the external through the internal, man is called an image of God, 10,156. The case is the same in regard to the world at large as with man who is a world in miniature, 4524; and in the case of heaven and its angelic inhabitants, 684. The soul or spirit is the very effigy of man; the body is its representative image, 4835; and that the former is derived from the father, the latter from the mother, 5041. The image vanishes when the effigy itself appears, 4835, 4905. The three heavens are images of the Lord's external man; and hence the indefinite or ineffable is an image of the infinite, 1590. See Similitude, Likeness.

IMAGINATION. The imaginative faculty is the interior sensual, 3020. The imagination is nothing but the forms and shapes of such things as the senses have apprehended, but wonderfully varied and modified; and the interior imagination or thought, such things as the sight of the mind apprehends, 3337. The imagination is composed of material ideas, which repose in the memory like visual images; these objects appearing more interiorly, exhibit the phenomena of thought, 4408. The first imagination is from sensual things, and when these become subject to the rational mind they are illustrated by light from heaven and disposed into order, *ill.* 5128. The spirits and angels of the planet Jupiter belong, in the Grand Man, to the imaginative faculty of thought, and thus to the active state of the interior parts; the spirits of our earth to the various functions of the exterior parts, 8630, 8733.

IMMANUEL. See Name.

IMMATERIAL. The things of the other life, the being and state of spirits, etc., are involved in much obscurity by the phantasies of the learned concerning immaterial things; the author's experience, 1533, 3891. Ideas called immaterial or intellectual are from the light of heaven, 3223. See Idea.

IMMATURE FRUIT. The procedure of good in the regeneration compared with the growth of fruits, how the immature juices and fibres serve for the introduction of the genuine, 3982; compare 5114, 5115.

IMMERSION, Immerse, *to*. The truths of faith are defiled by their immersion in cupidities of evil, *ill.* by the sons of God taking themselves wives of the daughters of men, 570, and by the giants begotten from them, 581, 582. The immersion of the truths of faith in cupidities causes profanation, and also the deprivation of remains, because they are profaned as soon as produced, 571. When the truths of faith are immersed in cupidities every idea of what is holy and true is connected with what is profane and false, and as they can never be separated, man is cast into hell, 582, *ill.* 794; and that such are in the worst hell, 6348, 8882. The deadly persuasion which takes the place of perception when the doctrinals of faith are immersed in cupidities, was the cause of the extinction and suffocation of the antediluvians, 585; *ill.* by the waters of the deluge, 794. By the medium of conscience separating the intellectual part from the voluntary part of man, it was miraculously provided after the flood that this immersion should not again take place, 863, *ill.* 5835. By the immersion of the truths of faith, in the cupidities, is meant the confirmation of the evils and

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falses of the external man by the goods and truths of the internal, 972, *ill.* 998 and following numbers, Those who are regenerating are brought into temptations, when their evils are excited by wicked spirits in consequence of their too much immersion in worldly and corporeal things, 6202. Those who are undergoing vastation in the other life are infested by immersions in their evils and falses, yet not so deeply as that influx from heaven cannot prevail; thus their immersion is regulated with the exactness of a balance, *ill.* 6663. There are inundations of evils and inundations of falses; immersion in the former is predicated of the voluntary part and the right of the brain, immersion in the latter of the intellectual part and the left of the brain; the author's experience, 5725; compare 1270. Immersion in falses, when seen in the other life, appears like immersion in waters, etc., 6853, 8138 and citations; and it is the falses themselves which appear as mists, clouds and waters around the hells, 8137, 8138, 8146, 8220. To be immersed or drowned in the sea, denotes immersion in scientifics from worldly and terrestrial things, even to the denial of divine truth, 9755. See Sea. Immersion in the red sea denotes the damnation into which they cast themselves who are in the falses of evil, 7877, 8277, *ill.* 8138; and more particularly in what such damnation consists, 8232. See Egypt. Total immersion in Jordan denotes regeneration, 9088, more particularly, 10,239. How the learned immerse their thoughts in terms and distinctions taken from sensual things, and how rarely they apprehend the arcana of heaven, 5089. See Flood.

IMITATION, the, of the oil of anointing was forbidden, to signify that good and truth from the Lord are not to be simulated by study and art from the proprium, *ill.* 10,284, 10,286. The imitation of the incense was forbidden, to signify that divine worship is not to be imitated for the gratification of the proprium, *ill.* 10,309, 10,310.

IMMORTALITY. Argument for the existence of the human spirit after death from the connection of man with the divine, which affords him a ground of subsistence above the natural world, 4525, especially 5114, 10,099; more generally, 4364, 5302. Without a knowledge of successive degrees the existence of the soul in human form, after the death of the body, cannot be thought of; the knowledge of the wise ancients on this subject, 10,099; and why it is scarcely mentioned in the Old Testament, 2520. See Man, Soul.

IMMUNITY [*immunitas*], is expressed in the original Hebrew by a word which also signifies cleanness and purity; predicated of the hands, it denotes the affection of truth and its potency, 2526, 2533—2538.

IMPATIENCE, is a corporeal affection, and so far as man is in it he is in time, but so far as he is not in impatience whilst he is in heavenly affection he is not in time; *ill.* by Jacob's serving for Rachel, 3827. When a man who is living in good is remitted into his proprium or the sphere of his own life, he comes into unrest, vehement desire, indignation, etc., from experience, 5725.

IMPLANTATION. The separation of the voluntary and intellectual faculties is effected by conscience implanted in the intellectual proprium in charity, *ill.* 1023, 1024. The conjunction of the internal and external man is by the implantation of the remains of love and charity, which have been stored up from infancy and the succeeding ages, in sciences and knowledges, *ill.* 1616, *ill.* and *sh.* 5897. Conjunction

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with the Lord is effected by the implantation of faith in love, which takes place as man by means of the doctrines of faith accepts its life, which is charity, 1737. Unless truths are learned from affection, thus in freedom, they cannot be implanted, much less exalted to the interiors and there made faith, 3145, 4018, *ill.* 5044, 5508, 5897. Good from the Lord can only be received or implanted in knowledges of truth; without knowledges, it is not spiritual but natural good like that of infants, *ill.* 3726. To this end truths must first be learnt and implanted in the memory by instruction and reflection; but they are only implanted in the natural man, as in their ground, by a life according to them, *ill.* 3762, 4018, *ill.* 9393. Truth cannot be implanted in good without a medium, which is some apparent good, 4243. Truth that is implanted by affection is the recipient of influx from the Lord, and the thoughts are ruled and governed by it, though not always manifestly, *ill.* 5044. Truth implanted in the will is called internal, and when this is the case it fructifies, and produces new truths continually, 5826. The implantation of truth in good is the means of conjoining the will and the understanding so as to make them one mind, *ill.* 5835, *ill.* 10,367. Those are saved who suffer goods and truths to be implanted and confirmed in their interiors, 5899, *ill.* 6574. When the truth of faith is received together with the affection of charity, it is implanted in the interiors of the mind, and then they are reproduced together, and the truth appears as good, 7835. When man suffers himself to be led by truth to good, he first comes to good in which the truths of faith are not yet implanted; but if he then enter upon good, there is a marriage as it were, and by the implantation of truth good becomes Christian good, 8754, *ill.* 8772, *ill.* 8805—8809. Good is formed by the truths that are implanted in it, and when this is done such truths are the truths of faith, and such good the good of charity, which together constitute the church, *ill.* 9034, 10,367. The truths of doctrine and the goods of life are implanted as the falses of doctrine and the evils of life are shunned, 9246, *ill.* 9286, 9294, 10,022. The implantation of truth in good, and the implantation of good thence derived, thus plenary liberation from damnation, was represented by the feast of first-fruits and the feast of ingathering with the Jews, 9286, 9287, 9294—9296, 10,545. See Feasts. Purification and the implantation of truth and good, and their conjunction, was represented by the sacrifices, *ill.* 10,022, 10,053, 10,057, 10,143. Whatever man has once acknowledged remains implanted in him; hence the danger of profanation, *ill.* 10,287. Man cannot die because he is implanted in the divine, 5114. By regeneration the proprium of man is implanted in divine good and truth from the Lord, 5115. See Initiation.

IMPOSTHUMES [*apostemata*]. Description of the spirits who correspond to the ulcers, tubercles, or imposthumes, which affect the pleura, the pericardium, the lungs, etc., in the chamber of the breast, and how they are punished, 5188.

IMPURITY [*impuritas*]. "My covenant shall be in your flesh," denotes the conjunction of the Lord with man in his impurity; how conscience is thus formed, 2053. Man of himself is nothing but a congeries of the most impure evils, and that these can never be separated from him, but that he can be detained from evil and held in good by the Lord, 2694; compare 10,239, 3812, 9337.

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IMPUTATION. Evil is not imputed to those who are not deliberately conscious of it, whether from a defect of knowledge or rationality, etc., 1327. Righteousness imputed denotes its increment by temptation-combats, and victories; in the case of the Lord until he was made righteousness itself, 1813, *ill.* 9715, its increase *ill.* 9337. Evils which proceed from the will and not from previous thought are not imputed to man, but if confirmed in the intellectual part they enter into his proper life, and are imputed to him, *ill.* 9009; compare, 4172. The evil imputed to man as guilt is what he sees and understands to be evil, and yet does it, *ill.* 9069. See EVIL (4, 5). The genuine doctrine of the Lord's merit and righteousness, *ill.* 9715.

IN, is a more interior expression than *with*, thus, "Jehovah was with Joseph," denotes the divine in the human, 5041.

INAPTATION. See INAPPLICATION.

INAPPLICATION, or, FITTING-IN [*inaptation*]. The influx of good by way of the soul passes through to the natural man, and according as knowledges or scientifics are conjoined and it is inapplied to them, the rational state is formed, *ill.* 3128; compare 2063. The understanding is illustrated in the degree that truths more and more particular are inapplied or inserted in common truths, *ill.* 5208. See INITIATION, GOOD (20, 21), TRUTH.

INAUGURATION. The history of Abraham and Isaac in Philistia treats of the Lord's inauguration from boyhood, in order to the conjunction of the human essence with the divine, 1502. Spirits are inaugurated into gyres, in order that a unanimity of thought and speech may exist among them; by what degrees this is accomplished, 5173, 5182. The custom of putting the hands upon the head in inaugurations and blessings is derived from ancient times, and was a representative of blessing communicated to the intellectual and voluntary faculties, 6292. Inauguration to represent holy things was done by oil, etc., which signifies the good of love, 9474, 9954, 10,125. The inauguration of Aaron and his sons into the priesthood, represented the glorification of the Lord's human, 9985. The inauguration into the priesthood was effected by anointing and by filling the hands ("consecration"); by the former was represented divine good, and by the latter divine truth therefrom, thus potency, 10,019. See HAND, PRIEST.

INCANTATION. See MAGIC.

INCENSE [*suffitus*]. See ODOR, AROMATICS, FRANKINCENSE, GUM, MYRRH. Frankincense, incense, and odors in ointments, were made representative because odor corresponds to perception, 4748. Incense denotes those things of worship which are gratefully perceived; hence it was made aromatic, *sh.* 9475. Incenses, or the aromatics of incense, denote confessions, adorations, and prayers from the truths of faith grounded in love, *sh.* 9475. Incenses denote affections of truth from good, or spiritual worship which consists in those forms, 10,291, 10,295, *ill.* 10,298. The aromatics used in incense were different from those of which the anointing oil was prepared; the former being of the spiritual class, the latter of the celestial, 10,291, *ill.* 10,295. In both cases, they were of four kinds, on account of the signification of truths in their order, and the one which is named first denotes what is most external, 10,292. The aromatics of incense denote the affection of sensual truth (stacte); the affection of interior truth in the natural man

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(onycha); the affection of interior truth in the spiritual man (galbanum); and inmost truth, which is spiritual good, or the truth of celestial good (pure frankincense), 10,292—10,296; the latter in particular, 9993, 10,252. The incense not to be imitated on pain of death, signifies that all divine worship is to be from these affections, and that those who imitate divine worship are separated from heaven, *ill.* 10,309, 10,310. The altar of incense was representative of the hearing and grateful reception of all things of worship grounded in love and charity from the Lord, thus of such things of worship as are elevated by the Lord, *ill.* and *sh.* 10,177. Its being composed of Shittim wood covered with pure gold, denotes the good of the Lord's merit and the good of love from which all worship must rise, 10,178, 10,183, 10,194. Its situation before the veil, etc., denotes the heavenly life and state in which worship consists, 10,195. The burning of incense upon it denotes the elevation of worship by the Lord, when from love and charity, 10,198, *ill.* 10,199. The incense offered in the morning when the lamps were dressed, denotes the clear state of love and illustration which renders worship acceptable, 10,200, 10,201. Its being offered in the evening, that worship is still accepted and elevated by the Lord when man passes into an obscure state, and that illustration as far as possible is afforded him, 10,202. No strange incense to be offered on this altar denotes that there is no conjunction except from the acknowledgment and love of the Lord, 10,205. No burnt-offering, nor meat-offering, nor drink-offering to be on it, denotes that there is no genuine worship except in so far as it proceeds from regeneration already effected, *ill.* 10,206, 10,207. The atonement made upon its horns once a year denotes the perpetual purification of those with whom the Lord can be present, that is, who are in the truths and goods of faith, *ill.* 10,208, 10,212. The destruction of Nadab and Abihu, when they offered incense with strange fire denotes the annihilation of worship when any other than heavenly love animates it, 9376, 9942, 9965. See Fire.

INCLINATIONS, Hereditary. See Evil (2).

INCREASE, the, of good and truth is denoted by growth in various senses; increase from good, by growth from suckling, 2646, 2707, 6749, 6755. Increase in good and truth, and not in worldly riches and honors, is denoted by the blessing of Jehovah, 4981. See *to* Dilate, *to* Grow, *to* Fructify.

INCREDULITY, or Unbelief. Those who are not in truths from the Lord may easily be confirmed in falses and evils, by the spiritual spheres which act upon them; the sphere of incredulity; they in whom it acts believe nothing that is said, and scarcely anything that they see, 1510, 5573. At the end of the church there is universal incredulity concerning the Lord, the life after death, and the internal man; how prejudicial it is to the reception of truth, 3399. How incredulous most part of the learned are concerning the internal man, 1594. How incredulous those are concerning the life of spirits, from experience, 1636, 4622; concerning the things of the other world, 4464, 4622, 5006; and concerning the influx of life, etc., 4249. The incredulity of spirits concerning the interior wisdom of the Word, and by what experience they were convinced, 1769—1771. See Faith (4).

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INCUBUS. The presence and influx of certain diabolical spirits described; the author's experience when sleeping, 1270; compare 5725.

INDEFINITE. See INFINITE.

INDEMNIFICATION. To bear the loss, or indemnify another, denotes the rendering good; and the clearer perception of good from its opposite, 4172. The same predicated of truth better seen and interpreted, 9030, 9031.

INDICATE. See *to* DECLARE.

INDIGENCE [*indigentia*]. The conjunction of good with truth and of truth with good takes place when the indigence, hunger, or want of them is perceived, *ill.* 5365, 10,300. See FAMINE, HUNGER.

INDIGNATION, anger, restlessness, and the like, are experienced by the good when they are remitted into the sphere of their own life, or proprium, *ill.* 5725. Indignation with the angels is not the indignation of wrath, as with man, but of zeal springing from good, *ill.* 3839, 3909. Indignation in the internal sense is expressed by anger or wrath in the external, because it puts on the character of wrath with the natural man, 3909. The indignation of the angels is excited when any good is attributed to them, 4096. Indignation is excited in states of temptation on account of the influx of evils and falses; the indignation of the Lord on account of apparent truths instead of real truths in the human rational, 1917. How indignant spirits are that men should attribute such an unreal life to them, 1630; how indignant subject spirits are on discovering that they say and think nothing of themselves, 5985, 5986; and how indignant the societies are from which man is separated in the course of regeneration, 4077. The indignation of the Jewish people when their cupidity of being the favored people of Jehovah was not satisfied, represented by the words of Moses, etc. 10,559.

INFANT, INFANCY. 1. Seriatim passages on the state into which infants come after death, 2289—2309. All infants are raised up again in the other life and become angels, hence it is manifest how immense the heaven of the Lord is, 2289. At first they know no more than infants in this life, but their faculties are more perfect, and they are instructed by angels, 2290. They are more easily instructed in the other life than in the world, because they are not imbued with falses, 1802. Their understandings are tender and yielding, and their ideas are capable of being opened by the Lord because nothing has closed them, 2291. They do not come into the angelic state immediately after death, but they are introduced by instruction, according to heavenly order, in a manner suited to their faculties, 2292. They are especially initiated into the acknowledgment of the Lord as their only father, and that they have life from the Lord; hence they suppose that they were born in heaven, 2293. When they are admitted into a lower sphere, spirits attempt to lead them, which is their temptation, but they resist the influence with a kind of indignation, and are thus inaugurated into the resistance of evils and falses, 2294, 2295. In the angelic sphere, they cannot be infested by spirits, although in the midst of them, 2295. They are sometimes sent to infants living on the earth, and are greatly delighted therewith, 2295, 4563. They are instructed and initiated into all things by joys and delights, hence they are orna-

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mented with garlands of flowers, and walk in paradisiacal gardens, etc., 2296. They are encompassed with most beautiful atmospheres, which seem to be alive as with infants sporting with flowers, etc., whence they perceive that all things are living, 1621, 2297, 2298. They are led to wisdom by scenic representations full of intelligence, some examples given, 2299. Infants are of diverse tempers and genius, but in general either celestial or spiritual, and their education in the other life is according to such differences, 2300, 2301. The societies which have the care of infants described, and what angels are successively attendant on infants in the earth, 2302, 2303. Infants are not angels, but they become angels by intelligence and wisdom, and then they no longer appear as infants, but as adults; the example of one who was adult, as to the quality of mutual love towards a brother, 2304. Infants grow to maturity in heaven by virtue of spiritual nourishment, consisting in science, intelligence, and wisdom, 4792, *ill.* 5576. Infants of some years old dwell with those who constitute the interiors of the nostrils in the Grand Man, 4625. The appearance of infants with the antediluvians representing their love of offspring, 1272. The weakness of the antediluvians who perished represented by their being thrust down into hell by an infant, 1271. See INNOCENCE. An infant shamefully treated by spirits representing the quality of those within the church at the present day who are opposed to innocence, 2126. The innocence of infancy represented by somewhat woody, the innocence of wisdom by a beautiful living infant, 2306. The arcana of wisdom concerning the instruction of infants in heaven, are contained in the narrative of Abram's sojourn in Egypt, 1502. To the intent that those who grow up in heaven may know their hereditary nature, they are sometimes remitted into their evils, 2307, 2308.

2. True infancy is predicated of innocence joined with wisdom, and is attained by regeneration, the manner, *ill.* by the implantation of knowledges, in celestial remains, 1616. Infancy is not innocence, because innocence dwells in wisdom, 2305, 3494, 3994; but the innocence of infancy is made the innocence of wisdom, 4797. The Word read by infant boys and girls is better perceived by the angels than when read by adults, 1776. Infants and the simple in heart cannot be hurt or infested by evil spirits, 1667; compare 2295. The genuine love of infants is the love of them for the sake of human societies and the augmentation of the Lord's kingdom, otherwise it is not unlike that of brutes, 1272. How very bad the education of infants here on earth is, exemplified by boys fighting, and being encouraged to do so by their parents, 2309. In what manner the states of infants succeed from the first stages of innocence, the love of parents, the love of their playfellows, etc., 3183. With the man about to be regenerated, the case is similar as with an infant, who first learns to speak, and think, and understand, and then comes into the habit and life of what he has acquired; thus spiritual things flow spontaneously with one about to be regenerated, 3203. Infants are first in a state of good; for they are in a state of innocence, of love to parents and nurses, and of mutual charity towards their infant companions; hence good is denoted by the elder son or first-born, 3494. Man without the goods of infancy, would be more fierce than any wild beast of the forest, but this is scarcely reflected on, because whatever is imbued in infancy appears

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natural, 3494, *ill.* 3793. The good of infancy is succeeded by the good of ignorance pertaining to the age of instruction, the good of ignorance by the good of intelligence, etc., 2280. All infants are sons of the Lord, because they are produced from his influx, and all adults are adopted as his sons who retain the goods of infancy in their wisdom, 3494. In consequence of hereditary evil it is necessary for man to be regenerated by the Lord, or born again as an infant, and thus to learn what is evil and false, what is good and true, etc., *ill.* 3701. The order into which man comes by the new birth; that the truths of infancy and boyhood then appear as a ladder by which the angels of God ascend from earth to heaven, and the truths of adult age as a ladder by which they descend from heaven to earth, 3701. In first infancy the good of innocence and charity flows in from the Lord, but there is no truth with which it can be conjoined; hence it is reserved in the interiors, and the succeeding states of life are tempered by it, 3793, *ill.* 5342. When the good of infancy is indrawn, its place is taken in the natural man by evil conjoined with the false, hence the need of regeneration, 3793. In the regeneration one age or state is as the egg or beginning of another, and this from infancy to old age the same as in natural life, 4377, 4378. With infants, innocence is without and hereditary evil is within, whereas with the regenerate, innocence is within and hereditary evil without, 4563. Innocence is the human principle itself, and is first external, as in infancy, and afterwards internal, 4797. Changes of the affections from infancy even to adult age are represented in the face, and by how much of infancy remains, the adult man is truly human; from experience, 4797. From infancy to boyhood man is merely sensual, but his sensual state is under the order of external innocence; and by the influx of this innocence the foundation is laid upon which the intellectual or rational man can afterwards be built up, *ill.* 5126; further *ill.* by the goods and truths which are procured from infancy to youth, 5135. See Remains. From infancy to boyhood man is introduced into heaven among celestial angels and kept in a state of innocence, but in boyhood he begins to put off innocence, and is then held in charity, etc., 5342. Infants are innocencies, and hence denote those things which are interior, 5608. When man becomes old and as an infant, the innocence of wisdom should be conjoined to the innocence of ignorance which he had in infancy, and thus as a true infant he should pass into the other life, 5608, end. If man lived the life of good, his interiors would be open to heaven, and hence he would live without disease to old age, and pass as an infant, but a wise infant, into heaven, 5726; compare 1616. How all things are foreseen and overruled by the Lord from infancy to the end of life, from experience, 6484, 9296. The good of innocence received from the Lord in infancy is the beginning of the new will, *ill.* 9296. Good is implanted in man from infancy, that it may be a plane for receiving truth, 10,110. The age of infancy is from nativity to the fifth year; the other ages described, 10,225. Those who are innocent and wise appear as infants in the other life, and the more like infants the more innocent and wise they are, 2305, 5052, 5608. These angels love infants more than their parents and mothers, and it is by their care they are nourished and perfected in the womb, 5052. See Innocence.

3. Infants denote innocence, 430, 2126, 3183, 3494, 5608, 8902.

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Infancy, and also nakedness, denote innocence, 9262 and citations. Sucklings, infants, and little children, denote three degrees of love and innocency, *sh.* 430, *ill.* and *sh.* 3183, *ill.* 5236. A suckling and she who gives suck, denote innocence, *sh.* 3183. The infant and suckling cut off from the midst of Judah, denotes that there is no longer any remains of celestial love and its innocence, 3183. Only those who receive the kingdom of God as a little child shall enter therein, denotes innocence and wisdom, or the proprium vivified by innocence and charity from the Lord, 3994, *ill.* 4797. The children crying, "Hosanna to the Son of David," denotes the acknowledgment and reception of the Lord by those who are in innocence, 5237. "Out of the mouth of babes and sucklings thou hast perfected praise," denotes that innocence is the only way by which praise can come to the Lord, thus all communication, influx, and access is thereby, 5236; compare . Joseph's brethren to take waggons from the land of Egypt and bring their infants and their women, denotes doctrinals of scientifics for those who do not yet know, and for those who are in the affection of truth, 5945, 5946. Pharaoh's consent to the departure of the Israelites with their infants, denotes worship from truth; by infants in this passage is meant boys, youths, and young men, 7724. The infants and sucklings swoon in the streets, denotes the good of innocence perishing, *ill.* 10,031. Abram's leaving the land of his nativity and coming to Canaan, represents the infancy of the Lord; his first journeying in Canaan, the state of the Lord from boyhood, etc., 1438, 1450.

INFERIOR [*inferius*]. What is superior and inferior according to human ideas, is, in angelic ideas, interior and exterior, *ill.* 3084. The inferior is as the throne or seat of the superior, *ill.* 5313. See External, Internal.

INFESTATION. The spiritual who are represented by the sons of Israel, and who are in the obedience of faith, are infested in the other life by those who are in falses; not so those who do good from the affection of charity, 7474. Infestations are not temptations; the former consist in the infusion of falses, which are vastated as truths are imbued; the latter in a sense of damnation and anguish of conscience, 7474. See Vastation, Temptation.

INFIDELITY. The seed of the serpent, the church being treated of, denotes all infidelity, 250, 254.

INFINITE. How the divine infinite and eternal are conceived in the ideas of angels, and that they are confounded in the ideas of men with the infinite of space and the eternal of time, 1382. In the Lord all is infinite and eternal; infinite in respect to esse, eternal in respect to existere, 3404, 3701. The infinite and eternal are in all things done by the Lord; the eternal because he regards no terminus from which or to which; the infinite, because in every minute particular he has regard to the universal, and in the universal to every minutest particular, 5264. How essential it is that the divine and the infinite should be acknowledged in some finite intellectual idea, thus as the divine human, 4075. See Deity. The ancients adored the Infinite Esse or Being, in the Infinite Existing, which they perceived as a divine man, *ill.* 4687. How the infinite is accommodated to reception by the finite transcends all finite intelligence, for it is like looking into a profound sea, in which the intuition perishes, 8644. As all in the Lord is

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infinite, so all in heaven is indefinite, and the indefinite is an image of the infinite, 1590. Truths and goods, and all things both in the spiritual world and the natural are indefinite, because they are from the infinite, *ill.* 6232; compare 4383.

INFIRM HUMAN. See LORD.

INFLAME, *to*, is predicated of the lusts of man kindling, 7519. How the lusts or fires of the will break forth into flame when they kindle the falses of the understanding, which are as dense smoke, 9144. See FIRE.

INFLUX. 1. *Of life from the Lord.*—There is one only life from which all in heaven and the world live, variously *ill.* 1954, 2021, 2658, 2706, 2886—2889, 3001, 3318, 3338, 3484, 3742, 4249, 4320, 4417, 4524, 4882, 5847, 6467. This life flows from the Lord alone, 2706, 2886—2889, 2892, 3001, 3318, 3484, 3742, 3743, 4151, 4319, 4320, 4524, 4882, 5846, 5850, 5986, 6058, 6325, 6468—6470, 6626, 7270, 8717, 8728, 9276. The all of life with man flows in by heaven from the Lord; passages cited, 9276. The influx of life from the Lord is always the same, but is varied according to the state of man and according to reception, 2069, 4320, 5147, 5847; compare 3318, 5986, 6467, 6472, 7343. The substances recipient of life appear to live because the influx from the Lord is continual, *ill.* 3484. The influx of life does not appear to man, but life appears as if it were in him, because it flows from the Lord's love, which is such that it wills to be another's, 3742, 4320. The influx of life, together with its quantity and quality, is manifestly perceived by the angels, 3742, 6466, 6469. The influx of life with angels, spirits, and men, is wonderful and ineffable in its procedure, 2886—2889, 3337, 6996. Influx into heaven proceeds immediately from the Lord, and also mediately by one heaven into another, and the same into the interiors and exteriors of man, 6058, 6063, 6466, 6472, 7004, 7270, 8685, 8701, 8717, 8728, 9682, 9683. By immediate influx the Lord at the same time leads heaven and holds all there in their order and connection, 7004. The immediate influx of the Lord is by celestial good, and influx is predicated of him because he is above the heavens, and yet flows down and is present therein, 10,129. The immediate influx of the Lord is into the ultimates of order as well as the primates, thus he is the all from first to last with man, 6472, 6473, 7004, 7270, 8719. The immediate influx of the divine from the Lord is into the most singulars of all things, 6058, 6474—6478, 8717; hence his providence, 4329, 5122, 5904, 6480—6487, 6490, 6491, 8717. The order of all influx, thus of all existence, from the Lord, is through the celestial state to the spiritual, and through the spiritual to the natural, thus according to successive order, 775, 880, 1096, 1495, 1702, 1707, particularly 7270. The influx of the Lord is immediate, and also mediate by the spiritual world or heaven 6063, 6307, 6472, and passages cited 9682, 9683. The influx of the divine is through what is inmost into things inferior, mediately and immediately, 5147, 5150. Physical influx is against order and impossible, thus all influx is from the spiritual world into the natural, and not from the natural into the spiritual, also from interiors to exteriors, not from exteriors to interiors, 3219, 5119, 5259, 5427, 5428, 5477, 5779, 6322, 8237, 9110. Influx is predicated of the interiors which flow into the exteriors, even into the extreme or ultimate where

they exist and subsist in order, and whereby they hold all in series and connection, 634, 5897, 6239, *ill.* 6451, *ill.* 6465, *ill.* 8603, 9216, *ill.* 9828, 10,099. The influx of the Lord passes from heaven to heaven, and thus in order to man, who occupies the last place, *ill.* 9216, 9276. The Lord flows into the inmost of man, and hereby into his interiors, and hereby again into his externals; hence his externals are comparatively remote and inordinate, 3855; compare 4015. The Lord dwells in his own, thus in what is divine with man, and not in the proprium of any one, 9338; thus not in a persuasive faith, 9363—9369; or in any externals without an internal principle, 9380; compare 9401, 9419. The influx and habitation of the Lord with man is the good of innocence, 9296. The Lord flows in with man by the internal way of his soul, and the world flows in by the external way of the body, *ill.* 5081. The influx of the Lord is use, which is prior to the organical forms intended to effect use, 4223, 4926. All the conatus or endeavor of nature is from the perpetual influx of the Lord; thus from influx is derived conatus, from conatus energy or force, and from energy effect; and if the influx of the cause should cease for a moment the effect would instantly perish, 5116. Life flowing in from the Lord, and man as the recipient form of that life, are as principal and instrumental cause, which in action are one cause; thus the sensation of the life is perceived in the instrumental as its own, 6325. The Lord flows into all, both in common by heaven, and into the most singular and universal of all things by himself; but with those who are not in charity he can only impart life, and as far as possible preserve them from evil, 6475. Doubts concerning the influx of all life from one fountain cannot be removed while men are persuaded by the fallacies of the senses, and while they are ignorant of many things which are necessary to be known; but especially while such a negative principal prevails that one scruple weighs against a thousand confirmations, 6479. See Life, Order, Internal.

2. *Of light and heat.*—The light of heaven flows into natural light, and man is so far in wisdom as he is receptive of it, 4302, 4408, *ill.* 10,551. No spiritual truth could be seen in natural light without the influx of spiritual light, 4302. The light of heaven is divine truth flowing from the Lord as a sun, and in that light is divine wisdom and intelligence, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 6135, 9548, 9684, and citations. The influx of light from the Lord as a sun is universal, comparatively like the influx of light from the sun of this world; thus its sphere fills the heavens, 9407. The common influx of the light of heaven gives the faculty of perceiving and understanding truth, 5667—5670. No one can come into the illustration of truth, because no light from heaven can flow into him, unless he is in the love of truth for the sake of life, 10,551. The nature of influx may be illustrated by comparison with the heat and light of the sun flowing into all things of the earth, etc., 6128, 6190, 6467, 7343. The vital heat in man is celestial love continually flowing in from the Lord; how lucid the bodies of the angels appear from the light which it emits, 6135, 6190. The influx of light from the Lord is impeded by the evil and false principles flowing in by worldly and corporeal things, but light and heat appear to man when he emerges from temptations, 6829. How the divine truth proceeding from the Lord flows in, illustrated by radiant

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circles, which are spheres from him, and how man is elevated into the light of heaven, 9407; illustrated generally, and passages cited, 9682—9684. That divine good flowing in from the Lord is called truth, because it appears before the angels in heaven as light, *ill.* 9995. That influx and illustration from the light of heaven are actual elevation into heaven by the Lord, among the angels, and communication there, 10,330; *ill.* by the time called the golden age, and intercourse with the angels at that time, 10,355. See ILLUSTRATION, ELEVATION.

3. *Of good and truth.*—The all of thought and the all of will with man is from influx, and all good and truth with him is from the influx of the Lord; passages cited, 9223. The Lord never turns himself away from any one, but the influx of good and truth from him is moderated according to reception, 5479, and passages cited, 9682. The influx of the Lord is into good, and by good into truth, and not contrariwise; thus into the will, and by the will into the understanding, and not contrariwise, 5482, 5649, 6027, 8685, 8701, 10,153. Good gives the faculty of receiving influx from the Lord, not truth without good, 8321. The influx of good and truth, which continually flow in from the Lord, is so far received as the evils of the loves of self and the world are removed, 2411, 3142, 3147, 5828. The influx of good from the Lord is proportioned to the outflow of good from man, and is altogether suffocated by the opposition of evils and falses, *ill.* 5828; see below, 8439. Good cannot flow into truth as long as man is in evil, 2434. The capacity of man to think, and thereby to be a man, is from the influx of the Lord through the goods and truths stored up from infancy in the internal, 1707. Influx by the goods of the internal man is celestial, and only exists with the regenerate, 1707, 1725. Influx by the truths of the internal man is spiritual, and is common to all, for unless it existed man could neither think nor speak, 1707, 1725. Celestial truths, which flow from the divine good of the Lord, are received only by the celestial man, because their influx is into the voluntary part; spiritual truths, which flow from the divine truth of the Lord, are received by the spiritual, because their influx is into the intellectual part, 2069. The influx and conjunction of good with truth can only take place when man wills good from the heart; otherwise evil flows in from the will, and is conjoined with falses, *ill.* 3033. During man's regeneration good is without and truth within, but when he is regenerated good is within and truth without; the quality and procedure of influx in both states, *ill.* 3563. Genuine affections of good and truth are all from a divine origin, but they diversify and form new origins as they flow down, *ill.* 3796. Varieties do not exist from influx but from reception, 3890. Internal truths are conjoined to spiritual affection, which cannot flow in until external truths are adapted to correspondence with internal, *ill.* 3906, fully *ill.* 3913, 3952, 3969, 4096. Good continually flows in and appropriates truths as its vessels with the regenerate; it flows in also before regeneration, and manifests itself as the affection of truth, *ill.* 4247; and further as to appropriation, 3513. Good flows in from the Lord distinctly, as by steps or degrees, and in every degree it is qualified according to reception, *ill.* 5144, 5147, particularly 5145; compare 5032. Divine truth flows from the Lord by six degrees, and in the sixth degree it appears to the understanding of man as it is in the letter of the Word, *ill.* 8443. The plane

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in which the influx of the divine good is terminated in conscience, and when conscience does not exist it passes into merely sensual delights and becomes infernal, *ill.* 5145. Every man is surrounded with the sphere of good from the Lord, and also with a common sphere of influx from hell, which is nothing but the perversion of good from the Lord, 6477. The influx of divine good and truth from the Lord proceeds by continual mediations and thus successions; hence those who are in inmost principles derive clearer perception from it than those who are in the middle or outmost, 5920; see below, 8823. The good of charity flows in by an interior way, the truth of faith exteriorly, 6269; how the priority of good is perceived from influx and illumination, 6294. When good flows into truths, it reduces them into order and subjection to the Lord; and in a similar manner the Lord's spiritual kingdom is governed by influx from the celestial, 6366. Spiritual good, and hence the spiritual church, cannot exist except from the influx of the internal man into the affection of spiritual good, 6499. The Lord continually flows in by the internal man with good and truth, but that influx is resisted and rejected in externals by the evil, 6564. The Lord flows in both mediately and immediately with every one, but the conjunction of truth proceeding immediately from him with truth proceeding mediately is rarely effected, for it can only obtain with those who love to be led by him, *ill.* 7055, 7056, 7058; and as to the order of its procedure, 7270. Influx from heaven, and thus the extension of spiritual sight, is checked by the immediate reception of truth; hence truth ought to be confirmed gradually by rational induction, *ill.* 7298. Divine truth flows into all, but it is varied with every one according to the quality and state of his life, *ill.* 7343. All spiritual truths and goods flow down according to order to inferiors, and are at length terminated in scientifics where they present themselves to the sight of man, 8005; compare 3085. So far as good flows in and is received, truth is delightful to man, and the contrary, 8356; compare 5651. The reception of good from the Lord is nothing without its application to use, because divine influx passes to the ultimates of order, thus from the perception of the understanding into will, and from will into act, 8439. The influx of the good of charity into truth combating, is predicated of those who are in zeal for the removal of the evil and the false, and yet without enmity, 8598. The union of good with truth is effected by the influx of the one into the other, and thence perception, succeeded by application, immission, and conjunction by love, 8666. In the first state of regeneration, while man is led by truth he is governed by immediate influx from the Lord; and in the second state, when he is led by good, he is governed by influx both mediate and immediate; citations concerning influx of both kinds, 8685, *ill.* 8701. The Lord by the influx of his divine truth governs all things, not as a king who only takes the universal care upon himself, and confides the particulars to others, but as God, seeing and knowing and providing for all from eternity; thus mediate influx is really his as well as immediate, 8717, *ill.* 8719. The Lord flows in through the angels as to all good which becomes of faith and charity, and as to all arrangement; and the angels flow in from themselves with such things not good as agree with the affections of man, and serve as means to introduce good, 8728. Divine good and divine truth flow softly and peacefully in the supremes, but as it descends

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the influx becomes turbulent, tumultuous, and impacific, *ill.* 8823. Genuine truths with man flow in from the Lord alone, and are such in their internal contents because they are living from the love of the Lord and the neighbor, 8868, further *ill.* 9079. The influx of divine truth illustrated by proceeding divine spheres, 9407. The influx of divine truth cannot be comprehended by the human understanding without illustration, for it appears to man as if there was a proceeding of what is holy from him when he is in worship, etc., but the order is the very contrary, 9419, *ill.* 10,299. The presence of the Lord is by influx, and influx is according to the life of good and truth, for it is the heat of heaven, which is the good of love, and the light of heaven, which is the truth of faith, that flow in, 9682. The influx of the Lord with all who are in the good of love is more especially by the Word, *ill.* 9817. The influx and procedure of good in heaven is from inmost to outmost; thus there is no good really such unless it has interior good in it from which it is derived, *ill.* 9912—9914. The influx of celestial good into spiritual good, or the deflux and influx of the powers and forces of the celestial kingdom, is as the procedure of the fibres and nerves from the head into the body, *ill.* 9914. It is by celestial good that the Lord flows in immediately, and by spiritual good that he flows in mediately, 10,129. When good flowing in from the Lord meets with truth which enters from without, they form a marriage in the internal man; hence all good with man is formed by truth, 9995. The Lord flows immediately into good and mediately into truth, thus he is not present in truth without good, 10,153; how fallacious truth is without good, thus faith without charity or love, illustrated from representatives in the other life, 10,194, and further *ill.* 10,199 near the end, 10,201. The goods that flow in from the Lord are at first perceived by man as if they were of and from himself, *ill.* 10,219.

The influx of power from the Lord, preserving those who are in good and truth from evil, denoted by the angels taking hold of the hand of Lot and the hand of his wife, and leading them out of the city, 2411, 2412. The continual influx of good, evoking and elevating truths out of the natural man, and conjoining them with itself in the rational, denoted by the betrothal of Rebecca, 3085, 3128, 3196—3200, 3207. The influx of good from the rational man by the medium of truth, and the form it puts on in externals, denoted by Jacob's simulating the person of Esau, 3563, 3564. The influx of the genuine affection of truth, and good in the natural man proceeding to conjunction therewith, denoted by the meeting between Jacob and Rachel, 3793, 3796—3800. The first influx and indwelling of good, tending to the conjunction of the internal and external man, denoted by Jacob with the handmaid of Rachel, 3913; and as to its further procedure, 3952, 3969. The influx of good when the second state of regeneration is commencing, when good is regarded as prior and superior to truth, denoted by Esau's coming to meet Jacob, 4247, 4336, 4350, 4352. The influx of good into the voluntary part of the unregenerate man not terminated by distinct planes, denoted in the dream of Pharaoh's baker by the perforated baskets upon his head, etc., 5144—5147. The influx of truth from the divine manifesting that faith in the will and faith in the understanding are as yet separate, denoted by Joseph and his brethren when Simeon was separated from them, 5467, 5482.

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The influx and conjunction of the internal man not yet received in the natural, denoted by the brethren of Joseph fearing him, etc., 5647, 5651, 5773, 5786, 5880, 5881. The influx of good and truth from the Lord sustaining the natural man made spiritual, denoted by Joseph in Egypt supporting his father's house, 5915. The influx of good and truth from the Lord giving perception, denoted by the eyes of his brethren and the eyes of Benjamin seeing, 5919—5921. The influx, communication, and conjunction of the celestial internal, denoted by Joseph's falling upon the neck of Benjamin, and kissing his brethren, 5926, 5929. The influx of internal good into external good and thereby into the truths of faith, denoted by Judah's going on before his father and brethren to meet Joseph, 6027. The influx of love from the Lord and of good and truth derived therefrom manifested to the natural man made spiritual, denoted by Israel's seeing Joseph and his sons Ephraim and Manasseh in Egypt, 6255, 6264. The influx of the internal man causing the humiliation of the external both as to will and understanding, denoted by Joseph's leading his two sons to Israel, and his sons bowing themselves, 6265, 6266. The influx of celestial good reducing spiritual truths to order, and thus under submission to the Lord, denoted by the hand of Judah in the neck of his enemies, and the sons of his father bowing to him, 6365, 6366. The influx of the internal man into the affection of good, and its preservation from the contagion of evil, denoted by Joseph's falling upon the faces of his father, and weeping over him, and kissing him, and by the embalmment of Israel, 6498—6502. The influx of the internal man giving the perception of evil, together with consolation after repentance and submission, denoted by Joseph's affectionate forgiveness of his brethren, 6560, 6563, 6565—6569, 6578. The influx of truth immediately proceeding from the Lord into truth that proceeds mediately, and hence instruction, denoted by Moses telling all the words of Jehovah to Aaron, 7058, 8437 and citations. The reception and communication of divine influx, or the influx of divine truth into doctrine, denoted by Moses receiving the commands of Jehovah, and Aaron's speaking to Pharaoh, 7270. The influx of the divine potency manifesting the sensual and corporeal man, as separate from the internal, denoted by the rod of Moses cast out of his hand and turned into a serpent, 6947—6949. See Hand (2), Egypt (5, 6, 8), Moses.

4. *Of the evil and false.*—The all of life flows in, thus all evil is from hell and all good from the Lord, 904, *ill.* 4151. Man believes that all things are in himself, when yet they flow in, which he may know from the doctrinal that good and truth are from the Lord, and that what is evil and false are from hell, 4249. The evil are not willing to be convinced that all life flows in, 3743, 6193, 6468. Life flows in from the Lord, even with the evil and with infernal spirits, 2706, 3743, 4417. With those who are in evil, the good that flows in from the Lord is turned into evil, and the truth into the false, 3642, 4632, *ill.* 7343, 6467. Good flows into evil when there is no conscience by which it can be directed in the way, for it passes through into the exterior of the natural man and is turned into filthy delights, *ill.* 5145; compare 5032, 5651. Man thinks falsely and acts evilly from the reception of influx from the Lord in his own self-impressed forms; as in physics, one and the same force produces various motions according as

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the means and extremes are constructed, 5259. Internal good flows in into external good, not into truth, except by or through good, 6027. The inmost of man's life is celestial love flowing in from the Lord, even with the evil, but the evil pervert it in its progress, *ill.* 6135. There is a common sphere of influx from hell prompting to evil with every man, and this sphere is nothing but the perversion of good proceeding from the Lord, the author's experience, 6477; compare 6564. When man is in temptations, he is obsessed round about by evils and falses which impede the influx of light from the Lord, *ill.* 6829. The evils and falses which check the influx of good and truth continually proceeding from the Lord, flow in by corporeal and worldly affections, *ill.* 2411. The falses and evils by which man is infested flow into his thoughts from hell, 7147. Evil spirits believe their evils and falses to be goods and truths until they draw near heaven, and then the influx of the truth of faith gives them to perceive their falses, and the influx of the good of love to perceive their evils, 7519, 7520. The change of state with the evil who are vastated is effected by the more present influx of good and truth from heaven, *ill.* 7568, further *ill.* 7643, 7710. When the Lord arranges the heavens by influx, it passes to opposites, and thus contains the hells in connection and bonds, 7710. It is according to the order of influx that the hells should be governed by the heavens, for the hells may be seen from the heavens, and evils from good, but not contrariwise, 8237. Man turns the good that flows from the Lord into evil by regarding himself and gratifying his concupiscences in all things, instead of regarding the Lord, 7643. Man is protected by the Lord lest the false of evil should flow into the voluntary part, for if such influx took place after regeneration he could not be saved, 8194. Nothing flows from man himself but what is evil and false, hence all conjunction with the Lord is by influx from him, and not in virtue of reciprocal influx, 9401, *ill.* 9419.

5. *Of the will and understanding.*—It is the continual influx of evil from the voluntary part into the intellectual that obscures the good flowing in from the Lord, *ill.* 2715. It is this obscurity of the spiritual man that is illuminated by influx from the Lord's divine human, 2716. Influx from the will into the understanding effects the conjunction of good and truth, or of evil and the false, according as good is willed from the heart or otherwise, *ill.* 3033. The interior will and understanding ought to have influx and correspondence in the exterior, and thus be represented therein, *ill.* 3573, particularly 3632, 3721. The influx and connection of the will and understanding, consequently of good and truth, is like the influx by which the two kingdoms of heaven are conjoined, 3888. The influx of truth is the influx of life from the Lord into the understanding of man by the medium of the will, 657. The intellectual part can never receive truth unless the voluntary part receives good, for the one flows into the other and disposes the other to receive, 5147. Man is celestial if he receives the influx of divine good in the voluntary part, and spiritual if he receives it in the intellectual part, 5150. There is no other way by which any regenerate man or angel can receive influx from the Lord than by good, or the will of doing the truth, 5482. The will and understanding receive the influx of life from the Lord by the medium of spirits and angels, 6466; and also immediately from the Lord himself, 6472. The

Lord does not compel man to receive his own influx of divine good and truth, but as he is received such is the life of the thought and the will, 6472. The Lord carefully guards the voluntary part of man from the influx of infernal spirits, *ill.* 8194. All the goods and truths of the will and understanding flow in from the Lord, and all the evils and falses from hell; how necessary it is to come into the perception and acknowledgment of this fact, 10,219. As the all of thought and the all of will flows in with man, the whole of life flows in, 2886—2888. See LIFE, LIBERTY.

6. *Of the rational and natural man.*—Influx from the Lord into intellectual things with man is according to three degrees, for it passes by the will into the intellectual mind, by the intellectual into the rational, and by the rational into the scientifics of the memory, 657, *ill.* 5144. Good itself and truth itself are in the internal man, from whence they flow into the interior or rational, and thereby into the external, 1702, *ill.* 1707, 1725. All instruction is only an opening of the way for influx; thus scientifics open the way for rational truths, rational truths for intellectual, and intellectual for celestial, the order of instruction *ill.* 1495. The rational man is born from the influx of the internal into the affection of sciences in the external, or into the knowledges and scientifics of the external by means of affection, 1895, 1900, 1909, 2557. If the true order of influx prevailed, man would have the rational and scientific principles with himself when he came into the world, but the forms of his life are inverted by hereditary evil, 1902, 2557. The life itself of the internal man flows into all the affections of the natural man, and is varied therein according to ends, 1909. The influx or entrance of the Lord into man is by the internal, which is very man, and by which he is distinguished from brute animals, into the rational, and thereby into the external or scientific, 1940. The things which appear in externals flow in from the interiors, and solely from the Lord, *ill.* by the sight of the eye, 1954. The influx of life from the Lord through the rational principle not only adapts the scientifics and knowledges of the external man to the reception of life, but disposes them into order and enables man to think, 2004; see below 3086. The rational man is not formed by the influx of internal truths, because of hereditary evil hindering, but by the influx of good into externals truths, 2557. Influx into the rational man opens the interior sight which is that of the understanding and the spirit of man, *ill.* 2701. The influx of the rational man and its intuition in the natural, gives man to judge and conclude from the objects of the latter, 3020. By the influx of the divine through the rational man into the natural, the truths of the natural man are continually called forth, elevated, and implanted in rational good, *ill.* 3085; compare 5081, 5118, 5119. By influx into the natural man, all things in his memory are illustrated, vivified, and disposed into order, and all affection excited, *ill.* 3086, 4015. Thoughts and ideas exist in virtue of influx from within and not from without; the discourse of the angels on this subject represented by birds; the fall of some from an angelic society who were in falses described, 3220. When the natural man is regenerated he derives his conception from the rational, and thus by influx from the divine proceeding to extremes, 3304. The influx of the rational man into the natural is without truth, thus immediately into natural good;

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also by truth, thus mediately, *ill.* 3314, 3563, 3573, 3622, 4563. Divine truths flow into the rational man, and by the rational into the natural, where they are presented to view as in a mirror, 3368, 3391; see below, 5165. The image presented in the natural mind by the influx of the rational is the common form of the numerous particulars which flow in, and this form is some image either of heaven or hell, according as man is either good or evil, 3513, 3855. The natural is not regenerated before it is conjoined with the rational, and its conjunction is effected by influx, mediate and immediate, *ill.* 3573; see above 3314, and compare 3632, 3721, 3906, 3913, 3952, 3969, 4015. After the conjunction of the natural and rational, there is immediate influx of rational good into natural, and of rational truth into natural, 3616. The truths and scientifics of the natural man receive the influx of life from the Lord, as they are conjoined with the rational by good, 3824; compare 10,367. The Lord flows in into the interior or spiritual man by good, and by truth therefrom into the natural, but not immediately by good before regeneration, 4015, *ill.* 4096. Good flowing in without direction by the way, and passing into the merely natural man is either suffocated or perverted by the diabolic crowd which occupies him, 5032, *ill.* 5145, 6564. The communication between the rational and the natural is by reciprocal influx; yet exteriors do not flow into interiors, 5118, 5119; compare 5081. When the delights of the natural man are reduced to order and subordination under interiors, the influx of delight and happiness is ineffable, 5125. The celestial and spiritual principles flowing in from the Lord have their chief dwelling in the interior rational; still they flow into the exterior rational and also into the natural, 5150. The exterior natural is a plane or mirror, and as it were a face, in which the interiors see themselves, and hence man has the power of thinking, 5165, 5168. Unless the natural be subordinate, as with the regenerate, the interiors cannot be thus presented to view; neither can those things be believed in which are above sensual things, 5168. Correspondence and subordination cannot be produced in the natural mind without the influx of good, for sensuals and scientifics are only the vessels into which good flows, and in which it fashions or adapts itself to uses, 5168. All arrangement in the natural mind is from truth and good flowing in from the interiors; hence man's power of intuition, of thinking analytically, of forming conclusions, and of willing, is solely from influx, *ill.* 5288. All influx is from the supreme, and thus all thought is of the internal thinking in the external, and not of the external itself as the appearance is, 5259. All that man appears to conclude rationally from the scientifics of his memory, and thus of his own power, flows in gratuitously from the Lord, as is well known in angelic societies; it is not perceived by men at this day, because they are immersed in worldly things and do not believe in influx, 5649, 5664½. The natural man is the plane in which influx is terminated, and hence unless evils are removed good from the Lord cannot flow in without perversion, and thus the internal is closed, 5651, *ill.* 5828, 6564; see below 6845. It appears as if sensation came from influx by the externals, but it is the internal which flows into the external and the contrary is a fallacy, 5779; compare 3721. There is influx from the Lord himself into the interiors or rational things of man, and also into his exteriors, but man is privileged to receive it in all freedom,

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6472. Influx from the Lord governing the thoughts is like a gentle and almost imperceptible stream, the vein of which does not appear, but still leads and draws; the author's experience, 6474; and when reading the Lord's prayer, 6476. The divine cannot flow into the sensual things of man, thus into the ultimates of order with him, unless he is elevated above them; the divine influx then passes into the interior plane to which man is elevated, *ill.* 6845. The Lord flows into good with man, which is his heaven or internal man, and from the internal into the external where his world is, 10,367; compare 3824. See Good (15), Internal, External, Regeneration.

The order of influx uniting the internal and rational man by intellectual truths, denoted by Sarai in Egypt passing as the sister of Abram, 1495. The order of influx uniting the internal and external man by means of the interior or rational, denoted by Abram the Hebrew and his delivering Lot, 1702, 1707, 1725. Influx from the internal man into the affection of sciences, and the rational man first produced therefrom, denoted by Abram and the Egyptian handmaid, 1892—1896, 1898—1902, 1904, 1907, 1909, 2557. The fructification of the rational man from the influx of the internal, when it submits itself to divine truth, denoted by the blessing promised to Hagar on returning to her mistress, 1940, *ill.* 1954. The multiplication of truth and the fructification of good from life flowing in by the internal man, denoted by the blessing of Abram and the change of his name to Abraham, 2004—2011. The influx of spiritual truth and the conception of the rational man therefrom, not according to present order, denoted by Sarai as the half-sister of Abraham, 2557. Influx from the Lord by way of the internal man or soul affording intelligence and illustration, denoted by God's opening the eyes of Hagar, 2701. The rational man from the influx of divine light, or from the affections of spiritual good and truth implanted in the first rational, and no longer from the proprium, denoted by the birth of Isaac, 2196, 2610 and subsequent numbers, 2657. Arrangement in the external man by influx from the internal, denoted by Abraham's instructions to his servant concerning Isaac, 3019, 3040. Influx from the Lord by the internal man evoking truths from the external, and their initiation into good in the rational, denoted by the procedure of Abraham's servant, and his bringing Rebecca to Isaac, 3013, 3074, 3085, 3086. The influx of truth beginning from the divine, and at last terminating in the lowest natural principle and there adhering to good, denoted by the birth of Jacob and his holding by the heel of Esau, 3304. The influx and conjunction of rational good with natural good stronger and more immediate than with natural truth, denoted by Isaac's preference of Esau over Jacob, 3314. The influx and conjunction of rational truth with natural truth stronger and more immediate than with natural good, denoted by Rebecca's preference of Jacob, 3314. The influx of divine truth not given in scientifics, but by medium of the rational man, denoted by Isaac's dwelling in Gerar and not going to Egypt, 3368. The influx of the interior or rational man given in the natural as a new life, and hence the procedure of regeneration, denoted by the transactions with Esau and Jacob at the death of Isaac, 3490, 3493, 3498, 3505, 3539, 3563, 3573, 3603. The apparent and the true order of influx, communication, and conjunction, between the Lord and man, and between

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man and the world, and thus the descent and influx of the divine into nature by the natural mind of man, denoted by the dream of Jacob, the angels of God ascending and descending by a ladder whose top reached to heaven, etc., 3697, 3699—3702, 3721. Internal truths conjoined with the rational man, and hence with the internal, by good flowing in from the Lord when they are loved for the sake of life, denoted by Jacob's serving seven years for Rachel, 3824; compare 3906, 3913. See JACOB, ESAU, TRIBES (particularly *Joseph*).

7. *Of the human form.*—Heaven, or the Grand Man, is formed by influx from the Lord, as very man, thus by the influx of the divine human, 6626, 6982, 6985, 6993, 6996, 9144, and citations, 10,196. In virtue of the influx and connection of this stupendous form, man also corresponds to heaven; thus as heaven is a Grand Man, man is a little heaven, 3624—3649, 3741—3750, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4523—4534, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 6469. The extremes of order, in which divine influx is terminated and finished, are the gestures, actions, looks, language, and sensations of the human body, 3632, 3721, and citations, 5862, 5990, 6192, 6211. In course of time, there has been a change in the procedure of influx from the brain into the face, and together therewith a change in the correspondence of the face with the interiors, *ill.* 4326, 8250. The influx of the heart into the lungs, and the likeness of this influx throughout the whole body, is a representation of the influx and connection between the celestial kingdom of heaven and the spiritual, 3887, 3888, 3890. The author was shewn by sensible influx in what manner the societies of heaven act into the face, the muscles of the forehead, the lips, the eyes, and other parts of the body, hence it was shewn to him that heaven is never closed, and how immense heaven is, for the greater are the numbers, the stronger is its force and action, 3631, 4800. See HEAVEN (7), HEART, MAN.

8. *Of spirits and angels.*—Influx is received by man through the medium of spirits and angels, 2886, 2887, 4067, 4096, 4249, 4319, 5846, 5986, 6307, 6466, 6470, 6982, 6985, 6996, 7004, 7147, 8728, 10,219. Man receives influx through the medium of spirits and angels because he is not in the order of his nature, 5850. Without influx from spirits and angels it would be impossible for man either to think or to will, 2886—2888. Men, spirits, and angels, all alike derive the ability to think, to speak, and to act, from the influx of others, and thus all from the Lord; if it were not so there could be no order of life preserved in heaven, 4319, 4320, 6470. Whatever man thinks, and whatever he wills, is from the influx of spirits; when he thinks and wills evil, from the influx of evil spirits, and consequently from hell; when he thinks and wills good, from the influx of good spirits and angels, consequently from heaven, 904, 2886—2888, 4151, 4249, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197—6199, 6213, 7147, 10,219. The communication of thought and desire by influx, is in place of command and imperative government among the angels, 5732. Spirits flow into what is thought and willed by man, but angels into ends and their sequences, and, by means of good spirits, into the goods of life and truths of faith with man, 5854. The plane in which the influx of angels operates against evils and falses, is formed by the truths of faith, rooted

in the affection of truth, *ill.* 5893; see below 6207. The influx of angels and spirits with man is according to man's freedom, 6189; from experience, 6191; compare 6325, 6468, particularly 6472. See Liberty. All things flow in into the thought from spirits, and from whole societies into subject spirits, briefly, 6194, 6197. Spirits flow in with man altogether according to his affections, 6195, 6196. Spirits do not know that they are with man, but they enter into all things of his memory, and believe them to be their own, and thus flow into the interiors of his thought and will, 6192, 6194; compare 6197, 6198. The influx of particular spirits and angels into the actions and speech of the body is not permitted, such things being governed by common or general influx, 6192, 6211; see below, 6212. The influx of spirits from the exterior memory is not permitted, and they are also not permitted to use the exterior memory lest they should obsess the human race, *ill.* 2477. The influx of angels is with goods and truths, and the influx of infernal spirits with evils and falses, 6193. The influx of angels is more interior, and less manifestly perceived than the influx of evil spirits; the reasons, 6193; see below 6205. The angels know that all good and truth flow in from the Lord, and that they are only the mediums with man, but evil spirits are not at all willing to know this, 6193, 6468, 3743; as to the latter in particular, 6198. The influx and presence of spirits with the thought of man, and the ideas of his memory, communicate as by a kind of wave; the author's experience, 6200, 6201; compare 6310—6318. There is a procedure of influx from spirits who do not pertain to the individual man, but are emitted from some infernal society into the sphere of his life; how they occasion melancholy and anxiety, etc., 6202. Infernal spirits induce diseases by their influx, which is into the cupidities and falses of man, and not into the solid parts of the body; when man falls into disease, however, they have influx into the impurities of such disease, 5713. The influx of evil spirits is like an inundation; into the left part of the brain like an inundation of phantasies, and into the right part of the brain like an inundation of cupidities; the contrary is the case with angelic influx, 641, 660; from experience, 5725; compare 739, 754, 5215. See Flood. Man casts himself into hell when he does evil from consent, at length from purpose, and finally from the delight of affection, for hereby he opens to himself the corresponding hell, and receives influx therefrom; how obstinately inherent that evil is with him, 6203. The influx of evil spirits is into the cupidities and persuasions of man, and hence it subjects and governs him like a servant; but influx by the angels leads him gently, and bends his affections to good without touching his freedom, 6205. The influx of angels is into what man knows and believes; hence if he believed evil to flow in from hell, it would not be imputed to him, for the angels would avert and reject it, 6206; more fully *ill.* 6324, 6325. The influx of the angels is into man's conscience, and hence they hold him bound by the affection of good and truth, and of justice and equity, without infringing his liberty, 6207, 6213. The influx of angels is like a river or flowing air, that of more interior angels lucid and flaming, 6209; compare 6615. Influx from the spiritual world and from heaven, with the prophets, was partly by dreams and visions, etc., and sometimes by actual occupation of their bodies, *ill.* by the author's experience, 6212. It appears incredible that spirits should

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know the thoughts of man, yet in the other life they not only perceive all that he thinks and wills, but much more than man himself; the author's experience, 6214; and that such experience was continual with him, 6307. No hurt comes from the influx of evil spirits into the thought, but from what enters the will and comes forth into act, 6204, 6308. The order of influx is such, that evil spirits flow in first, and thus assault man, and the angels dissipate their influx, 6308. The influx of infernal spirits is by the sensual lumen, in which are all those who live in contempt of rational and spiritual things, 6310—6318; compare 6200, 6201. The influx of angels is not as man thinks, but according to correspondences; thus their spiritual ideas, when apprehended by man, fall into representatives which coincide with them, 6319. The spirits attendant on man perceive as man thinks, and not as he sensates with the body, 6319. Angels flow in by affections, which affections contain innumerable things in themselves, but only the few are received by man, which are applicable to what was before in his memory, 6320. The remains or superfluity of angelic influx which cannot be received, encompasses about these, and contains them as in a bosom, 6320. When the influx of the angels is checked by influx from evil spirits, the life of thought fluctuates, and if angelic influx be wholly taken away, man cannot live, from experience with those who in part took away influx, 6321. The vein of attraction by influx from the Lord described, and communication opened with societies of angels by the Lord's prayer, 6474, 6476, 6619. The providence of the Lord in virtue of influx, both immediately from himself, and mediately by spirits and angels, is most universal, and most particular, illustrations given 6480—6495. The Lord rules the world by the evil as well as by the upright, leading them by their loves; for the evil are often more strongly excited to do good to their country and the church than the upright, both for the sake of obtaining their own ends, and because they attribute all things to their own prudence, 6481, 6495. The delights of evil spirits are turned into hell-torments when they perceive the influx of angels, from experience, 6484. The thought and affection, both of men and spirits, extend themselves far and wide into societies in the spiritual world, and the faculty of understanding and perceiving is according to such extension, 6599, 6611, 7298. This extension is by influx from the societies, not to them, 6600; compare 8794, 9962. Angelic ideas flow into the ideas of spirits who are below them, and thus into grosser ideas, insomuch that innumerable things are perceived in one form, 6614. The ideas of man's thought are filled with innumerable things by influx from heaven, and, if he be evil, by influx from hell, various illustrations, confirming also the plenary inspiration of the Word, 6613, 6619—6626. Divine truth proceeding from the Lord, thus the Word or divine speech cannot be heard by man without the mediation of spirits and angels, who enunciate it by the influx of thought, or the living voice, *ill.* 6982, 6985, 6996. Influx from the Lord by means of the angels is not because he has need of them, but because they derive their felicity from the offices and functions in which they serve, 8719. The angels also flow in into man from themselves, but not with genuine goods, and hereby they serve for the introduction of goods and truths from the Lord, 8728. See Good (6). That there is a sphere flowing from every man, spirit, and angel, according to the particular genius of each, that it is sometimes

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rendered visible, that it exists from the activity of things in the interior memory, thus, that it is an exhalation flowing from the life of his love, and how far it extends itself, etc., 1048, 1053, 1316, 1504—1520, 1695, 2401, 2489, 4464, 6206. See SPHERE. That divine influx is turned into representatives with the angels of the superior heavens, and from these again with those of the inferior, and before spirits, 2179, 3213—3215, 9457, 9481, 9576, 9577.

9. *Of the soul and body.*—The influx of the spiritual world into the natural, or of heaven into the world, and more particularly the influx and commerce of the soul with all things of the body, *ill.* from experience, 6053—6058, 6189—6215, 6307—6326, 6466—6495, 6598—6626. Influx is by the internal man into the external, or by the spirit into the body, and not contrariwise, because the spirit of man is in the spiritual world, and the body in the natural, 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, collated with 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 6319, 9701—9709, 10,156, 10,472, and the whole in a summary 6057, 6063. The appearance of influx from the external into the internal, by the medium of the senses, is a fallacy, for all influx is from interiors to exteriors, 3721, 5779. The internal man acts in the external solely by influx, and hence all manifestation is by influx 5885. Nothing can be known concerning the influx and commerce of the soul with the body, unless it be known what the soul is, 6053. The commerce of the soul with the body, properly speaking, is the communication of the spiritual things which are of heaven, with the natural things which are of the world, and this communication is by influx, *ill.* 6057, 6319. The representation of spiritual things in natural, the correspondence of the body with the Grand Man, and the connection of angels and spirits with men, are treated of, in order to illustrate the influx and commerce of the soul with the body, 6058. The natural or external man could not live without influx, both immediately from the Lord, and mediately through the spiritual world, 6063. The Lord, by the intellectual part of man, flows into the rational, and by the rational into the scientifics of the memory, and hence is derived the life of the senses; this is the true influx, and the true commerce of the soul with the body, 657; compare 1495. The filthy ideas of the evil illustrated by their obscene application of the author's thoughts on the influx and operation of the soul in the body, 4632. See SOUL, SPIRIT, MAN.

10. *Of common and particular influx.*—Influx proceeding from the Lord by the spiritual world is common and particular; common with all things that are in the order of their nature, and particular with man, 5850. It is according to common influx and correspondence that the thought falls into speech, and the will into gestures with man, 5862, 5990, 6192, 6211. Particular influx is effected by the medium of spirits and angels, and unless it were so done, man would instantly precipitate himself into the deepest hell, 5850, *ill.* 5993. Corporeal things are exempt from the particular influx of spirits and angels, and governed by common influx, but evil spirits ardently desire to govern the former, 5990, 6192, 6211. Common influx, is a continual endeavor proceeding from the Lord by the whole heaven into the singulars of man's life, 6211. Common influx, or the common involuntary sense, is no longer manifested in the face and speech, but is succeeded by the cold tacit influx of the voluntary sense; hence the craft and deceit that

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prevails, *ill.* 4327. With the men of the most ancient church there was influx from the Lord by the internal way or the voluntary part, but since that has perished a new will is formed by influx into the understanding, 4493. The common influx of truth from the internal is the illumination which gives the faculty of perceiving and understanding truth, and is from the light of heaven, 5667—5670. All the life of man is from the Lord, who also governs him by angels and spirits in particular, and by the whole heaven in common, 6466.

11. *Of immediate and mediate influx.*—See the passages cited above:—(1.) 6058, 7004, 6472, 6063, (3.) 5920, 7055, 8685, 8717, 10,129, 10,153, (5.) 6466, 6472, (6.) 3314, 3573, 3616, (8.) 5850, 6192, 6193, 6480—6495, 6982, 8719, (9,) 6063; and as to the conjunction of immediate and mediate influx with man, 7055, 8685, 8701. The Lord does not compel man to receive the immediate influx of divine good and divine truth from himself, but he flows in mediately and immediately, and leads him in freedom, 6472. See LIBERTY. As to the representation of immediate and mediate influx, by Isaac and Rebecca, and by Esau and Jacob, see 4563, end.

12. *Of reciprocal influx.* See the passages cited above, (4.) 9401, (6.) 5118; and compare 2004.

13. *Of animal and vegetable life, etc.*—Everything in nature and in the world is produced by the influx and presence of the things of the heavenly world, 1632, 1881, 3349, 3483, 4004; which influx is variously illustrated, 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. It is generally believed that all things are reproduced from seeds and eggs, in virtue of a power implanted in them from the first, but all subsistence and reproduction are from influx and correspondence, 4322, *ill.* by flowers and fruits in particular, 5116. Doubt and denial concerning heaven prevent men from believing that all things in the three kingdoms of nature are produced and contained in form by influx, which influx is according to use, 4322. The author was fully informed concerning influx into the lives of animals, which are all dissipated after death, 1633; see below 5114. Animals are contained together, and live, in virtue of influx from the spiritual world and afflux from the natural, the same as men; but the operation of such influx and afflux is different according to the difference of their souls and bodies in form, *ill.* 3646. Man is in eternity and infinity, not only by influx but reception; while the recipient forms of the lives of animals are dissipated at death, because influx passes through them into the world and is there terminated and vanishes, 5114. The difference between men and beasts is, that men are capable of being elevated by the Lord to himself, to think of the divine, to love it, and thus be conjoined to the Lord; hence men have eternal life but not beasts, 4525, 5114, 6323, 9231. Beasts are in the order of their life, and are therefore born into all the science of their nature; man, on the contrary, has to be introduced into the order of his life by intellectual culture, 637, 5850, 6323; compare 3793. Animals are receptive of common influx because they are in the order of their life, and common influx is a continual endeavor to act according to order, 5850, 6211; compare 5862, 5990, 6192. The common influx of the Lord by heaven passes into all the subjects of the vegetable kingdom also, and continually acts into the forms of their primitives, 3648. In virtue of influx from the

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spiritual world into the natural, universal nature is as a theatre representative of the Lord's kingdom, 2758, 2999, 3000, 3483, 4938, 4939, 9280. Hence it is that beasts signify affections and inclinations, such as man and they have in common, passages cited 9280. Hence, also, trees, gardens, etc., signify perceptions and knowledges, and generally states of intelligence and wisdom, 100, 103, 108, 2163, 2682, 2722, 2972, 3220, 7690, 7692.

INFORM, *to*. See *to* DECLARE.

INFORMATION. See EDUCATION, SCIENCE, UNDERSTANDING, ILLUSTRATION.

INGENUITY, in the confirmation of dogmas and the persuasion of others is not intelligence; but the intellectual principle of the church consists in perceiving and seeing whether a dogma be true, and then in the confirmation of it, 6222; the author's experience with a certain spirit, 5567.

INHABIT, or DWELL, *to* [*inhabitare*], signifies to be and to live, thus state, 1293, 2502, 4600, 6080. To inhabit predicated of the Lord, signifies to be, *sh.* 3384; compare 2572. To inhabit is predicated of good abiding in truth; the angels also really dwell in truth with man, 2268, 2451, 2708, 2712, 3613, 6773, 6774. To inhabit is predicated of the Lord's presence and influx in the good of love, 10,153, 9480; the Lord also dwells everywhere in good, 2572. To inhabit is predicated of spiritual good; to possess, of celestial good, 2712, 9338. See HEIR. To inhabit is predicated of the life of good with truth; to tarry, of the life of truth with good, 3613. To inhabit is predicated of good; to reside, of truth, 4600. Inhabitants of a city denote goods; men of a city, truths, 3066, 4478. Inhabitants denote the goods of truth, 3488; in the opposite sense, the evils of what is false, 10,640. Inhabited land denotes the Lord's kingdom, and hence heaven, from the life of good, 8538. See SOJOURNER, *to* DWELL.

Jabal, the father of such as dwell in tents, and of cattle, denotes the doctrine of holy love and its goods, 412—416, 1293. Ishmael's dwelling against the faces of all his brethren, denotes rational truth always victorious in contentions about faith, 1951. The cities of the plain overthrown, and all their inhabitants, denotes all truths and all the goods of truth withdrawn from the evil, 2448, 2451. Lot's preservation and his dwelling in a mountain, denotes the salvation of those who are in the affection of truth, and their state as to good, 2442, 2460. Abraham's dwelling between Kadesh and Shur, and his sojourning or dwelling in Gezar, denotes the Lord in the good of doctrine, 2497, 2499, 2502, 2572. Ishmael's dwelling in the desert of Paran, denotes the good of truth and its illumination from the divine human, 2711—2714. Abraham's dwelling in Beersheba, denotes the divine human contained in all doctrine, 2859. Ahraham a sojourner and inhabitant with the Hittites, denotes the Lord with those by whom he is as yet not acknowledged, 2915. Isaac's coming from Beerlahairoi, and he an inhabitant of the south, denotes the rational man in divine light, 3193—3195. Esau a man of the field, denotes good; Jacob a dweller in tents, truth, and worship therefrom, 3310—3312. Isaac's dwelling in Gerar, denotes the divine rational in a state of faith, 3384. The sons of Jacob to dwell with the Shechemites, denotes the apparent church and the genuine aiming to be made one by a life in common

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4450, 4451, 4480. Israel's dwelling from beyond the tower of Eder, denotes the procedure and state of life as to the good of truth, 4599, 4600. The Israelites dwelling in Goshen, denotes the truths of the church in the midst of the natural mind, and their insinuation into scientifics, 6051, 6059, 6080, 6084, 6085. Moses dwelling in Midian denotes the truth of the divine law with those who are in simple good, 6773, 6774. Darkness in the land of Egypt, but light in the dwellings of the children of Israel, denotes the privation of truth and good with the evil, and illustration with the spiritual, 7714, 7719, and passages cited. Unleavened bread to be ate in all their habitations, denotes the appropriation of truth in the interiors where there is good, 7910. The dwelling or sojourning of the Israelites in Egypt during its vastation, denotes the duration and state of infestations, 7983—7985, 9292. The inhabitants of Canaan given into the hands of the Israelites, and not to dwell in their land, denotes the dominion of the regenerate over evil, and evils not to be with goods, 9342—9345, 10,640. A sanctuary to be made by the sons of Israel, and Jehovah to dwell in their midst, denotes the presence of the Lord in externals when they represent internals, 9478—9480, particularly 10,153, 10,154, 10,157. No fire to be kindled in the habitations of the Israelites on the sabbath-day, denotes that the love of self and the world is not to appear in the interiors of man with the goods and truths which are from the Lord, 10,732.

INHABITANT [*incola, habitator*]. See *to* INHABIT.

INHERITANCE, *to* INHERIT [*hæreditas, hæreditare*]. See HEIR, EVIL (2).

INITIATION. By the initiation of truth into good it passes from the external to the internal memory, or from the natural to the rational, 3108; concerning the phenomena which attends this initiation, 3110, 3128. See EXPLORATION. How man is initiated into genuine truth, by the appearances of truth, 3131; and accordingly into the internal sense of the Word by the sense of the letter, 4783. Initiation is like the state of betrothal which precedes the state of marriage, 3132, 3832. Truth is initiated and conjoined to good when man loves God and his neighbor, 3175; the process described, 3179, 3206. Initiation and regeneration are effected by doctrine from the Word, 3768. The supper or evening meal was understood by the ancients to signify the state of initiation preceding conjunction, 3833, 5667, 5698, 5710. Initiation into the church, or regeneration, is signified by baptism, 4255. Remains are the means of initiation to receive the influx of good and truth, 7831, 7841, 7849; see also 3793. The initation of truths into the scientifics of the church *ill.* 6001, 6004, 6018, 6019, 6043. Interior truths are collated and closed in scientifics, 6004, 6023; why necessary, 6071. The church cannot be instituted before this is done, 6639. Man is initiated into good by looking to remuneration, but this state must not continue, 9982. He is initiated into the intelligence of wisdom by natural truths and doctrinals, 3726. Initiation or inauguration in ancient times was accompanied with gifts, by which therefore it is signified, 4262, 5619. See IMPLANTATION.

INIQUITY [*iniquitas*]. See EVIL (1).

INJECTION, THE, of falses and evils from hell is effected by emissary spirits signified by the taskmasters set over the Israelites in Egypt,

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7111, 7137, 7147. Falses and evils are injected into the external man, and they prevent the reception of good and truth flowing in from the internal, 8168, 8321. See INFLUX.

INJUCUNDITY, sadness, anxiety, etc., commonly flow in from infernal spirits not belonging to the sphere of man's life, but adverse to it, 6202. So long as good flows in, the truths of faith are delightful to man, but when evil begins to predominate there is a sense of injucundity in truth, 8356.

INJURY, is done to spiritual truth when it relinquishes its ultimate investiture to the merely natural man, 5022. The words of Sarai, "My injury be upon thee," denotes that the affection of truth takes no blame to itself for the opposition of the rational man, *ill.* 1914. Description of certain spirits who delight in injuring and maltreating others, 822.

INMOST. The inmost part or internal of man is beyond all human comprehension, for it is as the entrance of the Lord with him; what seems the proprium of man is the rational or interior which is subject to the inmost, 1940. It is by the inmost or human internal of every man that the whole human race is most present under the eyes of the Lord, and this in a heaven proximate to him and above the angelic heavens, 1999: see below, 6084. The inmosts of man are goods and truths, for it is from goods and truths that the soul has its life; the exteriors are only as veils or coverings; illustrations from the tabernacle, 2576. The influx of the Lord is by the inmost of man, and thereby he governs the whole, *ill.* by the middle part of Canaan and its borders, 2973. All perception is derived from the inmost, and those who are in inmost perception are in the perception of all that proceeds from it, *ill.* 3562. The primitive or inmost form of man is not in the form of the body, but in another most perfect form known to the Lord alone, which conspires to the visible form; hence it is that all angels and spirits appear also as men, 3633. The natural or external man is similar in its concupiscences and phantasies to brute animals; the rational or internal is the means of elevating him above the brutes; the third or inmost degree of life is most unknown to man; it is hereby the Lord flows into his rational mind and gives him the faculty of thought, etc., 3747. Good from the Lord flows into the inmost of man, and from the inmost by means of the rational man into the natural; in the interior rational are the celestial angels, thus the inmost or third heaven, 5144, 5145, 5147; compare 5114. The inmost is denoted by the best, because the eye is always directed to that which most delights it, and which is therefore in the highest light or centre, *ill.* 6084. The inmost also occupies the centre in ultimates, because the order of influx and the order of subsistence is the same, *ill.* 6451. The inmost of man is the will itself because formed from his love, for what he loves most he wills most inwardly, *ill.* 8885. The life of man, which flows in from the Lord, passes from inmost to outmost by three successive degrees, and becomes more and more common as it enters into new conformations, 5114; compare 5144, 5145, 5147. The head of man compared with the rest of the body is as the supreme or inmost which continually descends and flows into its derivatives; hence the head signifies the whole man, 10,011. See FIRST. Those who are in genuine conjugial love cohabit together in the inmost principles of life, 3960 and passages cited. See INTERNAL.

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INN, AN [*diversorium*], denotes the exterior of the natural mind, 5495, 5656, 7041. The brethren of Joseph discovering the money returned in their sacks when they came to the inn, denotes the influx of truth manifested when introspection is made, 5656. Its discovery when they opened their sacks at the inn to feed their asses, denotes the manifestation of truth after observation, and reflection upon scientifics, 5494, 5495. Jehovah's meeting Moses in the way into the inn, and his seeking to slay him, denotes the opposition of the posterity of Jacob to the divine, because they were only in externals, 7041—7043. The inn or lodging of good is in truths, *ill.* 4205, 5651. See *to* INHABIT.

INNATE. Words, thoughts, reflections, gestures, looks, etc., which man imbues from infancy, become as if they were innate with him; when the truths of faith are rendered equally familiar, conscience is formed, and the spiritual life lived, 7935; compare 1906, 3843. Good is born with man, but not truth on account of hereditary evil, 3304. See EVIL (2).

INNOCENCE. 1. The proprium of man is nothing but evil, but it becomes beautiful and delightful when vivified by charity and innocence, 164; see below, 3994. The Lord conjoins himself with man by the insinuation of charity into conscience, which is formed in the intellectual proprium, and of innocence into charity, 1023; compare 1076, 1077. Innocence and charity are given to man in infancy and childhood, and they are reserved within by the Lord as the means of operating his regeneration in adult age, 1050. See REMAINS. The Lord is more immediately present with children, and with the simple who are in innocence and charity, even though they do not know what innocence and charity are, than with those who have much knowledge and do not live accordingly, 1100. The innocence and charity reserved to man from his childhood, are filled into the sciences and knowledges which are acquired afterwards, and those of earliest infancy the last; it is thus the innocence of infancy is at length made the innocence of wisdom by regeneration, 1616; passages cited in a summary, 10,021. Infancy is not really innocence, but is represented by it, and the innocence so represented in the Word dwells in wisdom, 2305, 3994 and citations, 4797, 5608, 6107, 9301, 10,021 and citations. The innocence of infancy is only a kind of plane to receive genuine innocence; hence the wiser angels are the more innocent, and the more innocent are the more wise, 2306, 4286, 5608, 6013, 7270, 7836, 7877, 9262. Good must be in truth, and innocence must be in good, in order to their being genuine, 2526; see below, 3994. The verimost innocence of wisdom is genuine conjugial love, and those who have lived in it are in the heaven of innocence, and excel all others in wisdom, 2736. Innocence exists in peace, the state of the one in the state of the other. and all things of love and faith have innocence as their essential, 2780. Innocence and charity make the ground in which the seeds of truth take root and germinate, and without them the truth can never be received and acknowledged in heart, 311; see below, 10,021. Man is introduced into a state of innocence when he is first born, and this innocence becomes the plane and occupies the inmost of all the following states; how they succeed each other in order until the first and the last are united in the innocence of wisdom when man becomes old, 3183,

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3494. Without the innocence or good with which man is imbued in infancy, he would be worse than any wild beast, 3494. In virtue of the influx of good begetting and forming man, all infants are born sons of the Lord, and they become his adopted sons so far as they retain the innocence of infancy, when they become wise, 3494. All in heaven are guarded by innocence, for the Lord only dwells in innocence, and only manifests himself to those who come into a state of innocence, *ill.* and *sh.* 3519. The proprium of innocence is the essential of all love and charity, and it consists in acknowledging from the heart that all good is from the Lord, and that all that proceeds from oneself is evil; without such acknowledgment there is no humiliation and self-aversion, consequently no reception of the Lord, *ill.* and *sh.* 3994, *ill.* 7902, 9262, 9301, 9938; see below, 10,210. Charity to the neighbor and love to the Lord can never be given except in innocence, and hence no one can come into heaven without innocence, 3994, 4797, 5608. The first state of innocence with the regenerate partakes of their own proprium, hence the black proprium of innocence signified by the black among the lambs, 3994, 4001. An infant is innocence in external form, and innocence is the human principle itself, into which, as a plane, love and charity flow from the Lord, 4797. When man is regenerated, the innocence of infancy which was external is made internal, 4797, 5608 end; see below, 9301. The state of innocence in which man is kept in infancy and boyhood makes him receptive of instruction in goods and truths, but it is not internal innocence which affects the rational mind, and hence he may either confirm goods and truths or reject them when he comes to adult age, 5135. There are three degrees of innocence, signified by sucklings, infants, and boys; in boyhood innocence begins to be put off, 5236. It is internal, innocence commencing with the infancy of the new birth, that is signified by these ages, for the Word in the internal sense only treats of the renascence or regeneration of man, 5236. There are three degrees of good, in all of which innocence is the essential, namely, love to the Lord, charity towards the neighbor, and good works; none of these are genuine unless the superior be in it and innocence be within all, 5608. The true infancy of man is when the innocence of wisdom is conjoined with the innocence of ignorance in old age, thus when he passes as an infant into the other life, 5608 end. Natural truth cannot be advanced to spiritual truth without charity be received in it, and in charity innocence, thus truth without innocence is not genuine, *ill.* 6013. Innocence from the inmost qualifies all the good of charity and love, for it is by innocence that the Lord flows into charity, and the measure of charity received is according to the measure of innocence, 6107; see below 7840. The innocence of wisdom is imaged as in a mirror by the conduct of children towards their parents, for the wisdom of man consists in acting from similar faith and love towards the Lord, 6107. The good which is not done from truth, and good qualified by falses, is accepted by the Lord if there be ignorance and innocence in such ignorance, thus a good end, 6405, 7887. Innocence is the uniting medium of good and truth, insomuch that it, in some sort, conjoins truths not genuine, whereby to oppose falses and bring man into genuine truths, 6765. The influx of innocence from the Lord arranges goods in heaven, that is, the societies of angels, and when the good of

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one is insufficient for the reception of innocence, its state is filled up from the society nearest in conjunction, *ill.* 7836, 7839. The states of good in heaven are changed according to the influx of innocence, which flows into the first heaven immediately from the Lord, and into the second heaven mediately by the first, 7836. It is by innocence that the Lord flows in and vivifies the good of the regenerate man, hence called the good of innocence, which is either interior or exterior according as man is in interior or exterior truths, 7840. The good of innocence is the good of love to the Lord, the truth of the good of innocence is the good of charity, *ill* 7877; see below 9262. Man cannot receive pure truth, but truth is said to be purified from the false when man is capable of being held in the good of innocence, 7902. The innocent are those who are in interior good, abstractly interior good itself; the just, those who are in exterior good, and abstractly exterior good itself, *ill.* 9262. The good of innocence is divine good itself, from the Lord with man, and its reception makes the heaven of innocence, 9262. The innocence of infancy and boyhood is external and dwells in dense ignorance, but the innocence of old age is internal, and dwells in wisdom; in what they severally consist, 9301; and passages cited seriatim, 10,021. The knowledges of good and truth are implanted in the innocence of infancy, which is their plane or ground; the procedure of regeneration from a state of external innocence to a state of internal innocence briefly described, 10,021; the states and the ages through which they proceed more particularly specified, 10,225. Innocence must be in all good, and in all truth thence derived, to make it good and truth, 10,133, 10,134 and citations. Innocence is not only the plane in which truths are inseminated, but it is the essence itself of good, 10,134. Innocence consists in acknowledging and loving the Lord, and in believing that all good and truth are from him; thus in a willingness to be led by the Lord and not by self, 10,021. The more any one is in the love of self, the less he is in the good of innocence; hence the less he is led by the Lord, and the more by hell, 10,210. All purification or removal from sins, is effected by the good of innocence, by the agency of truths, 10,210. The states of peace and innocence are variously described in the Word by lambs, kids, rams, and calves, by sucklings and children, etc., *ill.* and *sh.* 10,132. In every one who becomes regenerate there must be all the three degrees of innocence, external, internal, and inmost, 10,132; compare 10,042, near the end.

2. The innocent in heaven appear as infants naked and variously decorated, 154. Spirits who wish to attest their innocence in the other life present themselves naked, 165. Those who desire to be innocent from themselves, on being admitted into heaven, represented by an infant vomiting milk, 546. The quality of those at the present day who are against innocence, represented by the cruel treatment of a beautiful and innocent infant, 2126. The innocence of infancy represented by somewhat woody and void of life, and the innocence of wisdom by a beautiful living infant, 2306. Those who have lived in genuine conjugial love, are in the heaven of innocence and appear as infants to others; it is by them the Lord flows into conjugial love, and they are also present with infants in their first age, 2736. That the celestial angels, are innocencies and wisdoms, and dwell in the third heaven, in closest conjunction with the Lord, and appear as naked infants, 2306,

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4286, 6013, 9262. Infants, who are innocencies, suffer themselves to be governed by the angels, and are not led by the proprium like adults, 5608.

3. The proprium made beautiful by the insinuation of innocence, signified by the man and his wife in the garden both naked, 163—165. Thought from innocence and from the affection of truth signified by the words of Abimelech, 2526. The state of peace and innocence preparatory to grievous temptations, signified by Abraham's arising in the morning and preparing to sacrifice his son, 2780, 2786. The affection of divine truth and the innocence of infancy supporting it, signified by Rebecca and her nurse, 3182, 3183. The first state of innocence, in which the proprium of man is apparent, signified by the black-colored lambs acquired by Jacob, 3994, 4001. The state of innocence called guiltless, when the innocence of infancy begins to be put off, signified by Joseph with the Egyptians called a boy, 5236. The innocence or internal state of the church sustained as well as the external by resort to scientifics, signified by the children of the sons of Israel supported by corn from Egypt, 5608. The advancement of truth from natural to spiritual by the insinuation of innocence, signified by their children going with them into Egypt, 6013. The influx of good according to the quality of the good of innocence with every one, signified by Joseph's sustaining his father, and his brethren, and the whole house of his father with bread, to the mouth of an infant (according to their families), 6106, 6107. The infusion of innocence according to the special good of every one, and the conjunction of proximate goods in case of necessity, signified by every household, or two households as one, eating a paschal lamb, 7832—7836, 7839, 7840. The natural man prepared by the good of charity and innocence for purification, signified by the offering of a young bullock, 9391, 9990, 10,021; the internal man as to the good of innocence, by a ram, 10,042; the inmost good of innocence, comprising the whole man by a lamb, 10,132; and the passages cited 9391, 10,210. The loss of all goods and truths by the loss of innocence, signified by the infant and the suckling perishing in the midst of Judah, by the infant and suckling fainting in the streets, etc., 3183. All intelligence and all wisdom sustained by innocence, signified by kings thy nursing fathers and their queens thy nursing mothers, 3183. Those who are in the truth and good of innocence, and how they are guarded from the evil, signified by the wolf dwelling with the lamb, and the leopard lying down with the kid, etc., 3519, 3994, 5609. Those who are in any state of innocence guarded when the church is vastated, signified by the Israelites recognized and preserved by the blood of a kid or a lamb sprinkled upon the door-posts when the first-born of Egypt were slain, 3519. Evils of ignorance, in which is innocence, not imputed to man, signified by the offering of a kid for transgressions in error, 3519. Those who are in charity and innocence, and the Lord with them, signified by his gathering the lambs into his bosom, etc., 3994. Faith not genuine without charity, and love and charity nothing without innocence, signified by the words of the Lord to Peter, 3995. The state of innocence, in which alone the Lord can be received and acknowledged, signified by receiving a boy (or little one) in his name, by the children crying Hosanna, etc., 5236. All communication, influx, and access between man and the

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Lord, by innocence, signified by the words of the Lord, "Out of the mouth of the infant and suckling thou hast perfected praise," 5236. No one able to see the face of God unless from innocence, signified by the words of the Lord, that "their angels in heaven always behold the face of my father," 5608. Evils not possible to be remitted with those who profane the truth, signified by Jehovah's not rendering him innocent who takes his name in vain, 8882, 8883. The good of love to the Lord and the good of charity to the neighbor not to be violated, signified by the command not to slay the innocent and just, 9262. The good of innocence or the divine proceeding of the Lord with man extinguished, signified by the shedding of innocent blood; the law of Deut. xxi. 1—10 explained, 9262. The good of innocence appropriate to wisdom not to be conjoined with the truth of innocence appropriate to infancy, signified by the kid not to be seethed in its mother's milk, 9301; compare 3519. The Lord as innocence itself signified by a lamb, 3994, 7836.

INORDINATE. See ORDER.

INSANITIES are the want of bonds, which are affections, which close and terminate influx, *ill.* 5145; compare 4217. Insanities in spiritual things are occasioned by the want of charity and its affections, *ill.* 3938, *ill.* 5828, briefly 9801; and what such insanities consist in at this day, 1630, 3646, 3726, 5116 end, 5398. As to insanities induced by reasonings and signified by drunkenness, etc., 5120. See DRUNKENNESS.

INSCRIBE, *to.* See *to* WRITE.

INSECTS. As the nobler flying creatures signify things intellectual, and hence truths, insects, which also fly, denote such as are comparatively ignoble and obscure; in the opposite sense, falses, 7441. Noxious insects denote falses in the extremes of the natural mind, or in the sensual principle, derived from evils there, thus the falses of malevolence, 7441, 7442. The fly of Egypt denotes the false of evil in the sensual principle, 7441, 9331, 10,582. Hornets signify falses fighting and slaying, and the dread or terror of them the destruction of those who are in the falses of evil, *sh.* 9331, 9327. In general, insects denote the falses and evils of the external man, hence the signification of moths, grubs, locusts, etc., *sh.* 9331. Man in the filthiness of his nature compared to a fly among excrement, 1594. See LOCUST, CATERPILLAR, MOTH, LICE, CREEPING THING, WORM.

INSEMINATION, is predicated of what enters and is retained in the memory, but the seed can only take root in the good of charity, *ill.* 880. The good of charity is also inseminated by the Lord into every one, even those who are ignorant of the Word, 932. The insemination and rooting of faith is by the external way of the memory, but the affection of good is insinuated by the internal way of the soul, man not knowing, 2875, fully *ill.* 9296. The freedom of man is especially regarded by the Lord in the insemination of good, 9587. Nothing that is inseminated remains with man unless it be received in freedom, 9587, 9588. How the insemination and implantation of truths in good is to be conceived, 4301. See INSINUATION.

INSERTION. In the acquisition of truths, as in all other things, whether spiritual or natural, the more common precedes the more particular; and into this the particulars are introduced by insertion or

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inapplication, 5208. The insertion of truths into scientifics effects the conjunction of the internal and external man, 6052. The separation of worldly and corporeal things from the truths of faith, and the insertion of such things as keep them separate, is effected by temptations, 7090; compare 6052. The increase of purity or of comparative grossness is according to the insertion of homogeneous and heterogeneous things, also according to extension and compression, according to determinations, etc., the difference of discrete degrees, *ex.* 5146. As to the insertion of objects in the memory, and their subsequent insinuation in good, 4301. See INSINUATION.

INSIDIOUS, *the*, and their lot in the other life described, 827, 949, 5060; compare 9009. See DECEIT.

INSINUATION. Good and truth are insinuated into man's affections and thoughts in perfect freedom, 2876, 2877, *ill.* 4364. The good of faith, which is charity towards the neighbor, is insinuated by the Lord while man is in the affection of truth, *ill.* 2979. The conjunction of good and truth is by the insinuation of good into the knowledges of truth, as into its recipient vessels, 3033 and citations. The regeneration of man is not the work of a moment, but it continues through the whole course of his life, for his concupiscences are to be extirpated and celestial affections insinuated in their place, 4063. The affection first insinuated when man enters upon the heavenly state is the affection of truth, which is insinuated into acquired truths, *ill.* by the passage of Jabbok, in the history of Jacob and Esau, 4270, 4271. The second insinuation is that of truth into good, *ill.* by Jacob's passing over Penuel, 4301. The insinuation of truths into good is effected by acting according to them, for thus good adapts them to itself, and they proceed more and more interiorly, 4353; see below, 8772, 8773. Truths are insinuated into good by reasons and affections confirming them and contributing to acknowledgment and faith, *ill.* by the presents sent forward by Jacob, 4364, 4365. The insinuation of truth into good is described by the procedure of Jacob to meet Esau, but it is only a rude image of the innumerable arcana involved in this process, and visible in the light of heaven, that can be conveyed to man, 4379. The truth of faith is really never acquired by any man, but is insinuated and given gratuitously by the Lord, yet man is permitted to think that it is from himself, *ill.* by the silver which Joseph returned to his brethren, after appearing to receive it, 5664½, 5671—5675. See GRATIS, EGYPT (5). The internal and external man can never be conjoined unless truths are insinuated into scientifics, *ill.* 6052. The insinuation of the truths of the church into scientifics is represented by the sons of Jacob going down into Egypt when Joseph was sojourning there, 6059; *ill.* by their standing before Pharaoh, 6071. Nothing of the good of charity, and nothing of the truth of faith, can be insinuated into man, except by intellectual comprehension and perception, *ill.* 6125. The growth and increase of divine truth received among falses is by the insinuation of good, *ill.* by the discovery of Moses, and his mother called to nourish him, 6745—6747. Faith insinuated externally is merely natural, and is not to be attributed to the Lord, but it serves to confirm faith from the Lord, 8078. Faith is insinuated from the Lord by the reading of the Word, and illustration thereupon, which is according to the end in reading it, 8078. See ILLUSTRATION. The truths which

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are insinuated by the Lord into the internal man act against the falses which are injected from hell into the external, *ill.* 8168. The insinuation of truth from the Lord into truth acquired by man, and its vivification thereby, gives birth to the truth of faith, *ill.* by the ascent of the dew and the manna appearing, 8456. The good that continually flows in from the Lord, draws to itself the truths which man acquires from without, and forms itself in them; the truths first insinuated in this way are the primary articles of doctrine, and afterwards the more particular, until the order of heaven or the state of Christian good is formed by their consociation, 8772, 8773. By insinuation is meant grateful initiation, 4365. See INSEMINATION, INITIATION, INSERTION, INSITION, CONJUNCTION.

INSITION. When some good is willed from the heart, and it flows into the thought, and thus inapplies and conjoins knowledges to itself, there is, so to speak, an insition of good in truths, 3033. See INSERTION, INSINUATION, INITIATION, CONJUNCTION.

INSPIRATION, REVELATION, PROPHECY. 1. *Inspiration*, or breathing which makes the life of the body, denotes the state of love and faith, which makes the life of the spirit; the respiration has also changed according to the changes of love and faith with man, 94—97, 1119, 1120, 3883—3895. See RESPIRATION, HEART. Respiration and inspiration correspond to the life of faith, 9229. Inspiration represents vivification by faith and love; the Word, also, is called inspired because it is breathed from the Lord, 9229, *ill.* and *sh.* 9818. The inspiration of the Word involves the existence of the celestial things of love, and the spiritual things of faith, in its bosom, consequently of divine things in every part of it, 1783, 1870, 1887, 2967, 4642. Unless the historical contents of the Word represented divine and heavenly things they could not be divinely inspired, for what is inspired by the Lord descends from him, and passes by the medium of angels and spirits to man, 1887, 6597, 8862. The inspiration of the Word, even to the least jot and tittle, causes that angels and spirits perceive its internal contents when it is read by man, 2763, 3382; thus that the literal sense becomes spiritual and even divine as it ascends, 4373, 4642, The Word is holy because it is inspired as to every jot and tittle, in virtue of its procedure from the Lord himself; how it is variously accommodated to the apprehension of angels and men, 8862, 9094. Inspiration is not dictation but influx, and what flows in from the Lord is celestial and spiritual in heaven, but worldly in the world; yet the latter contains and expresses the former, 9094; compare 5121, 7055, 8780, and the author's work on *Heaven and Hell*, 254. The Holy Spirit, or holy proceeding from the Lord, is so named from breathing or inspiration, thus from wind, 9229, fully *ill.* and *sh.* 9818. See INFLUX, ILLUSTRATION, IDEA, HOLY.

2. *Revelation.*—The truths of faith can only be known by revelation from the Word, *ill.* 865, *ill.* 8944. A revelation or Word is necessary, because it is the common vessel recipient of celestial and spiritual things, thus, of conjoining heaven and earth, 1775. Revelation is according to perception, as signified by the various kinds of vision in the case of the Jewish people, in the case of Moses, the Prophets, etc., 1786; compare 2523. Revelation is internal perception, and is from perception, 5111. All revelation is either from discourse with angels, by

whom the Lord speaks, or from perception, 5121; see above, 9094. They have revelation from perception, which is internal revelation, who are in good, and from good in truth: thus, the celestial angels, the men of the most ancient church, and some of the ancient church, but at this day hardly any, 5121; see below 8694. It is possible for those who are not in good and truth to have external revelation, and this by an audible living voice, thus by angels, from the Lord; such were the verbal and visual revelations of many prophets in the Jewish church, 5121. Revelation from the perception of the interior rational mind flows into the natural also, *ill.* 5150. Revelations are effected by dreams, by visions of the night, by visions of the day, by inward speech, by outward speech from visible angels, and by outward speech from angels invisible; visions of the night signify obscure revelation, 6000; and as to the various methods of revelation in the four successive churches, 10,355, 10,632. Those who are in good, and in the desire of truth, have revelation when they read the Word, and this by illustration and perception derived therefrom, but there is no revelation to the evil when they read the Word, 8694. The quality of the revelation enjoyed by the good when they read the Word cannot be described; it is not manifest, nor altogether occult; it is from the light of heaven flowing in, 8694, further *ex.* 8780, 8813. Divine truth as revealed from heaven is common as compared with divine truth itself in heaven, *ill.* 8823. The Word reveals itself by holy influx to all who are in good, and when it is not received the fault is with those who read it, in consequence of the opposition of their interiors, *ill.* 8971. The beginning of revelation was the promulgation of the law from Mount Sinai, for the remaining contents of the Word were composed afterwards, 9414, 10,605, 10,606, 10,632. The beginning of the revelation of divine truth was the law of the ten commandments, which was delivered by an audible voice from the Lord in the presence of all the Israelitish people, 9416. The revelation of divine truth by the breastplate was manifested by resplendent lights, from the light of divine truth passing to ultimates; these splendors were accompanied by a living voice replying to the interrogation, 9905. Divine revelation, thus the Word, descends from the inmost heaven, from divine love there, 10,606. See WORD. How surprised the spirits of a certain earth in the starry heavens were at the manner in which divine truth is revealed and published in this earth, 10,384. How, in another of those earths, divine truths are revealed to their teachers, by the discourse and appearance of angels at the instant of awaking, 10,833. See VISION, PERCEPTION.

Prophets and Prophecy.—Prophets, in the sense of the letter, denote those to whom a revelation is given, and abstractly the revelation itself; but in the internal sense they denote teaching, and abstractly the doctrine taught, 2535, 7268, 7269, 8337, 8902, 10,683; in the opposite sense, those who teach falses, 2353, 3301. A prophet is one who enunciates the divine truth adequately to the understanding of others, 7268. A prophet denotes the divine truth itself, or the Word, consequently the Lord, 9188, 9198. The prophets were clothed in hairy coats, because they represented the doctrine of good and truth in ultimates, 3301, 3540, 4677; as to John the Baptist and Elias in particular, 9372. When prophets are named in the Word the prophetic Word itself is meant, but with a difference, 3652; and as to

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the whole of the Word, signified by the Law and the Prophets, 2606. The prophets of old sometimes delivered predictions which were true and saw visions, and yet were persuaded to the worship of false gods; why it was permitted, 3698. See *to* DIVINE, MAGIC. The prophetical parts of the Word do not hold the mind in the sense of the letter, like the historical parts, but render the internal sense more apparent, 4495, 6333. In the prophetical parts of the Word the six names, Judah, Joseph, Benjamin, Ephraim, Israel, and Jacob, are of common occurrence; the various degrees of illustration signified by them, 4592. Divine truth was manifested to the prophets in ancient times, either by words of speech, by visions, or by dreams, hence they denote predication and instruction, 4682. Prophetic revelations in the Jewish church were not from perception, but from the discourse of angels, by whom the Lord spake, and by visions and dreams, 5121. The prophets of the Jewish church were informed by influx from the world of spirits, and from heaven, partly by visions, partly by dreams, and partly by an audible voice; in some cases they were the mere instruments of spirits who occupied their bodies, and even acted as if insane; the author's experience, 6212. The prophets wrote the Word from divine dictation, for the words were actually spoken in their ears, but not by immediate influx, for they had no perception, 7055. When seeing or vision is mentioned of the prophets, revelation as regards doctrine is meant, and when divining is predicated of them, revelation as regards life, 9248. The representatives of heavenly and spiritual things shewn to the prophets, were seen by them when their interior sight, which is the sight of the spirit, was opened; how such representations flow in from the superior heavens, etc., 9457. Prophets were anointed because they represented the Lord as to the doctrine of divine truth, thus the Word, and all inaugurations to represent divine things were by anointings, 9954. Prophets were called "Sent," because the words they spoke were from the Holy Spirit, or Proceeding of the Lord, 2397. The first prophecy of the Lord's advent into the world, 250.

INSTINCT. The lives of beasts are nothing but affections, for their affections proceed from instinct without reason, and lead them to their use; their forms, also, are the proper forms of affection without reason, 5198. The loves of animals are the receptacles into which all the science necessary to them flows in from the spiritual world, and such influx by means of their loves is what is called instinct, 7750. See INFLUX (13).

INSTRUCTION. See EDUCATION.

INSTRUMENT, or TOOL, *an*, signifies some scientific, *ill.* 9011.

INSTRUMENTS OF MUSIC. See MUSIC.

INSTRUMENTAL. The essential can only act according as the instrumental is formed, thus the spirit according to the body, good according to truth, truth according to its scientifics, etc., *ill.* 5948. Things essential, not things instrumental, ought to be regarded as ends, and so far as this is not the case, essentials perish, *ill.* 5948. One thing is called essential, and another instrumental, relatively because one acts by another; really, there is no essential in all nature, but all things are instrumental, and the only esse is Jehovah, 5948. If things essential were regarded as ends, there would be abundance of things instrumental, thus abundance of scientifics when truths are regarded, and abundance

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of truths when good is cared for, 5949. The life of the Lord with man is as cause principal and instrumental, which act as one cause, and the principal is made sensible in the instrumental as its own, which it really is not, 6325. See INFLUX.

INSUFFLATION. The evil have not really life, but the insufflation of the loves of self and the world makes the appearance of life with them, but it is from hell, 5664½. Description of the evil genii who act into man by the insufflation of depraved affections, 8593. See GENII.

INSURGENTS [*insurgentes*], denote those who oppose themselves, thus, opposites, 8283. Insurgents or enemies denote evils and falses from hell, *sh.* 10,481. See ENEMY.

INTEGRITY [*integritas*]. To be just is predicated of the good of charity, to be whole or perfect (thus, integrity) of the truth derived from charity, 610, *ill.* and *sh.* 612, 3311. Holiness and justice are celestial expressions; integrity and judgment, spiritual, 612 end. Integrity is predicated of those who are in charity from the Lord, 1013 end. Integrity consists in doing good from truth, or from the conscience of truth, which is charity, 1994. Integrity is predicated of the good of faith, 2826. Integrity, or wholeness and perfection, is predicated when good is all in all, not only in truths, but in scientifics, *ill.* 9568. Integrity in the Word is predicated of divine truth in effect, or a life according to the divine precepts, *ill.* by the Hebrew word *Thummim*, 9905. As to the state of integrity in which the most ancient people lived, 4327; and that no integrity remained in the voluntary part, but only in the intellectual part in succeeding times, 5113; compare 1013, 2882.

INTEGUMENTS. There are societies of spirits who constitute the external integuments of the body, briefly described, 5554. The internal and external, considered in themselves, are distinct, but they are together in the natural man, the internal in the external as in its own efficient and adequate form; the things with which the internal thus clothes itself are nothing but integuments, and, of themselves, incapable of action, 6275. The external is called an integument because it invests and closes in what is above, or internal, 9544; compare 6377. See GARMENT, SKIN, VESSEL, EXTERNAL.

INTELLIGENCE, INTELLECT. See UNDERSTANDING.

INTENTION. Those who do good works, not from truths, are justified, if the intention be to do good, and there be innocence in their ignorance, 6405. Those who are alienated from truth and good intend nothing but evil, and the intention or end is the very life of man, and prevails universally in all his thoughts, 6571. See END.

INTERCESSION, *the*, of the Lord for the human race, is signified by the intercession of Abraham for the people of Sodom and Gomorrah, 2140, 2141; compare 1778. The Lord interceded for the human race when he was in the world, and in a state of humiliation, for then he spoke with Jehovah as with another, but in his state of glorification he compassionates; thus intercession is mercy itself, 2250. Love and mercy are continual intercession, thus the Lord, who is infinite mercy, continually excuses and continually remits, 8573. Divine truth continually intercedes for man, because it proceeds from divine good, and this is what is meant by the intercession of the Lord with the Father, *ill.* 8573. Mediation and intercession are predicated of divine truth,

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because it is proximate to divine good; and divine truth is proximate to divine good, which is the Lord, because it proceeds from him, 8705. The idea of the simple concerning mediation and intercession is that of a son asking a favor of his father, 8573, 8705; and it is so expressed because no idea of what is divine can be had without an idea of what is human, *ill.* 8705. The Lord is the mediator and intercessor as to the divine human, but he mediates and intercedes with himself; and there is no mediation between those and the divine, who remove the idea of the divine human from their minds, 8705. Intercessions or prayers for deliverance out of temptations are useless until the end for which temptations are permitted is answered, by the subjugation of evil on the part of man as of himself, 8179; compare 2933.

INTERIOR. See INTERNAL.

INTERMEDIATE [*intermedium*]. See INMOST, MIDDLE.

INTERNAL, INTERIOR :—1. *Universally.*—The internal is contained in the external and makes one with it by influx, *ill.* by examples, 161, 162, 994, 995, 1873, 9216. There is nothing in externals but what is produced from the interiors, and thus successively from the inmost, 994, 995. It is a law of order that exteriors be subject to interiors, or, what is the same, inferiors to superiors, *ill.* 5127, *ill.* 5128, 5947. Interiors are in a more perfect state than exteriors, because they are nearer the divine, 3855, 5146, 5147, 5396, *ill.* 9666. The appearance of internals in externals, and their representation therein is by correspondence, and if correspondence and conjunction be wanting they appear like opposites, 5422, 5423, 5511. That which is inmost in the successive order of things, occupies the midst when the whole exist together in externals, 5897, 6239, *ill.* 6451, 8603, 9216, 10,099. When they exist in this order, the internal is in the external as in its adequate form, but when they do not correspond together the internal is without a foundation or receptacle, and perishes; compare 6275, 6284, 6299. Life flows through from the inmost to the ultimates of order before it comes to its rest, and because the interiors exist together in ultimates, it appears as if life were therein, 6451. The existence of interiors in exteriors is not by continuity, but according to the formation of one thing from another successively; hence interior things are distinct from exterior, although they are in them, *ill.* 6465. The internals correspond with the externals in whatever proceeds from the divine, thus external goods and truths are still more good and true in internals, and the Lord himself is in them, *ill.* 8868, 8870. Internals flow into externals and repose in them, and such is their connection that the internals cannot be preserved in order without the externals, *ill.* 9216; further *ill.* by the signification of the belt. 9828. Nothing can exist in exteriors but from something prior and interior; thus the existence and subsistence of all things is from internals, *ill.* 9473; and the internal gives them their quality, 9912, 9921, 9922. In every case where there is an internal and an external there must be a conjoining medium, which is the middle or interior, 10,236; compare 10,185. Exterior and interior denote the same thing as inferior and superior, 3084; thus interior things are denoted by altitudes, and heaven, which is internal, is considered to be on high, 1735, 2147, 2148, 3739, 4210, 4482, 5146, 10,181, 10,184, 10,400 and citations.

2. *Of Influx from Internals.*—All influx is from interiors to ex-

teriors, 3219, 5119, 5259, 5427, 5428, 5477, 5779, 6322, 8237, 9110, 10,199. All things are held in series and connection by influx from the internal by means of the interiors, and its procedure to ultimates, 634, 5897, 6239, *ill.* 6451, *ill.* 6465, *ill.* 8603, 9216, *ill.* 9828, 10,099. Divine influx passes from the inmost to the inferiors or outermost, and this both immediately and by mediation, 5147, 5150, 6063, 6307, 6472, 6473, 7004, 7270, 8719; and passages cited 9682, 9683. The interiors flow into the exteriors in successive order, but they exist and subsist in exteriors in simultaneous order, thus from inmost to outmost, 5897, 6239, 6451, 8603, 9216, 10,099. The Lord flows in with man by the internal way of his soul, thus by the inmost into his interiors, and hereby again into his externals, but the world, by the external way of the body, 3855, 5081. Influx is by the internal man into the external, or by the spirit into the body, and not contrariwise, because the spirit of man is in the spiritual world and the body in the natural, 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, collated with 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 6319, 9701—9709, 10,156, 10,472, and the whole in a summary, 6057, 6063. The appearance of influx from the external into the internal, by the medium of the senses, is a fallacy, for all influx is from interiors to exteriors, 3721, 5779, passages cited 10,199. The internal man acts in the external solely by influx, 5885. All conjunction and communication between superiors and inferiors, or between interiors and exteriors, is by influx, 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033, 8079, *ill.* 9913—9914, 10,429. See INFLUX.

3. *Internals and Interiors predicated of man.*—It is known that there is an internal and an external man, but not what the internal man is, 1889. Few believe there is an internal man, but the distinction between the internal and external may be known from various considerations, 6309. The distinction between the internal and external man is not perceived before man begins to be regenerated, 24. The internal and external make one by influx, *ill.* 161, 162. The internal is distinguished into three degrees more and more interior, 634. The internal man is as distinct from the external as heaven from earth, 978; see below, 1577, 4053, 5883. That which is interior in man is called heaven, and that which is exterior is called earth, 82, 89, 620, 636, 913, 1411, 1732. The interiors of man are formed to the image of heaven, the exteriors to the image of the world, 1733, 3628, 4523, 4524, 6013, 6057, 9279, 9300, 9706, 10,156, 10,429, 10,472. The spiritual world and the natural are conjoined together in man, 6057; and the descent from the one to the other is by him, 3702, 4022. The internals of man are his heaven, because he is thereby conjoined with the angels, but his externals are his earth, because he is thereby conjoined with men, 3023, 4963; see below, 3167, 4053, 10,471. The distinction between the internal and external man is the distinction of degree, as between cause and effect, thus they are not united by continuity, 3691, 5114, 5146, 6275, 6284, 6299, 6326, particularly 6465, 8603, 10,076, 10,099, 10,181. The internal man is not the thought, but thought pertains to the external, 978; see below, 3679, 5127. The internal man consists of the goods and truths corresponding to the three heavens, 978, *ill.* 3691, 3739, 4286, 4330. The internal and external is predicated of spirits as well as men, for the internal man is

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formed from celestial and spiritual things, the interior or middle man from rational things, and the external from sensual things derived from corporeal, 978, 1015; generally, the internal man is spiritual, the external natural, 9701—9708. Properly speaking, the external man is man thinking from sensual things, and the internal, from spiritual and celestial things; the rational is between these, and is the means of communication between the internal and external, 978. Internal affections are produced through the interiors, and terminate in the pleasures of the body; hence there is not anything in externals in which the interiors do not exist together in order, 994, 995; see above, 5897. Internal affections are more felicitous than the external affections produced from them, thus delight grows viler in proportion as it approaches to what is external, 996. The internal man is formed from celestial and spiritual things which are of the Lord alone, and its operation is only perceived obscurely in the interior or rational, 1015. All things of the internal man are terminated in the external when man is regenerated, 1083. The things of the external man are vessels recipient of influx from the internal, 1460. It is from the internal man, that is, from the spirit or soul, that the external principally derives its life; and this life is received by the external according as its organical vessels are opened, 1563. The vessels of the external man are opened by means of the senses, thus by pleasures and delights; hence there are things which agree and things which disagree with the internal man therein, 1563, 1568. Those things in the external man which agree with the internal are the effects of its own goods and felicities, for it is only with these that the internal can cohabit as their cause, 1568. There ought to be no discordance between the internal and external, yet their state is such that they can only be united so far as the Lord is with them as the uniting medium, 1577. The internal man is said to be united to the external when its celestial spiritual things flow into natural, and cause the external and internal to act as one, 1577. The internal and external are distinct because the former is affected only by celestial and spiritual things, the latter by natural things, 1577; see below, 4053, 5036. In the case of the Lord the internal and external were united, and it is only his proceeding good that unites them with others, 1577, 1590. The beauty of the external man when conjoined to the internal cannot be described, for such conjunction only exists with the Lord, 1584, 1590. Evil lusts and false persuasions, but principally the love of self, is what separates the internal man from the external; mutual love, on the contrary, conjoins them, 1587, 1594. Mutual love really makes the internal man, for it is the interior man which is the soul or spirit, and the internal is in it when man is principled in mutual love, 1594; but the spirit described as the internal man, and the body as the external, and the manner in which the one is in the other, 4622, 4652, 4659; see below, 5883. The internal man is the celestial proprium given by the Lord, and is therefore spoken of as man's own, but it is of the Lord, yea, it is the Lord with him, 1594; see below, 1940. The very life of the internal man consists in the celestial things of love, in which Jehovah is present; this presence is not perceived in the external man until the internal is conjoined with it, 1616. The internal man with which there is good and truth itself, communicates with the external, in

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which there is nothing but what is evil and false, by the interior or rational, 1702, 1707. It is to the interior man that the internal or divine is adjoined, and by which it purifies the exterior, and this by its influx therein, 1707. The internal man with every individual is of the Lord alone, for there he stores up the goods and truths with which he gifts man from infancy, and by which he flows into the interior or rational, 1707. The influx of the Lord by the internal man is twofold; with the regenerate by good, and with the unregenerate by truth, thus either celestial or spiritual, 1707, 1725, 1732. When goods from the internal man flow into the interior, the internal appropriates the interior as its own; and when the interior flows into the external, it also appropriates the external as its own; in each case without effacing the distinction between them, 1707; compare 1999, 2181, 2183; and how the external assumes a new order around the internal, 6451. The celestial things of the interior man are all things of love, 1725. Without the interior, the internal man could have no communication with the external, and its communication thereby is either celestial or spiritual, 1732. It is by the internal that man is an heir of the Lord's kingdom, and only by the external so far as it makes one with the internal, 1802. The interiors, and thus the internals, are formed by instruction, and adapted to receive the goods of love and the truths of faith, and according as these are received man is admitted into a more interior heaven, 1802. Exterior objects serve as a plane for the contemplation of internal things, to which end the interior sight is brought as it were out of doors by the organ of vision, 1806, 1807. Man derives all that is internal from the father, thus the soul or life itself, and all that is external from the mother, 1815, 2005, 4963. With every one there is an internal man, a rational, which is the middle, and an external, which is the natural man, 1889, 1893, 1940, 2181, 2183, 6451; the natural man considered in itself is also external, middle, and internal, 6844 and citations, 10,236; or, more generally, internal and external, 4570, 5118, 5126, 5497, 5649, 7601. The middle or interior is what conjoins the internal and external, 10,236, 10,185. The interior or rational man is conceived and born from the influx of the internal into the external, 1889; thus, it is not connate with man, but only the faculty of becoming rational, 1893; see below, 2093. The internal man is his inmost or first form, from which he is man, and by which he is distinguished from brute animals, for it is as the gate or entrance of the Lord with him, 1940, 1999; see below, 7424. What is transacted in the internal man is beyond all human understanding, but it is the medium by which the Lord enters into the rational mind with the celestial things of love and faith, 1940. It is by virtue of the internal man that man lives to eternity, for it is hereby the Lord is united to him, 1999. The heaven proximate to the Lord is formed from these human internals, and is above the inmost angelic heaven, thus, these internals are of the Lord himself, and hereby the whole human race is most present to him, 1999. These internals of man have not life in themselves, but they are recipients of the Lord's life, and so far as man is the subject of evil he is as it were separate from his internal, 1999. The separation of man from the human internal is not disjunction, for then he could not live after death, but it is disagreement, 1999, *ill.* 2018. The

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internal man is of the Lord with man, and the rational is as it were of man, 1940, 1999. The first rational is conceived and born from the influx of the internal man into the life of the affection of sciences pertaining to the external, the second rational (in the case of the regenerate) from the influx of divine good and truth by the internal man, 2093; as to their diverse quality, 2654. Unless the internal and external be conjoined in one, thus unless rational good be one with natural good, there can be no divine perception, 2181, 2183. The more interior can perceive what is transacting in the exterior, but not contrariwise; hence, if anything false be discovered in his rational mind by man, he may know that such perception is from the influx of the Lord by the internal man, 1914, 1953, 2654. The internal man from the light in which he is can see all that is in the external, but not contrariwise, unless there be correspondence and a medium, 5427, 5428, 5477; what the medium is, 5920 and citations; see below, 3679, 10,236. To the interior or rational man pertains the interior memory, from which spirits discourse with each other throughout the universe, 3020, 2476. The internal man is the same as the spiritual man, and is wise from the light of heaven; the external man is the same as the natural, and is wise from the light of the world, 3167, *ill.* 3224, *ill.* 10,134; see below, 3679. The internal man in the course of regeneration receives truths before the external, and hence arises temptation combats, 3321. The end of regeneration is to make man new as to his internal, thus, as to his soul or spirit, but this cannot be done unless his external be also regenerated, *ill.* 3539; see below, 6299, 6564, 7442. It is the internal man which thinks, but while man lives in the body it thinks in the external, hence, if there be not correspondence between the rational and the natural, man cannot think spiritually, *ill.* 3679, largely illustrated, 5422, 5423, 5427, 5428, 5477, 5511, 10,240. The internal way is opened for influx and communication from heaven, and thereby from the Lord, when man suffers himself to be illuminated by the Word, 3708 near the end, particularly 10,400. The divine is in the supreme, and above the inmost; but it flows into the inmost, and thereby into the interiors of man, etc., 3855, 6451. The externals of man are further from the divine than the internals, and for this reason they are respectively inordinate, *ill.* 3855; in other words, the interiors, which are nearer to the divine are more perfect, 5146, 5147. The Lord rules what is disorderly and tumultuous in externals from what is pacific in the internal; from experience, 5396, (duplicate number). It is the internal man which lives in the external, and which flows into it and rules it, 4053. The internal man is in the spiritual world and the external in the natural, 4053; see below, 5036, 6629; thus man is so created that he can look inwards, or to divine things, and outwards to himself and the world, 7601, particularly 7604, 7607. Unless the external man be conjoined with the internal, there can be no fructification of good or multiplication of truth, *ill.* 3987. So far as celestial things, which are of the internal man, have the dominion, truths are multiplied, but so far as worldly things, which are of the external man, have the dominion, so far truths are diminished and vanish away, 4099. The thought of the internal man coincides with the thought of angels and spirits even while man lives in the world, and though he is ignorant of it, 4104. When the externals are

put off at death, the internals become manifest, such as they secretly were while man lived in the world, 4314 end, 5128; compare 10,284. Those who are in externals only can have no other than an evil intention and opinion concerning the good and truth of the internal man, 4459. All are in externals only who cherish the good and the true for the sake of the honor or gain accruing to them, etc.; such also have no conscience, for it is by conscience that the internal man manifests himself; other illustrations of what it is to be in externals only and in internals, 4459, 10,429, 10,472, 10,483; see below, 10,492; and reasons why man ought to be in internals, 4464. Man as to his interiors is continually in the society of spirits and angels though he is ignorant of it, *ill.* 5036, 7910; compare 5897 end, and see below, 10,429. Those who are in love and charity are in heaven as to the internal man, and they are in society there with those who are in a good similar to their own, 6629. The exterior and interior natural are both of the exterior man, and the rational of the interior, 5126; the external and internal of both, *ill.* 4570; and of the natural in particular, 5118, 5497, 5649, 7601. The sensual man imagines that to think and to will is interior, and to speak and to act exterior, but to think and to will from sensual things is merely exterior, *ill.* 5127; how exteriors ought to be subject to interiors, or sensual and natural things to rational, 5128. Interior thought is to think from truth, and interior will is to act from good, 5127. At the present day there is no affection for interior things as there was with the ancients, for the whole mind is occupied by the affection for exteriors, 5224; hence the doctrine of the internal man is alienated from the faith of the age, 5886. The external man ought to be altogether subject to the internal, so that the internal may act in it as its instrument, thus man ought not to allow himself any liberty from the proprium, *ill.* 5786; compare 5947. Communication, etc., is predicated of the internal and external, because the life of the former is distinct from that of the latter, insomuch that it still lives when separated from it by death, 5883. The external appears to live because the interiors exist all together in ultimates, *ill.* 6451. The internal man which lives after the death of the body is the man himself who lived in the body, and appears as a man in the other life, 5883. The internal elevates the natural to itself, gradually, by successive births, which are more and more interior, 6239. The internal and external are perfectly distinct from each other, but where they are together the internal is in the external as in its adequate form, which form can only act from it as an effect from its cause, 6275. The external lives from the internal, but it is only by the external that the internal can act as a cause in that lower sphere, and produce effects there, 6275, 6284, *ill.* 6299. If the external do not correspond to the internal, then the internal is without a foundation or receptacle, and nothing can pass from heaven to the natural man, 6299. No idea can be formed of the internal and external man without a knowledge of the formation of one thing from another by discrete degrees, thus, not by the coherence of things from purer to grosser, *ill.* 6465. The Lord continually flows in with good and truth by the internal man, but in the degree that it is perverted in externals, man closes up the interior way, 6564, *ill.* 7442; compare 6845; and see below (5) 7601, 7604. Man is elevated from sensual things and from the light of the world

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towards interiors, when he reflects upon the things of love and faith, provided he is in good; but he is not aware of such elevation, because he is ignorant of the distinction between interiors and exteriors, *ill.* 6844. When man is elevated from sensual things the divine does not flow through into them, but terminates in the interior plane into which man is elevated, 6845; compare 7442 and passages cited, 7645. The real quality of man is according to his interiors, but the interiors are not apparent in the world, for the evil act contrary in exteriors to their interior will and thought, 6907, 7046, 10,284, 10,309. The interiors of the evil are defiled, howsoever the external appear otherwise, *ill.* 7046, 10,284, 10,309, they are also turned outwards like the interiors of animals, *ill.* 10,284. The interiors of those who are in evil, and which are defiled, are the interiors of the external man, for the internal man, which is in heaven, is closed with them, 10,429. Man is a man from his internal man and its quality, not from his external; the external considered in itself is only an animal, 7424, 10,236; see above, 1940. The influx of the Lord by the internal man passes through to ultimates, and even by sensual things into the body; hence, if the external man be not regenerated, the life of the Lord is perverted as it flows in, 7442; see above, 6845. When the natural man is regenerated, it is subordinate in all things to the interiors, and interiors, flowing in, put on their common form and manifestation in the natural, 7442, 8745. When the natural man is not regenerated, but puts all its good in pleasure and gain, etc., then the internal man not only consents to evil, but supplies reasons confirming and promoting it; thus the internal serves and the external rules, 8744. See Good (3), External, Natural. The interiors of man are terminated in his ultimates or extremes, where truths and goods belonging to discrete degrees close in together; hence, if the exteriors of the natural mind are occupied with evils and falses the interiors are also, 7645. They whose interiors are more open are proportionately more receptive of divine good and divine felicity; but the contrary is the case with those who do not live in the order of heaven, 8114. All that is done according to divine order is open within even to the Lord, and thus has heaven in itself; hence he is led by good from the Lord who lives in divine order, and his interiors are opened by the Lord, 8513. The internal man is open with those who are in faith and love to the Lord, but it is closed above and opened beneath, thus to hell, with those who are in evil, 9128. When man accepts the life of faith and charity the internal man has insight into the external, and clearly discerns whether a thing be good or evil, *ill.* 9128. When man is principled in genuine truth and genuine good, it is the intellectual part of the internal man that is illustrated by the former, and the voluntary part of the internal man that is kindled by the latter, 9300. The external memory serves the understanding or internal sight as a plane of objects from which to elect and draw forth such as convene with its own love; in like manner with regard to the internal man in spiritual things, *ill.* 9723. The state of man when he is undergoing regeneration is varied by elevations to interiors and alternate demersions in exteriors, *ill.* 10,134. The regeneration of man is effected by the removal of evils when he comes into a state of love and light as to the internal, *ill.* 10,134. The external man is in hell unless man be made spiritual by regeneration; in that case, heaven is opened

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in him by his elevation to interiors, and hell is removed and separated from him, *ill.* 10,156; compare 10,188. The interiors of man which are of his understanding and will are in the spiritual world, but his externals which are of the bodily senses in the natural; how all external sensations are from internal and correspond to them, 10,199. Nothing is pure with man unless the extremes are purified, for the interiors flow into them, and such influx is according to their state, passages cited seriatim, 10,208. While man is in the world he cannot perceive what is transacting in the internal man, but only in the external, 10,236, 10,240. The internal man is the heaven of man, and, when opened, is lord of the external, which is as a servant; the case is similar with the external of worship, and also with the external of the church and of the Word, 10,471; that the internal is one and the same in each case, 10,483. Those who are in the loves of self and the world cannot enter into internals, for they are not receptive of them, 10,483. Evils and falses from the loves of self and the world close the internal man, *ill.* by the contraction of fibres, the aversion of opposites, etc., 10,492; and that the interiors of man actually turn themselves according to his loves, 10,702. When the internal man is closed, no light from heaven can flow in and illustrate him, 10,551, *ill.* 10,702. The doctrine of the internal and external man is a summary, 9701—9709, 9796—9802, 10,591—10,597, 10,719. As to the interior or rational man more particularly, see Good (15), Reason. It is not necessary to salvation that every one should be acquainted with the truths relating to the internal man, provided it be acknowledged that there is an internal and external, and that all good and truth are from the Lord, 978 end, 1100.

The internal man and his knowledges distinct from the external, denoted by the expanse distinguishing between the waters and the waters, 24. Love in the will, and faith in the understanding of the internal man, denoted by the two luminaries in the expanse of heaven, 30—37. The internal man opened by regeneration, first to the spiritual degree and afterwards to the celestial, denoted by the creation of man in the image and likeness of God, 51. The celestial and spiritual things of the internal man, denoted by all the host of heaven, and the external man by the earth, 82. The external man not yet subservient to the internal, denoted by there being no man to till the ground, 89. The external man become obedient to the internal and made living, denoted by man formed from the dust of the ground, 94—97. Man inclining from internals to externals, and his proprium vivified by the Lord, denoted by the rib built into a woman, 137, 146, 151—159. The internal man relinquished, and celestial and spiritual things adjoined to the proprium, denoted by man's leaving his father and mother and cleaving to his wife, 160, 161. The operation of the internal man in the external signified by the creatures diffusing themselves in the earth (after the flood), 913. The dominion of the internal man over the external, denoted by all the creatures of the earth fearing man, etc., 979 end, 985—992. The interiors of man increasing in goods and truths, denoted by the family of Noah commanded to fructify and multiply in the earth, 1014, 1015. The connection of the internal man with the external before regeneration, denoted by the history of Abram while Lot accompanied him, 1535—1539, 1563. The discordancy

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between the goods of the internal man and the goods of the external, denoted by the strife between the herdsmen of Abram and the herdsmen of Lot, 1571, 1572. The separation of such things as occasion discordance between the internal and external, denoted by Lot's journeying away from Abram, 1593. The internal man principled in the celestial things of love, denoted by Abraham's dwelling in the land of Canaan, 1595, 1596. Illumination when the internal and external are no longer at variance, denoted by Jehovah's appearing to Abram after the removal of Lot, 1603, 1604. The interior or rational man adjoined to the internal or divine, and serving it, denoted by Abram the Hebrew, 1701, 1702. The interior man purifying the exterior by its influx prevailing, denoted by Abram and his armed servants delivering Lot, 1706—1715. The influx of celestial and spiritual things, and the recreation of the interior man after victory, denoted by Melchizedek and his refreshing Abram, 1724, 1727. The interior man contemplating celestial and spiritual things in externals denoted by Abram's regarding the stars, 1805, 1806. The interior or rational man first produced from the internal by influx inciting the affection of truth in the external, denoted by the conception and birth of Ishmael, 1889, 1892—1896, 1898—1902, 1904, 1907, 1910, 1911, 1915, 1916, 1964, 3264. The rational man afterwards produced from the conjoint influx of good and truth in the internal man, denoted by the conception and birth of Isaac, 2066, 2083, 2093, 2194, 2630, 2666, and passages cited, 3365, 4180, 4614. The natural man as to good and truth, conceived together and produced from the rational, denoted by the conception and birth of Esau and Jacob, 3232, 3288, 3293, 3294, 3299—3306; and afterwards by Jacob only, 3659. All things of love and faith in externals, when the internal man or internal good is operative therein, conceived and produced by its conjunction with the several affections of truth, denoted by the fathers of the twelve tribes born to Jacob, 3829, 5858, 3860, 3862, 3902, 3969. The interior man first conjoined with the exterior, and thus brought forth alive, or man become spiritual, denoted by the birth of Joseph, 3969, 3971; and furthermore, by Benjamin, 3969, 4536, 4586—4592. As to the new will and the new understanding from the internal man, denoted by Ephraim and Manasseh, 6222. See Abram, Isaac, Jacob, Tribes, Egypt (5).

4. *The internal man predicated of the Lord.*—The external man is the human essence, the internal is the divine, 1535, 1584. The Lord alone conjoined the external man to the internal, 1584; compare 1999. The Lord as to the internal man was one with Jehovah, 1602, 1999, 2083, 4963. The Lord conjoined the external to the internal by his own power, and gradually, *ill.* 1616, 2083. So far as the external was united to the internal, the Lord was in interior thought, 1926. With the Lord, the internal man was life itself, not a recipient of life as is the case with man, 1999. The Lord's internal man was represented, as to divine good, by Abraham, and, as to divine truth, by Sarah, 2093. See Lord.

5. *The Internal of the Church and of Worship.*—The church is internal and external because man who forms the church is so, 1083. Externals are for the sake of the internals to which they lead, and the internals of the church are all things of charity and faith, all humilia-

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tion, all adoration of the Lord from charity, and all good toward the neighbor, 1083; compare 1153. The internal would be as somewhat indeterminate unless it existed in an external, hence the need of external worship, 1083. Internal worship is in external with those who have charity and conscience, for the Lord works in charity and conscience and causes that all their external worship partakes of the internal, 1083. External worship regarded in itself is nothing, unless there be internal worship in it, which makes it holy, without this it is mere babbling, 1094, 1102, 1175. There is an internal principle in the worship of those who are of the external church, if they be in charity, notwithstanding their ignorance, 1100; how they may certify themselves whether it be so, 1102 end, 1150. The man of the internal church attributes to the Lord all the good that he does and all the truth that he thinks; but the man of the external church corresponding to the internal ignores this, though he still does good; other characteristics described, 1098. The man of the external church separate from the internal does nothing from charity and conscience, but is a strict observer of external rites, and condemns those who do not observe them, 1103, 1200. If the internal be separated from worship, which is love to the Lord and love to the neighbor, it is nothing but idolatry, 1151, 1242. Internal worship, which is from love and charity, is worship itself, and worship is made external when the latter is regarded as the essential, 1175. The truth is that external worship is nothing without internal, not that internal worship is nothing without external, 1175. External worship is the formal of internal, which is the essential itself; hence to make worship of the formal only, is to make it external, 1175. Those who make internal worship the essential observe the rites of the church equally with those who make the external essential, but their external worship is holy and living, which is not the case with the latter, 1175. External worship is altogether qualified by the interiors, and in proportion as the interiors are more profane, external worship is also more profane, 1182. They cannot have internal worship who do not believe in eternal life; nor such as live the life of the body and the world only, 1200. In every church there must be an internal and an external, for without an internal it cannot be called a church, 1242. The external of the church is nothing unless the internal vivify it, but when the internal is in it it is like the body in which the spirit is, *ill.* 1795; compare 3020. The internal church consists of those who are in the affection of good; the external of those who are in the affection of truth, 3447. The church is not the church from externals, that is, from rituals, but from internals, 4831; and this because the communication of man with heaven and with the Lord is by the internal, 10,698. The Word and preaching therefrom does not constitute the church, unless there be the marriage of good and truth, and thus internals be in externals, 4899. The internals of the church which the Lord taught, were known to the ancients; but the ancients were led to internal things by representatives, and the Lord abolished representatives, 4904, *ill.* 8762. The internal of the church is spiritual good, the external natural good; and it comes to the same thing whichever expression is used, 5965. The internal of the church is the affection of charity, or the sense of rest and blessedness in doing well to the neighbor without any regard to remuneration;

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the external, is to will and act well to him because it is so commanded, 6299. The internal of the church is to will good from the heart and be affected therewith; its external (with such) consists in the practice of good according to their knowledge of truth, 6587. The external of the church consists in the holy observance of rituals, and in works of charity according to the precepts of the church; but when the internal principle is wanting, the church ceases, 6587, 6595. The external of the church without the internal is like the bones of a man without the flesh, 6592. When the internal of the church ceases, it is still in the external, but with the angels attendant on man, not in the faith and thought of man himself, 6595. Those who do not believe in the internals of the church cannot profane them, still less those who are ignorant of them; hence the interiors of the church are not revealed before the church is vastated, 6595 and citations. With those who account the Word holy, and with those who receive the Lord's Supper holily, the internal and external are conjoined, though they are ignorant of it, 6789. External rites are holy when they are holily received, but not otherwise; for unless they are holily received the divine cannot flow into them, *ill.* 10,208; and further, as to the influx of what is holy by the internal man, 10,472. They are of the internal church whose good is qualified by interior truths; they of the external whose good is qualified by external truths; in both cases provided there be innocence in their good, 7840. They are of the internal church, who, besides observing its externals, regard the life of faith, which is love to the Lord and charity towards the neighbor, as essential worship, 8762. With every one who is of the church there will be both the internal and external; but those who are of the external church will be obscurely in internals, and those who are of the internal church obscurely in externals, 8762. They are in internals as well as externals, who are in the good of life according to the doctrinals of their churches; but they are in externals only who are in doctrinals and not in the good of life, 8762. The same things are predicated of worship as of man who worships; thus it is inmost or celestial, middle or spiritual, and external or natural, *ill.* 10,184; and thus the external is in all cases the servant of the internal, 10,471. The interiors of the church, of the Word, and of worship, flow into exteriors, and rest in them, as on a plane or foundation, 10,567. The divine interiors of the Word, also of the church, and of worship, are divine truth proceeding from the Lord, thus the Lord in heaven, 10,579, *ill.* 10,604. Those who are in the internal of the Word, of the church, and of worship, love to do truth for the sake of truth; also those who are in a corresponding external, but with a difference; those who are in the external without the internal do it for the sake of themselves and of gain, 10,683. Those who are only in the externals of the Word, of the church, and of worship, cannot endure the interiors, nor even the external in which they are, *ill.* 10,694, 10,701, 10,707. That the Jews were never in internal worship, consequently that they were never chosen, but that they obstinately pressed to be a church; also that they would have profaned internal things if they had known them; and yet that they were capable of being kept in holy externals, without internals, 3147, 3398, 3479, 4281, 4288, *sh.* 4290, 4293, 4311, 4429, 4459, 4825, 4831, 4844, 4865, 4874, 4866, 4899, 4903, 4904, 5998, 6589, 6592, 6595, 7401, 8301, 8882, 9373,

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9380, 10,396, and citations of seriatim passages, 10,460, 10,490, 10,492, 10,567, 10,575, 10,692, 10,694, 10,698, 10,701. That the internal with the Jews was completely closed, according to the common law of the operation of evils and falses against goods and truths, and specially lest they should defile and profane internal goods and truths by access to the Word, 10,492. That the internal is also closed with those in the Christian world who know the truths of faith and do not live according to them, 10,492. That the called and elect are those who are in internal worship, and in external derived therefrom, that is, who are in love and faith to the Lord, and thence in love towards the neighbor, 9373. See CHURCH, WORSHIP, CHARITY, FAITH, LOVE.

The internal church denoted by Shem, the corrupt church by Ham, and the external corresponding to the internal by Japhet, 1062, 1144—1159. The charity of those who are of the internal church and the corresponding external, denoted by Shem and Japhet's covering the nakedness of their father, 1079, 1082—1088. The influx of all good with those who worship the Lord from internals, denoted by the blessing of Shem, 1096. The illustration of those who are in the corresponding external, and their presence in internals, denoted by the enlargement of Japhet, and his dwelling in the tents of Shem, 1099—1102. Internal worship made external by those who have a knowledge of interior truths, denoted by Kush and Nimrod, 1175. Worship profane in interiors and holy in exteriors, denoted by Babel, etc., 1182. Reasonings concerning internal worship by those who are in external, and hence falses, denoted by Ashur, 1185—1192. The internal church denoted by the house of Abram, and the external by the steward (procurator) of his house, 1795, 1796. The internal of the church denoted by the seed of Abram, and only those who are in internals the heirs of the Lord's kingdom, 1797—1804, 1810, 1817. The goods and truths of the church occupying the natural man in conjunction with internal good, denoted by the whole family of Israel gathered to Joseph in Egypt, 5967, 5994, 6168—6174, 6643. The internal no longer manifest in the church, and its preservation from the contagion of evil, denoted by the death of Joseph and his embalmment, 6587, 6593, 6596, 6645. The aversion and hatred of the posterity of Jacob to the internals of the church, denoted by the deed of Onan, 4831, 4840. The nature of the conjunction between internals and externals in the Jewish church denoted by Thamar, and Judah's treating her as a harlot, 4864—4869, 4888—4893, 4899, 4903—4906. The delight of the Israelites in external worship separate from internal, denoted by their worship of the golden calf, 9380, 9391, 10,395—10,416. The aversion and separation of the Israelites from the internals of the Word, of the church, and of worship, denoted by the wrath of Moses; and the genuine external destroyed with them denoted by his breaking the tables on which the commandments were written, 10,460, 10,461. Hell opened with them, the influx of good and truth shut out, and the loss of spiritual life, denoted by Moses outside the camp, and the Levites passing from gate to gate slaying the people, 10,483, 10,489, 10,490, 10,492. Their defiled internals closed when they were in external worship, and the divine manifested in holy externals, denoted by Jehovah's making all his good to pass upon the faces of Moses, etc., 10,575, 10,578. Their inability to sustain the

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externals of the Word, of the church, and of worship, when anything of the internal was manifest therein, denoted by the people's fearing Moses when his face shone, 10,691—10,701. As to the representation of the holy internals of the church by the ritual observances of the Jews, and the objects used in their worship, see TENT, SACRIFICE, SABBATH, REPRESENTATION, etc.

6. *Interior evil* is the evil that lies concealed in the will and thought of man, not a vestige of it appearing in externals, that is, in his actions, his discourse, or his looks; illustrated by the Amalekites, 8593. Interior evil is derived from the father, exterior from the mother, 4317. Many who appear like angels in the world are mere devils, for nothing but the vilest evils appear when the interiors become manifest, 7046. Evils destroy the interiors, and hereby occasion diseases in the exteriors, 5712. By the interiors which are defiled by evil, are meant the interiors of the external man, not the internal man, which is in heaven, 10,429. See EVIL (2).

7. *Internal goods and truths.*—Goods and truths are distinguished according to degrees; the interior belonging to a superior degree, the exterior to an inferior, *ill.* 3691. Interior goods and truths flow into exterior, and present the image of themselves in that degree, comparatively as the interior affections of man image themselves in his face and its changes, *ill.* 3691; compare 3739. Interior goods and truths are so distinct from exterior that they can exist without them, 3691; compare 9216, 9828. Those who are in external truths only, are weak and tottering, and are carried away, so to speak, by every wind that blows, but those who are at the same time in internal truth are firm, *ill.* 3820. Affections of good and truth are internal bonds, for they are the bonds of conscience corresponding to external bonds or affections, 3835. Internal truths cannot at first be conjoined to those who are in the affection of internal truth, notwithstanding they may know them, for there are worldly and corporeal affections which obstruct, 3834, 3843, 3905, 3911. Internal truths cannot at first be received, but are expressed in external forms; when received, those forms are dissipated, and serve as objects or means only for thinking of internals, 3857. All good flows in from the Lord by the internal man, and it adopts to itself the truths which are insinuated into the memory by the sensual things of the external, 3911; see below, 6564. Good cannot be fructified nor truth multiplied, before the external man is conjoined with the internal, *ill.* 3987; compare 4099. When good flows in by the internal way, or by the internal rational, the ideas of the natural man, formed from fallacies of the senses, and illusions thence derived, cannot sustain its approach; hence anxiety and temptation, *ill.* 4341. Interior rational truths conjoined with good make the celestial man; interior natural, the spiritual, *ill.* 4402; compare 1999; what is meant by the internal rational, and the internal natural, 4570, and more particularly by the latter, 5118, 5497, 5649, 7601; see below 4748, 5119. Progression towards interiors is not the progress of man in sciences and knowledges, but it is a progression towards heaven and the Lord by the affections in which knowledges are implanted; such progress is quite manifest in the other life, where it appears like going from a mist into light, 4598. Interior natural truths are the conclusions formed from exterior truths or scientifics; their conjunction with good illustrated, 4748; see below,

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5649, 7910. The interiors of scientifics are their approaches and applications to spiritual and celestial things, for these are what the internal man sees, 4965; see below 5344, 5637. It is by the influx of the rational mind that interior natural truths are elevated from scientifics of which they are the extracts or conclusions; for exteriors cannot flow into interiors, 5119. The interiors of the interior natural are what are called spiritual, for they are from the light of heaven, and they illuminate those things which are from the light of the world, which are properly called natural, 5344. External truths or scientifics thus illuminated are called the interiors of scientifics, 5637. Internal truths, when they are regarded by those who are in external truths without conjunction by a medium, thus without correspondence, appear strange and hard like opposites, 5422, 5423, 5511; see above (3), 1914, 5427. Truths that appear like conclusions from scientifics, and thus to be of man's proprium, are really given him by the Lord in virtue of influx through the internal man, 5649, 5737. See GRATIS. There are abundantly more goods and truths in interiors than in exteriors, for thousands of things in a purer sphere appear as one only in a grosser, 5707. Perception is clearer according as it is more interior, because it is from the more immediate influx of good, *br. ill.* 5920. The truths of the natural man are for the service of spiritual good, and exteriors generally are formed for the service of interiors, 5947; compare 5127, 5128. When spiritual good flows in, it occupies the midst, and natural goods and truths fall into order round about it, *ill.* 6451. The Lord continually flows in by the internal man with good and truth; good gives the life and its heat, which is love; truth gives illustration and its light, which is faith, 6564. The influx of good and truth from the Lord is resisted and rejected by the evil when it passes to the natural man, and by such rejection the interiors are closed; how the closure extends, according to the life of evil, even to the sensual faculty, 6564. External truth cannot be conjoined with good unless it is from internal truth; but when man is in good, external and internal truth are conjoined with him, though he is ignorant of it, 6789. The truths and goods of faith with those who belong to the church and are saved, are spiritual, for they flow in from the Lord by heaven, because their interiors are open to heaven, *ill.* 7506. The truth and good pertaining to the exterior natural man are destroyed and vastated with the evil, but the truths and goods of the interior natural are indrawn and reserved for use, 7601; if the former were not vastated and the communication with the interiors closed, the latter would perish, for they would be drawn into conjunction with them, 7604; see below, 8870. If interior goods and truths flow into the external man while he is occupied with evils and falses, they are perverted, and the interiors also are darkened, 7645. Internal good pertains to those who are called men of the internal church, whose good is qualified by interior truths; but external good to men of the external church whose good is qualified by external truths, 7840. No good whatever is good unless there be innocence in it, hence innocence is interior or exterior according as it vivifies internal or external good, 7840, particularly 10,134 and citations. Good is in the interiors, and truth in the exterior; hence the appropriation of truth, or its conjunction with good, is in interiors, *ill.* 7910; see above, 4598, 4748, 4965, 5119. Truths that are from the Lord are truths in internal

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form, insomuch that the Lord is in them, thus they are open from externals to internals, and even to the Lord himself, *ill.* from experience, 8868, further *ill.* 8870. In the other life all are remitted into their internals, and if these are evil, external goods are taken away from them lest they should seduce others, 8870 end. Those who are in external truths, but not yet initiated into internal, believe that they ought always to relieve the indigent, etc.; how these external goods are the means of initiation into internal, which consist in good done to the internal man, 9209. The good of love is the internal of all mutual love and charity, and the good of charity is the internal of the good of faith, *ill.* 9473. Internal good, which is in the good of mutual love, is the good of love to the Lord, which is also the good of innocence, or the internal of the celestial, 9473; how all good, really to be such, must have interior good in it, 9912, and citations; and how external and internal good are as the external and internal of man, and as the external and internal of heaven, 9993. All are in the sphere of divine good, but it is not received by the evil in consequence of the closing of their interiors, *ill.* 10,188. All external sensations are from internal, which are of the understanding and will, thus from the truths of faith, and the good of love, *ill.* 10,199. It is by interior truths which are of the good of love and charity, that the internal man is opened and brought into communication with heaven, 10,199. Interior truths are those which are of the life and affections, not those which are only in the memory; interior truths in the memory are only exterior, 10,199; see below (8). It is by divine truth, or the internal sense of the Word, that man is illustrated and elevated to internals, 10,400. The goods of love and the truths of faith which are taught by the internal of the Word make the internal church and internal worship, 10,460.

The affection of external truth denoted by Leah, the affection of internal truth by Rachel, 3758, 3782, 3793, 3819, 3849, 3907, 4586, 4593. The love of good for internal truth, and the study of the mind to acquire it, denoted by Jacob's love for Rachel, and his serving seven years for her, 3822—3827, 3846. The affection of interior truth not possible to be conjoined before the exterior, denoted by Rachel the younger not to be espoused before Leah the elder, 3843. Interior truths not received before the exterior are produced, denoted by Rachel's barrenness and the conception of children by Leah, 3857. The ascent from external truth to internal good before interior truths are received, denoted by the four sons first born of Leah, 3758, 3860, 3866, 3868, 3872, 3874, 3877, 3879—3881. The conjunction of the good of the natural man with truth, preparatory to the conjunction of the internal and external man, denoted by the sons afterwards born of Leah and the handmaids, 3969. The conjunction of good exterior and interior, by means of the affection of truth, and the heavenly marriage, denoted by the sons born of Rachel, 3969, 4586—4594. Interior natural truths with those who are in simple good, denoted by the aromatics, etc., carried by the Ishmaelites into Egypt, 4749. The internal truth of the church rejected by those within the church who are in falses, denoted by the sale of Joseph to the Ishmaelites, 4724, 4727, 4750, 4758. The reception of internal or divine truth by the natural man in the interiors of scientifics, denoted by his being sold to Potiphar, the chamberlain of Pharaoh, 4789, 4790, 4962, 4965—4967. The

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extraction and elevation of truths, in the interiors of the natural mind, denoted by the butler of Pharaoh squeezing the grapes into his cup, and putting the cup into his hand, 5119, 5120. Truths adjoined to good secreted in the interiors of the natural mind before the commencement of temptations, denoted by the corn gathered and stored up in the cities of Egypt, 5342, 5344. The goods and truths of the church occupying the natural man, and their conjunction with the celestial internal, denoted by the whole family of Israel gathered to Joseph in Egypt, 5994, 6168—6174, 6643. Natural good made spiritual in the interiors of the mind, and goods and truths in order round about it, denoted by Israel gathered to his people, 6451, 6463, 6465. Interior good and truth not destroyed when the exterior are vastated, denoted by the wheat and the rye not smitten in Egypt, 7605—7607. The interior good of innocence appropriated when man is delivered from his evils, denoted by the Paschal Lamb to be eaten; the exterior by a kid, 7840. Truth appropriated in the interiors, where there is good, denoted by the unleavened bread to be eaten in the habitations of the Israelites, 7902, 7906, 7910. Truths not from the divine, but only resembling internal truths in externals, to be rejected as the work of the proprium, denoted by the commandment not to make any graven image, 8868—8873. Interior truths, which are the truths of internal good, denoted by the aromatics for the anointing oil and for the incense, 9474, 9475, 10,251—10,267, 10,291—10,308. The imitation of good and truth from the divine by those who live in evils, and the imitation of divine worship from the proprium, resulting in spiritual death, denoted by the punishment of those who should make any oil or perfume resembling these, 10,286, 10,309. As to good and truth reserved in the interiors by the Lord, and signified by remains, 4759 and citations, 5344, 7601. See Remains.

8. *The interior memory and interior thought.*—See above (3), 978, 1806, 1914, 3020, 3679, 4104, 5036, 6844, 6845, 9128, 9723, 10,134, 10,199; (7), 4748, 4965, 5119, 5649. Scientifics, which are in natural light, are in the exterior memory; but truths, which are in spiritual light, in the interior, 5212, 9922. The ideas of the interior memory flow into the ideas of the exterior; hence how superior the interior memory is, 2473. It is from the interior memory that man is able to think and speak intellectually and rationally, *ill.* 9394. Spirits and angels speak from the interior memory, hence they speak by a universal tongue, which is known to all, from whatsoever earth they are, when they come into the spirit, 2472, 2476, 2490, 2493. Only those who think interiorly, thus abstractly from space and time, can understand the author's progression in the spirit to the inhabitants of other planets, 9581. When man thinks interiorly, he is led away from sensual things, and into a milder light; and that this elevation from things of sense was known to the ancients, 6201, 6313, 6315. He who only thinks from the memory of things known in the world, and cannot be elevated to interiors, is a sensual man, 10,236. The inhabitants of this earth are external sensual men; how they infest and combat those who are internal spiritual, from experience, 4330. The interiors of the inhabitants of Jupiter are open to the Lord, 8114. See Idea, Memory, Thought. The state of those who care nothing about internal things; from experience, 4946.

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9. *The Internal of the Word.*—The quality of the internal sense of the Word illustrated by an example, 1873. The Word in its internal sense treats of nothing but love to the Lord and love to the neighbor; hence the internal sense is always denied by those who are not in charity, *ill.* 3427; compare 4459. The internal sense of the Word coincides with the thought of the internal man, which is the same with the thoughts of spirits and angels, *ill.* 4104; *ill.* 10,604. The internal sense of the Word is the means of conjoining angelic and human minds, and this in so strict a bond, that they act as one, *ill.* 9216; *ill.* 10,604. Angels and men are conjoined when the Word is read, by holy influx in consequence of the internal sense being perceived by the former, 10,687, 10,689. The internal man is actually in the internal sense of the Word, but he who judges according to the knowledges of the external cannot be illustrated, *ill.* 10,400. Those who avert themselves from the internal of the Word also avert themselves from the internal of the church and of worship, for these are from the internal of the Word, 10,460. The internals of the Word, of the church, and of worship are all of the internal man, for they all consist in love to the Lord and charity towards the neighbor, 10,483. Those are in illustration when they read the Word in whom the internal man is opened, for they see from the light of heaven flowing in and illustrating them, 10,551. The divine interiors of the Word are divine truth proceeding from the Lord, 10,579; and divine truth proceeding from the Lord is the light of heaven, 1053, 1521, 3195, 3323, 3341, 3636, 3643, 4415, 5400, 8644, 9399, 9548, 9684 10,691, 10,703, 10,809. The Divine interiors of the Word are signified by the writing upon the tables of stone; the external sense of the Word, by the tables only that were written upon, 10,453, 10,461, 10,604. The internal sense of the Word continually shines and coruscates in the external, but it is only perceived by those who are in internals, *ill.* 10,691. Though the light of the internal sense is not perceived by those who are in externals, it is present with them and affects them if they are not disjoined from internals; in the latter case, the light of the internal sense cannot be sustained, 10,691. See Word.

10. *Of the Internal in Heaven, etc.*—There are three distinct heavens, called the inmost or third, the middle or second, and the ultimate or first, 459, 684, 9594, 9741, 10,270. In each heaven there are those who are celestial or internal, and those who are spiritual or external, *ill.* 4286, 9741. The internal of the inmost heaven, or the Lord's celestial kingdom, is love to the Lord; the external, charity to the neighbor, 5922. The internal of the spiritual kingdom is the love of the neighbor; the external, faith derived therefrom, 5922; both *ill.* 9993. All in heaven are more and more interior according to the quality and quantity of good in which they are, 4482. In the more interior heaven there is no idea of what is interior and exterior, but of what is more or less perfect, 5146. All perfection increases towards interiors; hence the interior heavens are in love and wisdom beyond the exterior; in each heaven also, the more perfect occupy the midst, 9666. In the interior heaven are those who regard truth from good; in the exterior, those who regard good from truth, 7601 end. The interior heavens repose in the exterior, thus one heaven is the receptacle of another; and the universal heaven closes and rests in

human minds, 4618, 9216. The procedure of good in heaven is from inmost to extremes, and the same order is that of influx; according to this order, the external of the celestial kingdom, which is the good of mutual love, is the internal of the spiritual, 9912. Each kingdom of heaven, the celestial and spiritual, has an internal and external, as each part of man, the voluntary and intellectual, has an internal and external, *ill.* 9993. Each kingdom of heaven is also divided into three heavens, inmost, middle, and external, 9993. Every angel of heaven has his internal and external as well as man, and he is in the former when in a state of love and light; in the latter, when he comes into obscurity, *ill.* 10,134. The internal man is in the image of heaven and in the internal sense of the Word; when the internal is opened, therefore, man and the angels are together, and when he reads the Word, heaven flows in and illustrates him, 10,400. It is the same thing whether it be said the internal or heaven, for heaven is in all things predicated of the internal man, 10,483. The man of the church is a heaven in the least form, for his interiors are disposed according to the image of heaven in the greatest, and hence to its reception, 911, 978, 1900, 1928, 3624—3631, 3634, 3637, 3884, 4041, 4279, 4523. 4524, 4625, 6013, 6057, 9279, 9594, 9632; see above (3), 1733, etc. Every one has communication with the interior and inmost heaven, whereby he is directed to ends and uses, 1399. Elevation to internals, and thus introduction into heaven, is denoted by the entrance of the sons of Israel into Canaan, 7051, 7860, 7932, 8325, 8539, 9294, 9305, 10,400 and citations, 10,568; and a new church internal and external, by a new heaven and a new earth, 4535. See HEAVEN.

INTERNUNCIO [*internuncius*]. See MESSENGER.

INTERPRETATION. The interpretation of a dream denotes what is in it, what it foreshews, and hence the event itself, 5093, 5105, 5107, 5121, 5151, 5168; thus, what is contingent, or shall come to pass, 5141, 5225; and this from foresight, 5235. To interpret is to explain what is in a thing, consequently what can come out of it; hence it is to predict, 5168. The Word is such that those who are not in good can draw falses from it by sinister interpretations, 3436. They interpret the Word to favor their cupidities, whose ideas are closed against the internal sense, 6620. The procedure of those who confirm falses by sinister interpretations illustrated by the brethren of Joseph and his coat of many colors, 4768, 4769. Their false interpretations from the Word applied as a sedative signified by their consoling Jacob for the loss of Joseph, 4783. Divine truth alienated by resort to false principles of interpretation signified by Joseph sold into Egypt, 4790, 4966; compare 5084 end. Spiritual things altogether otherwise apprehended by those who are in natural light than by those who are in spiritual, signified by an interpreter between Joseph and his brethren, 5478. Spiritual truth restored by a just interpretation of scientific truth or the letter of the Word, signified by the law concerning injuries (Exod. xxi. 18, 19), 9031—9033. Generally, that the Word is falsely interpreted by those who are in externals, and that the genuine doctrine and sense of the Word is the internal sense, 10,400, 10,402, 10,406, 10,570; and that truths cannot be conjoined to evils unless they are falsified, which is done by sinister interpretations, 8149; *ill.* and passages cited, 9298.

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INTERROGATION. The Lord is often represented asking questions of man and receiving replies, although he knows all things; it is so done for the sake of acknowledgment and confession on the part of man, and in accordance with his belief that his thoughts are secret, 226, 1931, 2693, 5800. Interrogations only occur in the external sense, and in the internal sense perceptions, hence an interrogation denotes thought or knowledge from perception, 2693, 4358, 5597, 5800, 6132, 6250, 8081. To interrogate is to search into truth, 3385. To interrogate is to perceive the thought of another, because there is no need to ask questions in heaven, but all thought is communicated and perceived, 5597, 5677, 5800. Communication is denoted by a prayer, and the state of communication by an interrogation, 3291. See *to* SAY.

INTERSTICE. The world of spirits so called, because situated between heaven and hell, 5852.

INTESTINES. The vexation of food in the stomach and intestines represents the vexations and purifications of spirits in order that their evils may be separated and their goods reduced to use, 5174. The successive states of the spirit when it passes into the other life are similar to those through which the food passes, and it does not come into the Grand Man until it is representatively in the blood, 5175, 5176. Those spirits which cannot be introduced into the Grand Man pass on to the rectum, where the first hell is, and become excrements, 5175. They are in the region of the stomach and intestines who are in the lower earth from which some are elevated to heaven, and others cast out into hell, 5392. Those who constitute the colon are such as delight in spoiling and illtreating others, for example, soldiers and their commanders who have delighted in slaughter and rapine after their victories, 5393. Those who are in the colon infest the spirits who constitute the province of the peritonæum; how their action was represented to the author, 5379. See EXCREMENT. The intestines denote last and lowest things, such as sensual delights, the purification of which was denoted by washing the intestines in the sacrifices; their correspondence illustrated in connection with the other parts of the human body, 7859, 10,030, 10,049. See VISCERA, BOWELS.

INTRACTION, or INDRAWING, THE, of truths after the natural memory has been filled with them, is to cause their separation from the impure loves which served for their introduction, but they are afterwards produced and conjoined with goods, 5270, 5376; compare 5893. The good of infancy is drawn into the interiors, and there preserved by the Lord to be produced afterwards, as the means of tempering the states of life induced in adult age, 3793. See REGENERATION.

INTRODUCTION, into a house, denotes introduction into good, and those who are introduced into good are introduced into heaven, thus, to the Lord, 2379; see below, 5645. Man is introduced into truth and good by affections, consequently in freedom, and every one according to his native and acquired genius, 2878. Even evil affections serve to excite the affection of truth, whereby at length man is introduced into good, 3330, *ill.* 5270. Truths not genuine also serve for the introduction of genuine truths, and are afterwards separated, *ill.* 3470; compare 4145. When the truths of faith are introduced by evil loves, man cannot be regenerated until those loves are removed from them, 5280. See INTRACTION. The first introduction into good of

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a celestial origin is signified by the brethren of Joseph entertained in his house before he was manifested to them, 5645, 5653. Truth is only a means of introduction to good, and it introduces to good by passing into will and act, 5826. When the truths of faith are introduced by some genuine affection they remain conjoined with it, and the one is always reproduced with the other, 5893. Those who are introduced into good by truth do not come into the perception of good before they are regenerated, because good flows from the interiors into the affection of truth, 6256. After regeneration man is introduced into heaven, or the celestial paradise, 63. Man is actually introduced among angels as he overcomes in temptation combats, 6611. The elevation of man into heaven is denoted by the introduction of the Israelites into Canaan, variously *ill.* 7051, 7860, 7932, 8325, 8539, 9294, 9305, 10,400, 10,568. Spirits are prepared for heaven by various methods of purification, and afterwards by introduction into gyres, whereby they are accommodated one to another, and brought into unanimity, 5182. How the Lord, when he was in the world, introduced himself into successive states by communication with societies of spirits and angels, and how he changed them by his own power when they had served for introduction, 4075.

INTROMISSION, into heaven, consists in the reception of the spirit into the society of angels, *ill.* 2130, 2131. See Heaven (3).

INTUITION, is called influx, because all vision is from interior sight flowing in and finally from the Lord, who alone really sees, *ill.* 1954. They who have no interior intuition come into doubts and denials when they judge from scientifics concerning the things of faith; but those who have interior intuition see confirmations in scientifics, if no otherwise, still by correspondences, *ill.* 4760. They have no interior intuition who are not in the affection of charity, *ill.* 4783. It is only by good that the Lord can flow in and give intelligence and wisdom, for it is only from good that superior intuition is derived, and also the perception whether a thing be true or not, *ill.* 4925. Superior intuition, which gives the perception whether a thing be true or not, is from the influx of ideas, *ill.* from experience, 4946. They whose thoughts are immersed in worldly things, or limited and imprisoned in the terminations and distinctions derived from such things, are not receptive of heavenly ideas, for they cannot be held in superior intuition; its manner briefly described, 5089; see below, 6598. The arrangement of all things in the memory, and in the thought of the mind, is from good flowing in, which keeps the subject thought of immediately under the view or intuition, and those which are in affinity with it, in order round about, etc., 5278; see below, 6068. Superior intuition is the view of universal truths, and not of truths brought down to expressions and things according to natural ideas, and necessarily limited by them, *ill.* 5287. All arrangement in the natural mind is from the influx of good and truth, which proceeds by heaven from the Lord; hence is all intuition, analytical thought, and judgment, etc., 5288; compare 6564; and see below, 6598. The faculty of thinking and speaking is according to the number of spirits of which one is the subject, thus whose various intuition falls into one concord, 5987. Those things which are immediately under the intuition or view of man in the natural mind constitute the midst, and are in clear light;

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other things verge off into obscurity towards the sides, 6068. Those who think above sensual things, providing the things of their memory are arranged, surpass others in the faculty of understanding and perceiving, and this according to the degree of intuition from the interiors, 6598. It is only by internal intuition that the Lord can be seen as present with man, and if he appear in external form to any one, the interiors are still affected, *ill.* 6849. The truths of the literal sense of the Word, contained in the external memory, form as it were a field for internal intuition, which is effected by light from heaven, 9035, *ill.* 9051. The rejection of faith, though it may not be according to internal truth, by those who are not illustrated, thus without full intuition, is destructive of spiritual life, *ill.* 9039. The spiritual do not perceive anything of divine truth in the rational mind, and hence they are willing that the things of faith should be received without rational intuition; not so the celestial, 3394. Things in the memory are mere scientifics until they come under one's own rational intuition, 5432. Intuition and the affection excited thereby is the means of conjoining goods and truths, 4018. As to the intuitive sphere of self, 1506, and self-regard, or self-intuition, generally, 7640—7643, 9210, 9405.

INUNDATION. See IMMERSION, FLOOD.

INVENTOR [*excogitator*]. See CONTRIVER.

INVERSION. The state of man before regeneration is completely inverse to his state afterwards; for in the former he acts from truth, in the latter from good, *ill.* 3539. The secret animus and endeavor of good with man is to invert his state, and make truth subordinate to good; but this is not perceived by man until it is done, *ill.* 3610. Those who become regenerate are in good from truth before regeneration, and in good from which truth is derived afterwards, thus the latter state is the inverse of the former, 3669 and citations, 3688, 4242, 4243, 4245, 4256. See GOOD (21). When the state of man comes to be inverted, so that good assumes the first place, he is brought into temptations, 4248, 4256, 4274, 4275, 5773. See ESAU, JACOB, GOOD (20), REGENERATION.

INVESTITURE, THE, and girding of the body, denotes a state prepared to receive and to act, for then all and everything is held in order, 7863. See GIRDLE.

INVOLUNTARY PRINCIPLE [*involuntarium*]. See VOLUNTARY.

IRAD. See ENOCH.

IRRATIONAL. He is irrational, howsoever well he may be able to reason, who does not clearly perceive good to be good, and truth to be truth; it is the conjunction of good with truth that makes man rational or truly human, 3108, 4156.

IRON [*ferrum*], denotes natural truth, 425, 426; compare 643. Silver for iron, denotes spiritual truth for natural, 425. A land whose stones are iron, denotes natural or rational truth grounded in sensual truths, 425. Iron and brass from the north, denotes natural good and truth coming to light from the mind lying in darkness, 426. An iron wall between the prophet and the city, denotes the truth of faith, 426. Dan and Javan in thy fairs with bright iron, denotes natural truth among the acquisitions of truth and good, 3923. Stones fashioned by

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an iron or tool denote fictitious truths, because from the proprium, 1298, 8942, 9011. The feet of the statue part of iron and part of clay, denotes natural truth and natural good, 2162. The legs of iron and the feet partly of iron, denotes the truth of faith in the external or natural man; the signification of the statue fully explained, 10,030 and citations, 10,050; more particularly as to the representation of these iron times, 10,355.

ISAAC. 1. *Signification.*—Abraham represents celestial love; Isaac, spiritual love; Jacob, natural, 1025. Abraham represents the Lord, and also the celestial man; Isaac represents the Lord and also the spiritual man; Jacob represents the Lord and also the natural man, 1409. Abraham represents the internal man, Ishmael and Isaac, the rational man; Ishmael, the human rational first conceived of the affection of sciences; Isaac, the divine rational, 1890, 1893, 1899, 1950, 2066, 2083; the manner of its becoming divine by purification, *ill.* 2632. Abraham represents the Lord's internal man, or, what is the same, his divine celestial and spiritual principle; Isaac, the Lord's interior man, or his divine rational; Jacob, the Lord's exterior man, or the divine natural, 1950, 2083, 2630; as to the two former only, 2010. Isaac represents the rational man after all human infirmity had been expelled, when it was vivified by divine good, 1950; consequently, the divine marriage of good with truth, and of truth with good, in the divine human, 2774. Isaac begotten by Abraham, represents the divine itself become rational, Esau and Jacob begotten by Isaac, good and truth in the natural therefrom, 2772, 3278—3280. Isaac, named from laughter, signifies the affection of truth in which the affection of good is latent; for the affection of good with the rational man is expressed by a kind of gladness in the countenance; but the affection of truth by laughter, in which there is generally something not so good, 2072, 2083, 2638—2644, 2658. Ishmael represented the rational man conceived from the divine conjoined to the human; Isaac, the rational made divine; for the Lord made the whole human divine, even to the body, 2083. The first or human rational denoted by Ishmael, is conceived by the influx of the internal man into the affection of sciences; the rational denoted by Isaac, is the offspring of the heavenly marriage of good and truth in the internal man, 2093. The first rational is common to all men before regeneration; the rational denoted by Isaac, is received from the Lord when man is regenerated, when he comes to the perception of the good and truth of faith, 2093. Isaac (in the supreme sense) denotes the divine rational, which is the same as the divine human, for the human begins with the inmost of the rational, and extends itself to the external of man, 2106, 2194, 2666, 3704, 4108, 4180, 4576. There is nothing in common either as to good or as to truth between the divine rational, signified by Isaac, and the merely human rational, signified by Ishmael, 2658. Isaac represents the divine rational as to truth, before the representation of truth is assumed by Rebecca, and afterwards as to good, 3012, 3013, 3024, 3072, *ill.* 3141, 3194, 3210, 3365, 4614. Good and truth both from the internal man are conjoined in the representation of good by Isaac, and truth from the natural initiated into rational good is represented by Rebecca, 3141. Isaac denotes the rational mind as to good, which is of the will; Rebecca, as to truth which is of the understanding,

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3509, 4641; the servants of Isaac, rational and scientific truths, 3463. Isaac denotes the divine good of the divine rational, 3510, *ill.* 3704, 4108 and citations, 4614, 4667; or the intellectual principle of the Lord, 5998. Jehovah, the God of Isaac, and the Fear of Isaac, denotes the Lord's divine human; its procedure as divine truth illustrated, 3704, 4180. See Reason, Good (15), Rebecca.

2. *The History of Isaac.*—The birth of Isaac foretold, denotes the rational to be made divine by the conjunction of good with truth in the internal man, and influx therefrom, 2063, 2093. The covenant of God with Isaac, and with his seed after him, denotes the union of the divine with the rational, in the Lord, and with those who have faith in him, 2079, 2085. Isaac, the son of Abraham's old age, denotes the rational made divine when the state is complete for the separation of the human, 2620—2626, 2644. The circumcision of Isaac when he was eight days old, denotes the purification of the rational man continued from state to state, thus continually carried on as from a new beginning, 2632, 2633; compared with 2044. The son of the handmaid not to inherit with Isaac, denotes that there is no life in common between the rational merely human and the divine, 2658. Isaac bound for sacrifice, denotes the divine rational as to truth undergoing temptations, in order to its sanctification by divine good, 2813. The journeying of Rebecca and her introduction to Isaac, denotes the process of initiation which precedes the conjunction of truth with good in the divine rational, 3012, 3013, 3024, 3072. Isaac's dwelling in the south at this time, and walking in the field meditating, denotes the rational man in divine light because in good, and the mind intent on doctrine, 3195—3200. The arrival of Rebecca and her introduction by Isaac into the tent of his mother, denotes the discovery of truth in its procedure from the natural man, and its reception in the sanctuary of truth in the divine human, 3207, 3209, 3210. Isaac, a son of forty years when he took Rebecca to himself for a woman, denotes the conjunction of divine truth after temptations admitted into the human, and by the Lord's own power, 3278—3282. Isaac's praying to Jehovah on account of the barrenness of the woman, denotes the communication of the divine itself with the divine rational, in order that the divine natural may exist; in the respective sense, the natural man not yet regenerated by the rational, 3285, 3286. Esau and Jacob born to Isaac denotes the conception and birth of the divine natural as to good and as to truth, 3232, 3279, 3288, 3293, 3294, 3299—3306. Isaac's love of Esau denotes the good of the rational preferring the good of the natural man to its truth, 3307, 3313, 3314. Isaac's dwelling in Gerar with Abimelech, and his being warned not to go to Egypt, denotes instruction in rational doctrines and the rational man kept above scientifics, 3365, 3368, 3369, 3384. The Lord with him, and all those lands promised to Isaac and his seed, denotes the rational illustrated by the divine, and the increase of good and truth hereby, 3370—3374, particularly 3376. The seed of Isaac to be multiplied as the stars of heaven, and all the nations of the earth to be blessed in his seed, denotes the truths and the knowledges of faith with those in whom the rational man is illustrated, and all who are in good, 3377—3380. The woman of Isaac passing for his sister in Gerar, denotes the reception of divine truth by those who are in the doctrinals of faith under appear-

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ances, 3385, 3386. Abimelech's discovering that she was the wife of Isaac, denotes the divine afterwards perceived in it, 3392. Abimelech's command to his people respecting Isaac and Rebecca, the fear that divine truth might be perverted and adulterated, and hence not to be made known or approached, 3396—3402. Isaac's sowing in that land, and receiving a hundredfold, denotes interior truths becoming manifest and their great abundance, 3404, 3405. His acquisitions of the flock and herd, and his great number of servants, denotes interior and exterior good, and ministering truths accruing, 3408, 3409. Isaac's digging again the wells of his father which the Philistines had stopped, denotes the opening again of internal truths, 3419, 3420; compare 3412, 3413. Isaac's servants digging in the valley, and discovering a well of living waters, denotes enquiry into the literal sense of the Word, and divine truths manifested in it, 3424. The herdsmen of Gerar striving with the herdsmen of Isaac on account of the well, denotes the contention arising between the internal and external man as to which has the truth, 3425—3427. Isaac's removal, and his digging another well, and no strife about it, denotes a new opening of truth adequate to the natural man, 3431—3433. Isaac's ascending from the valley of Gerar to Beersheba and pitching his tent there, denotes the divine doctrine of faith now educed from the literal sense of the Word, and holy worship therefrom, 3436, 3442—3444. Abimelech with his friend and the chief of his army coming to him, denotes those who are in external doctrine acceding to, and acknowledging the divine, 3448—3454. Their feasting with Isaac and the covenant made between them at sunrise, denotes the cohabitation of the Lord with those who are in the good of truth, and their state of illustration, 3455—3459.

3. *Isaac's Old Age.*—The eyes of Isaac dim in his old age, denotes the rational man when regenerate without perception in the natural until it is brought into correspondence, 3493. His calling Esau in anticipation of his death to provide him with savory food, denotes the commencement of life in the natural by the affection of good, 3494, 3502, 3504. Jacob's deception of Isaac, by simulating the person of Esau, denotes the affection of truth appearing in the natural man as the good, and the way thus provided for bringing the natural man into correspondence with the rational, 3539, 3550, 3567. Isaac's belief, when he felt the hands of Jacob, that it was Esau, denotes the influx of internal good received in external, or the truth of the natural man accepted as good in order to conjunction, 3564, 3567. His eating the venison of Jacob and drinking the wine offered by him, denotes the conjunction of the rational man with the natural by the appropriation of good and truth in agreement with its own state, 3568, 3570. Isaac's blessing given to Esau, after the discovery of Jacob's fraud, denotes the priority to be assumed by good, thus influx to be by good, after regeneration, 3593, 3599—3603. Isaac's command to Jacob in respect to taking a wife, denotes the reflexion and perception of the rational man as to the conjunction of truth with good in the natural, 3661, 3665. Isaac's sending him away to Padan-Aram, denotes the beginning of existence by the knowledges of good, which are truths, 3680. Jacob's return to Isaac, after his sojourn with Laban, denotes the natural man now brought into conjunction with the rational, 4108, 4612,

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4667. Isaac's dwelling in Hebron at this time, denotes the state in which the natural and rational can be conjoined, 4613, 4614. His dying after the return of Jacob, denotes the transition of life to the divine natural, or the beginning of a new state, 4618—4620. His being buried by Esau and Jacob, his sons, that its resuscitation is in the good of the natural man and in the good of truth, 4621. See Esau, Jacob. Isaac, it is to be observed, confirmed the blessing to Jacob, because he perceived that the inheritance of Canaan would fall to his posterity by him, and not by Esau, 3660. The fraud, which he trembled to discover, signified and predicted the fraudulent representation of divine and heavenly things by that nation, and not in sincerity and from the heart as with the ancient church, 3660. See Jew.

ISHBAK [*Jischbak*]. See Keturah.

ISHMAEL [*Ismael*], represents and signifies the rational man from the affection of sciences, thus the Lord's rational in its first state, before it was made divine, 1890, 1893, 1909, 1910, 1959—1961, 3264. The rational man denoted by Ishmael is in opposition with intellectual truth, and subject to fallacies from the world and from nature, *ill.* 1911. Ishmael derived his name, according to the custom of the ancients, from the state of his mother when she bore him, thus from affliction and humiliation at the commencement of regeneration, 1946, 1947. Ishmael represents the rational man, or rational truth as yet without good, 1949, *ill.* 1950, 1964; yet conceived from the influx of the internal man, 1898—1902, 1904, 1907, 1910, 1959—1961, 1964, 3264. Ishmael denotes the spiritual man who is made rational from truth, as distinguished from those who are rational from good, 2078, 2087, 2088, 2100, 2108, 2661, 2691; thus the rational man of the Lord while it was merely human, 2661, 2664. Ishmael represented the Lord's first rational so long as he remained in the house with Abraham; afterwards he represented the spiritual church, or the Lord's spiritual kingdom, 2669 and citations; 2699, 4189 and citations. Ishmael and the Ishmaelites denote the spiritual, who are in simple good as to life, and thence in natural truth as to doctrine, 3263, 4747, 4788, 4968. The twelve sons of Ishmael (Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah), represent all things of the spiritual church, especially amongst the Gentiles, 3268: as to Nebaioth and Kedar, see below (3). Mahalath, or Bashemath, the daughter of Ishmael, the son of Abraham (who became the wife of Esau), denotes truth from a divine origin, 3687.

2. Ishmael's birth of the concubine of Abram, denotes the rational man, not from the conjoint influx of internal good and truth, but from the influx of good inciting the external affection of sciences, 1898—1902, 1904, 1907, 1909—1911. Ishmael a wild-ass man, and his hand against every one, denotes the rational man combating against falses, 1948, 1949. Ishmael's dwelling against the faces of all his brethren, denotes the rational man always victorious in contentions about faith, 1951. Ishmael's circumcision, when he was thirteen years of age, denotes the purification of those who are made rational when holy remains are produced, 2108—2111. Ishmael discovered mocking by Sarah, denotes the incongruity and opposition between the rational merely human and the divine, 2654. Ishmael's being cast out from the

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house of Abraham, and wandering in the desert of Beersheba, denotes the erratic state of the rational man not yet illuminated from the divine human, 2671—2679; compare 2714, 2718. Ishmael preserved by the angel appearing to his mother, and become an archer, denotes instruction from the Word, and the rational man made spiritual, 2690—2709, 2714. Ishmael's mother taking him a wife from Egypt, denotes the man of the spiritual church introduced to good by the affection of truth, 2717, 2718. The Ishmaelites dwelling from Havilah to Shur, denotes the extension of intelligence; and Ishmael's falling upon the faces of all his brethren, contentions concerning truth, 3273—3277.

3. *Nebaioth and Kedar*, denote the goods and truths of the spiritual church, especially amongst the Gentiles, *sh.* 3268, 3288. Nebaioth denotes spiritual good, his sister Mahalath, the affection of celestial truth, or of spiritual good, 3688. Kedar, which is Arabia, was named from the son of Ishmael, 3268. The flock of Kedar denotes divine celestial things; the rams of Nebaioth, divine spiritual things, 2830, end. The flocks of Arabia (Kedar) denote all the goods of the internal man; the rams of Nebaioth, goods of innocence and charity; Nebaioth those who are in such good, 10,042. When the vastation of the church is treated of, the Arabians and Kedarians in the wilderness denote those who are not in truth because not in good, 3268; similar in the case of Arabia and the kingdoms of Hazor, 3048.

ISLANDS [*insulæ*], as separated or distinct tracts of land, signify distinct kinds of worship, and such as are comparatively remote from internal, or such as pertain to the nations out of the church, 1158. Inhabitants of the islands signify various remote goods, 9295. See NATIONS.

ISRAEL, ISRAELITES. See JACOB, JEW.

ISSACHAR. See TRIBES.

ISTHMUS. See GLAND.

ITHAMAR. See NADAB.

IVORY [*ebor*]. Ivory and ebony signify exterior goods, such as relate to rituals, 1172. Beds of ivory denote pleasures of the lowest natural kind, 6188.

J.

JABAL. See LAMECH.

JABBOK. See JACOB (8).

JACINTH. See PRECIOUS STONES, COLORS *(Hyacinth)*.

JACOB, ISRAEL.—1. *Signification.* The representative church began with Abraham, and was afterwards instituted with the posterity of Jacob; hence Abraham represents the Lord and likewise the celestial man; Isaac represents the Lord and likewise the spiritual man; and Jacob represents the Lord and likewise the natural man, 1409, 1893. Abraham represents the Lord's internal man; Isaac, the interior, or rational man, which is the spiritual; and Jacob, the natural; passages cited explaining their signification in the supreme sense, or in the Lord, and in the representative sense, or with man, 6098. Isaac begotten by Abraham, represents the divine rational from the

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divine itself; Esau and Jacob, the divine natural, as the offspring of the divine rational, 3279. Esau represents the divine natural as to good; Jacob as to truth, 3232, 3279, 4373, 4428, and citations; as to Jacob only representing truth, or the doctrine of natural truth, 5401, 6012, 6019, 6089, 6092, 6173. Esau and Jacob are called two nations and two peoples, because good and truth are each interior and exterior, *ill.* 3293, 3294. Isaac and Rebecca denote the rational mind as to good, which is of the will, and as to truth, which is of the understanding; Esau and Jacob, the good and truth of the natural man existing from rational good and truth, 3509. In the true order which prevails after regeneration, Esau represents the good of the natural man, and Jacob its truth, both conjoined to the rational; in the supreme sense, the divine natural as to good and truth, 3576; how the case is, both before and after regeneration, 4337 and citations. Jacob first represents the truth of good in the Lord's infancy, and after this was made divine, the truth of the Lord's divine human; in like manner, Esau, as to good, 3599; see below, 3659. Divine good and divine truth, both of the Lord's divine natural, are represented by Esau and Jacob conjoined as brethren, but really such good and truth are one potency, 3599. Man is in the state signified by Jacob, and by his acquiring the blessing, while he is not yet regenerated, when he mistakes truth and the knowledges of truth for good, 3603. When Jacob had put on the person of Esau by acquiring the birthright and blessing of Isaac, he represented the good of natural truth, and this likewise because all truth has good in it, 3659. Jacob first represents truth, next the good of truth, and at length the good of the natural man; to this end he was permitted to take the birthright of Esau, that the representation might fall into one person, 3659; compare 3665, 3829; that he represents the divine natural in the beginning as to truth, in its progress as to the good of truth, and finally as to good, 4538; see below, the citations immediately before (2). The natural principle as to truth and good is represented variously by Jacob, because its state varies, being different in the beginning of regeneration from what it is in its progress and end, 3775, 4234, *ill.* 4073, 4273. Jacob puts on the representation of natural good, and Rachel and Leah that of the affection of truth, interior and exterior, because good and truth form a marriage, *ill.* 3793, 3798; hence, that the meeting between Jacob and Rachel denotes the influx of the genuine affection of truth, and good in the natural man proceeding to conjunction therewith, 3793, 3796—3800; and thus that the whole offspring of Jacob denote all the doctrines of truth and good, or of faith and love in one complex, 3858. While the state of conjunction is proceeding, Jacob denotes the good of natural truth, Laban collateral good serving it, 3949, 3972, 3974, 3981 and citations, 3982, 4063. The good of truth is truth in will and in act, which is the universal of all; hence Jacob denotes all that was represented by his women and children, 4337, 4346, 4352; compare 4610; and see below, 4234, 5826. Jacob represented good proceeding from truth; Esau, good proceeding to or producing truth, 3669, 3677; and that the good represented by Jacob is also called common good, 3829; compare 4234. The good represented by Jacob and Israel flows in by the external way; that represented by Esau, by the internal way, 4641. The divine good of the Lord represented by

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Esau was his from nativity; the good represented by Jacob was acquired by temptations, thus by the expulsion of hereditary evil, and hereby conjoined to his divine good, 4641. The good represented by Jacob, is, in its essence, truth, because it is truth which has passed into the will, and thence into the actions of the life; that represented by Esau is divine good, which flows in from the Lord and conjoins itself with the good of truth, 4234, 4337. Jacob begun to represent the conjunction of divine truth with the divine good of the Lord's divine natural, when he had parted with Laban and come to the entrance of Canaan, 4234. As Jacob denotes the good of truth he also denotes the church, which is with him who is in the good of truth; his sons, the truths of the church, 5536; but specifically, Jacob denotes the church as to truth, 4520. Jacob denotes truth in common; his sons, the truths of the church in particular, 6236, 6335 and citations. Joseph and Benjamin who were born of Rachel denote the internal of the church, the ten other brothers, the external, 5469. From the natural mind represented by Jacob and his two women, there is an ascent to the rational, represented by Isaac and Rebecca, which is open towards heaven; and there is also a descent to the sensual faculties of the body, represented by the sons of Jacob, and opening towards the world, 4009. The sensual is as the ultimate of order, in which all the prior principles are contained together, hence each of the sons of Jacob represents one common form of such principles, or a common truth, 4009; compare 4605, 4606. The ten sons of Jacob denote the common truths of the church, or the truth of the church as received by the natural man, 5403, 5419, 5427, 5458, 5469, 5512, 5877; when called sons of Israel, spiritual truths, 5414, 5879, 5912, 6064, thus, all things of the spiritual church, 4286; the difference, *ill.* 5951, 5952,; see citations below, 6463, and 6637, etc. Because internal things are what are represented, and external things represent, Jacob, who represented the external of the church but not the internal, was named Israel, 4292; see below, 4286. Jacob represented the external ancient church from his representing the divine natural of the Lord, to which the external church corresponds; but by his sons is denoted his posterity with whom the truths of the ancient church were extinguished, 4439, 4514; how evil the sons of Jacob were, *sh.* 4316; see below (10—12); and see JEW. Jacob denotes the external perverse church of the Jews, and in a good sense, the true external church of the Gentiles; when called Israel, the internal church, 422, 768. Jacob denotes the Jewish religion derived from the ancient church, 4700, 4701, 4738. Jacob denotes the ancient church, and also the primitive Christian church, 4772; compare 4700: as to the particulars concerning the representation of the ancient church by Jacob; see below (11, 12). His being called sometimes Jacob and at other times Israel, is on account of the internal sense, *sh.* 5973. Jacob denotes the external of the Lord's church and kingdom, Israel the internal or spiritual, 768, 1025, 3305, 3441, *sh.* 4286, 9340 and citations; and the reason for which he was named Israel denotes the temptations and victories in temptations, which make the spiritual man, 4286, 4287; see above, 4641. Jacob and Israel both signify the Lord, Jacob as to exterior natural truth, Israel as to interior, 3305; and what natural truth is, 3167, 3509, 3525, 3548, 3563. Jacob

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denotes the divine natural, strictly, the external of the Lord's divine natural; Israel, the divine spiritual or the celestial spiritual of the natural, which is its internal, 4286, 4303, 4568, *ill.* 4570, 4585, 4598, 7091. Jacob, named Israel, denotes the celestial spiritual man, or the internal spiritual church, which are the same thing; Jacob the external of the church only, 4273, 4275, *ill.* 4292; the latter called the external spiritual, 4592. Israel denotes the celestial spiritual man who is from the natural; Joseph the celestial spiritual man who is from the rational, 4286; hence the man of the spiritual church called Israel is the interior of the natural, 7091; see below, 5805, 6240. Jacob and Israel are called "my servant," and "my elect" in reference to the external and the internal church, and to the Lord's divine human, 3441; that the divine human is signified by Israel, *sh.* 7091. Jacob called Israel denotes the good of spiritual truth, 5583. Israel denotes internal good, or spiritual good, from the natural; Joseph, internal good from the rational, 5805; see below, 6240; and as to the former only, 5879, 5906, 5912, 5957, 5973, 6064, 6082, 6102, 6169, 6225, 6253, 6434, 6447, 6637, and citations. Israel denotes spiritual good, which is the good of truth, or truth in will and in act, and hence the spiritual church, 5826, 5837. Jacob denotes natural good, or the external of the church, which are one and the same thing; Israel, spiritual good, or the internal of the church, which are also the same, 5965. Israel, Assyria, and Egypt, named together, denote the spiritual, the rational, and the scientific conjoined in the Lord's kingdom, 6047. Jacob denotes those who are in the truth of faith; Israel those who are in the good of charity, 6230, 6225; but in the opposite sense, Jacob denotes those who are in evil, and Israel those who are in the false, 3614. Joseph denotes celestial good, which is the internal of the rational, and consequently the celestial man; Israel denotes spiritual good which is in the interiors of the natural, and consequently the spiritual man, 6240; as to the latter only, 6183, 7091. Israel denotes spiritual good *from* the natural, Jacob spiritual truth *in* the natural, his sons distinct genera of goods and truths also *in* the natural, 6463. The sons of Israel not only signify goods and truths in the natural mind, but the natural mind itself, which contains them, 5414, 5680, 5882; but that the natural itself is usually represented by a bed with a man in it, when Jacob is thought of, 6463; see same number below (12). The sons of Israel denote those who are of the Lord's spiritual kingdom, 6637, 6862, 6868, 6871, 7035, 7091, 7198, 7201, 7215, 7223, 8345, 8645, 9404. The sons of Israel denote those who are in truth leading to good, and in truth seen from good, 7957, *ill.* 8234, 8805; in the opposite sense, those who are alienated from truth, 6557, 6571. The people of Israel (at Sinai) denote the spiritual church as to good, in which the truths of faith are about to be implanted, 8805. The congregation of Israel denotes the spiritual church, so called from its truths and goods, 7830. Israel and the Israelitish people denote the Lord's spiritual kingdom, Judah and the Jewish nation his celestial kingdom; thus, Israel denotes the good of spiritual love, and Judah the good of celestial love, 3654, 9404, and citations. Jacob himself or the people of Israel were never meant to be understood when they are mentioned in the Word, but the things signified by them amongst all nations, past, present, and future; by Jacob,

the doctrine of natural truth, or those of whatever nation they may be who are in that doctrine, 3305. In the internal historical sense, however, Jacob denotes his own posterity, 1246, 4279, *sh.* 4281, 4310; see below (10). The only one of Israel denotes the Lord himself, 3305 end; the powerful one of Jacob, the Lord's divine human, 6425.

Generally, Jacob represents the divine natural of the Lord, and this both as to truth and as to good, 3670; passages cited, 6098; as predicated of man, 6638. Previous to his departure from Beersheba he represented the divine natural as to truth, 3305, 3509, 3525, 3546, 3576, 3599, 4234, 4337, 4428, 4538, 5506, 5533, 5536; after assuming the person of Esau, and while he tarried with Laban, as to the good of natural truth, 3659, 3669, 3677, 3775, 3905, 3972, 4234, 4273, 4337, 4538, 5506, 5533, 5536; and when he returned to Canaan, as to the good itself of the natural man, 4069, 4073, 4103, 4538; compare 4234. In the representative sense, Jacob denotes the natural man undergoing regeneration, 4310, 6098; and abstractly the common truths, from which the spiritual church begins to act, and by which it is introduced to its good, 6641. When called Israel in this sense, he denotes the spiritual man introduced into good; and abstractly, spiritual good itself, in the midst of its truths, see above, 4286, 6230, 6240, 6463; and below (12), 6463—6465. As to the order of this state, etc., see TRIBES.

2. *Historical passages, to his leaving Beersheba.*—Jacob and Esau being twins, denotes the conception and birth of good and truth at the same time, and that the one is nothing without the other, 3299. Jacob born after his brother Esau, denotes the priority of good as the soul and life of truth, 3299, 3303. Jacob's holding by the heel of Esau, denotes the adherence of truth to natural good in ultimates, 3304. Jacob loved by Rebecca, denotes the conjunction of rational truth with natural truth stronger than its affinity and conjunction with good, 3314. Jacob's taking the birthright of Esau, denotes the apparent priority and supereminence of truth while man is regenerating, 3325, 3336, 3539; passages cited seriatim, 3324: Jacob's history connected with the history of Esau in Isaac's old age, denotes the order in which the Lord made the natural divine, and the order in which he regenerates man, 3490, 3518, end. Jacob advised by Rebecca, and his simulating the person of Esau, denotes the influx of the rational man by truth, and the truth of the natural man appearing as good, 3509, 3350, 3563, 3567. Jacob's going to the flock and the kids prepared for Isaac as venison, denotes natural or domestic good and delight from its truths, received for the time as spiritual, 3518—3520. Jacob's putting on the garments of Esau, denotes the external man imbued with the truths of good; or rational truth, its influx and action in the natural man, as yet without good, 3539. His voice perceived as the voice of Jacob, but his hand as the hand of Esau, denotes the inverse order of truth and good; how the case is, both really and apparently, 3563, 3570 and citations. Jacob's receiving the blessing of Isaac, but Esau intended by him, denotes the first conjunction of rational and natural good, and natural truth mediating, 3570, 3573, 3576; that the immediate or inmost conjunction of rational good is with the good of the natural man, signified by Esau, and that Jacob

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retained the blessing in accordance with the appearance only that truth is primary, 3576. The blessing then given to Esau, and the prediction that he should break the yoke of Jacob from off his neck, denotes the state when it becomes manifest that all and everything is of good, which is after the accomplishment of reformation and regeneration, 3576, 3603, 4337. Jacob hated by Esau on account of the blessing, and the purpose of Esau to slay him, denotes the aversion of good from truth while the order is inverted, and the appearance that life is its own taken from it, 3605, 3607, *ill.* 3610. Jacob advised to fly to Laban, and tarry with him, until the anger of Esau should be appeased, and he should forget what Jacob had done to him, denotes the life of truth with the affection of external or corporeal good, until good is imbued in the habit and manner of living, 3612—3615. Jacob commanded by his father to take a woman from the daughters of Laban, denotes that the good of the natural man is to be conjoined with truth in which there is something divine, 3665; compare 3829. The blessing of Isaac at his departure, signifies the beginning of the existence of the divine natural; and also, that he had now entered upon the representation of the good of truth, 3674.

3. *The vision on his way to Charan.*—Jacob's going from out Beersheba denotes a life comparatively remote from divine doctrinals, 3690. His going towards Charan (Haran) denotes a state of external good and truth, 3691. His being overtaken by nightfall, denotes the obscurity of intelligence and wisdom in that state, 3693. His taking of the stones of the place, and putting them for a pillow, and sleeping upon them there, denotes external truths and the state of tranquillity or external peace with those about to be regenerated, 3694—3696. His vision of a ladder standing upon the earth, and its head reaching to heaven, denotes the communication opened between the lowest and highest truths, 3697—3700. The angels of God ascending and descending in the ladder, and Jehovah standing upon it, denotes the infinite and eternal communication of all goods and truths, or ascent from the ultimates of nature to the divine, and descent from the divine to the ultimates of nature, and hence conjunction, 3701, 3702; compare 4009. Jehovah's revealing himself to Jacob as the God of Abraham and Isaac, denotes the Lord as the source of all good and all truth, and as the divine human, 3703, 3704. The promise of Jehovah, to give that land to Jacob and to his seed, and his breaking forth to the west and the east and to the north and the south, denotes the good in which he should be, and the infinite extension of good and truth, 3705, 3708. His awaking from sleep and the words he then used, denotes a state of illustration and the divine therein, 3714—3721. His taking the stone which he had for a pillow, and setting it up and anointing it, denotes the truth by which communication with the divine is opened, that it is the ultimate of order, and hence holy, etc., 3724—3728. The terms of his vow denote the divine continuum by which the Lord glorified his natural man, and also the Divine Providence bringing the kingdom of the Lord into ultimates, *ill.* and *sh.* 3731—3740.

4. *The signification of Charan and Laban.*—Charan was a region where idolatrous worship prevailed; and it denotes an obscure state like that of boyhood, 1430, 1435, 1436. Compare HARAN, 1365—1367. Laban was the son of Bethuel, by whom is signified the good

of charity such as it is with the more upright Gentiles, 2865, 3111. Bethuel was one of the sons of Nahor, by whom is signified those out of the church who are in brotherhood from good, 2860, 2863, 2864, 2866. Nahor was the brother of Abraham, and the transactions recorded of him relate to the salvation of those who are without the knowledge of the Word, 2861, 3778. The house of Nahor and Bethuel denotes the whole ground and origin of the affection of truth signified by Rebecca, and the affection of good signified by Laban, as brother and sister, 3078, 3112, 3126—3131, 3160. See NAHOR, HARAN. Laban in Charan denotes the affection of good in what is external or corporeal; properly, collateral good from the universal or common stock predicated of the Gentiles, 3612, 3665. Laban denotes good not genuine because conjoined with fallacies, 3778, *ill.* 3986; yet such as genuine truths can be implanted in, and in which the divine can be, who is everywhere in the good of charity, *ill.* 3986. Laban denotes the good in which every man is held at the beginning of regeneration, when worldly and heavenly affections are both entertained by him, 4063, 4145. Generally, it is the good of the external or natural man, 3129, 3130, 3160, 3612, 3665, 3691, 3778, 4112, 4189; which is serviceable to the good of truth while man is becoming spiritual, as denoted by Jacob, 3974, 3982, 3986, 4063; and which resembles the provision in immature fruits for the introduction of the juice, 3982. See LABAN, GOOD (6).

5. *Rachel and Leah, the daughters of Laban*, denote affections which are the offspring of good in the natural man, *ill.* 3793. Rachel denotes the affection of internal truth; Leah, the affection of external truth; both as the means of conjoining good, 3758, 3782, 3793. Rachel is called the lesser (or younger) daughter, and Leah the greater, because man is affected with external truths before internal, 3819. Leah having weak eyes denotes the feebleness of the understanding with those who are in the affection of external truth; and Rachel, called beautiful, the spiritual quality of the affection of interior truth, 3820, 3821. In the supreme sense, Rachel denotes the hereditary (nature), or human affection of interior truth, which was expelled by the divine affection, signified by Benjamin, 4593. See RACHEL, LEAH.

6. *Jacob's sojourning with Laban*, and Rachel and Leah becoming his wives, denotes the manner in which the good of truth is conjoined with good not of truth, but of a divine origin; first, by the affection of external truth, which is Leah, and afterwards by the affection of internal truth, which is Rachel, 3758. Jacob's lifting up his feet (after the vision at Bethel), and going to the land of the sons of the East (Aram or Syria), denotes the elevation of the natural man to the truths of love, 3760—3762. His coming to Charan, and behold a well in the field, and three flocks of sheep lying by it, and the well closed, denotes the state while instruction is only external, and the Word not yet opened, 3763—3769. His inquiries of the men who kept the sheep, denotes inquisition into the real origin and quality of charity, 3776. Rachel with her father's sheep coming into the field, denotes the affection of interior truth manifested, 3793, 3794. Jacob's uncovering the well and watering the flock, and afterwards kissing Rachel, denotes the interiors of the Word discovered, and instruction and conjunction thereby with the doctrine and affection of interior

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truth, 3799, 3800. Jacob's informing Rachel of his relationship, and his introduction into the house of Laban, denotes the affinity of good acknowledged by interior truths, and hence initiation, etc., 3803—3810. Jacob's compact with Laban for the sake of Rachel, denotes the study of the mind and the holy state of life, in order that interior truth may be conjoined, 3822—3826, 3846, 3852. Seven years of service appearing to him as one day in his love for Rachel, denotes the state of heavenly love without tedium, 3827. Laban's giving Leah, instead of Rachel, to Jacob, denotes external truth received first, notwithstanding the desire for interior truths, 3834, *ill.* 3843; that the good and truth of the natural man, understood by the sun and moon in the dream of Joseph, are denoted by Jacob and Leah, 4696. Jacob's discovery of the fraud in the morning, denotes the state of illustration in which it is acknowledged that as yet only external truth is conjoined, 3837, 3838. Rachel given to him in consideration of another seven years' service, denotes the further study of the mind and holy state of life in order to acquire interior truth, 3845—3848, 3852. Jacob's superior love for Rachel, but Leah's conceiving first, denotes the affinity of good for interior truth, but the doctrines of external truth first produced, 3851, 3856, 3857. Four sons born to him of Leah, denotes the ascent from external truth to internal good, 3759, 3761, 3860, 3882, 3902; thus the good of faith, and the essentials of external goods and truths, 4605, 4606. The handmaids of Rachel and Leah given to him, denotes the natural and corporeal affections which serve to the conjunction of interior and external truth, 3835, 3849, 3913, 3917, 3919, 3925, 3931—3933, 3937. The sons born to Jacob of the handmaids, denote the common truths by which interior truths come to be acknowledged and received on the one hand, and exterior on the other, 3919, 3922, 3925, 3926, 3930—3933, 3937; in a summary, 4608, 4609. The two sons afterwards born of Leah, denote the reception and acknowledgment of mutual love and conjugial love, making perfect the conjunction of good with truth in the external man, 3956, 3957, 3960, 3969. The daughter born of Leah, denotes the affection of all the truths denoted by the ten sons previously born to Jacob, 3963, 4428. Rachel's subsequent fruitfulness, denotes the opening of interior truths to which the exterior were only introductory, or man become spiritual by the conjunction of the interior and exterior man, 3857, 3902, 3952, 3969, 3971, briefly 4607. Jacob's design to return to his own land after the birth of Joseph, denotes the desire of the natural man tending to conjunction with the divine rational signified by Isaac and Rebecca, 3973. The possessions of Laban hitherto blessed on account of Jacob, denotes the communication of divine good by conjunction with the good of natural truth, 3986. Jacob's willingness to stay with him to acquire a flock of his own, denotes the good of truth fructified when man is led by it, and common good put to use serving the good of truth, 3990, 3991. His removing all the speckled and spotted among the cattle, etc., and all the black among the lambs, denotes the separation of goods and the truths of good in which evils and falses are mixed, and also the proprium of innocence, 3991—4001, 4005—4010; compare 4026. The artifice of Jacob by which similar cattle were produced, which he separated from the flock of Laban, denotes the disposition of the mind when good can flow into the affec-

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tions, etc., and the increase of interior goods and truths elevated from exterior, 4013—4038, briefly 3903. Observe here that Jacob is not to be regarded as a purchased servant, but that he belonged to a more illustrious family than Laban, 3974, 4113.

7. *The separation of Jacob from Laban*, denotes the state of the natural man when he draws nearer to the Divine; or the separation of good with the natural man, the affections of truth adjoined thereto, and all the goods and truths acquired by their conjunction, from common good, 4061, 4069, 4073, 4103; thus from everything worldly, terrestrial, and corporeal as an end, 4063. Jacob's observing the faces of Laban changed towards him, denotes the change of the interiors when man is advancing to interior good, and that such changes are according to the separation of spirits and angels from him, 4066, 4067, 4073, 4074, 4129. Jacob's conversation with Rachel and Leah on the subject, denotes the adjunction of good to truths and the reciprocal application of truths to good, when separation is about to take place, 4073, 4096; how the states of separation also succeed each other, 4097, 4122. Jacob's arising, and setting his sons and his wives upon camels, and fleeing away with all his acquisitions towards Canaan, to his father Isaac, denotes the elevation of good and the elevation of truths and their affections in order to conjunction with the rational 4102—4108; and that the conjunction of the natural with the rational, forms the human, 4108. Laban's pursuit of Jacob, and the circumstances attending it, denotes the state of separation as viewed from the proprium, its unwillingness to relinquish divine good and the affections of truth, etc., as its own, 4122, 4132—4144, *ill.* 4145, 4151, 4162, 4166, 4184—4187. Jacob's covenant with Laban denotes the conjunction of the Lord by the good of the divine natural with those who are in good not yet qualified by truths, thus with the Gentiles, 4195.

8. *Jacob's arrival in Canaan.*—Jacob's going on his way after parting with Laban, denotes the state of natural truth proceeding to conjunction with celestial and spiritual good, 4234. The angels of God meeting him, denotes illustration by the influx of the divine into the natural, 4235. His sending messengers before him to his brother Esau, and their announcement that Esau was coming, denotes the first communication with celestial good, and that good is always flowing into truth, 4239—4241, *ill.* 4247. The fear of Jacob on hearing that Esau was approaching and four hundred men with him, denotes the temptations consequent on good assuming the first place, 4248, 4249, 4341. The arrangement of his flock and his servants before the coming of Esau, denotes the preparation and disposition of natural goods and truths to receive the influx of divine good, 4246, 4250. His crossing Jabbok, the river or ford at the boundary of Canaan, in this order, denotes the first insinuation of truth into good, 4270, 4271, 4301. A man wrestling with him till day-dawn, denotes temptation as to truth preceding conjunction, 4274. His being called Israel, denotes the conjunction of celestial spiritual good, 4277, 4282; or the celestial spiritual man in the natural, 4286; thus the internal natural, 4570. His meeting and reconciliation with Esau, denotes the conjunction of divine good flowing in by the internal man with the good of truth insinuated by the external, 4336, 4337; and the passages cited in continuation, ESAU (3). His coming to Shalem, the city of

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Shechem, in the land of Canaan, denotes the tranquillity of peace in interior truths when in the Lord's kingdom, 4393—4394. His encamping before the city and buying a portion of a field there, denotes application to the goods of interior truth, and the appropriation of good, 4396, 4397. His building an altar there, which he called El-Elohe-Israel, denotes interior worship, 4401, 4402. As to what followed between the sons of Jacob and the Shechemites, see below (11).

9. *Jacob's return to his father*, sojourning by the way at Bethel, denotes the further elevation or progress of the natural towards the divine, 4536, 4539. His removing the strange gods from his house, and burying them under an oak near Shechem, denotes the eternal rejection of falses, 4544, 4550, 4552. The terror of God upon the cities as they journeyed, denotes protection from falses and evils by the impossibility of their approaching goods and truths, 4555. The nurse of Rebecca dying and her burial under an oak, denotes the perpetual rejection of hereditary evil, 4563, 4564. The appearance of God to Jacob, and his speaking to him, denotes interior natural perception, and perception from the Divine, 4567—4571. The change of his name to Israel confirmed, denotes the state of the natural man no longer external but internal, 4570. The fruitfulness promised to Jacob, and kings to go out from his loins, denotes good formed by truths, and truth proceeding from the heavenly marriage, thus from the divine human, 4573—4575. The land that was given to Abraham and to Isaac to be his, denotes the appropriation of divine good from the divine itself, and the divine rational to the divine natural, 4576. The land to be for his seed after him, denotes the appropriation of divine truth, 4577. His setting up a pillar of stone in the place where God had spoken with him, denotes truth in ultimates received as holy in this state, 4579—4582. His journeying from Bethel towards Ephrath, (afterwards Bethlehem) denotes the procedure of the spiritual state when approaching the rational, 4585. The birth of Benjamin there and the death of Rachel, denotes spiritual truth now proceeding from celestial good, thus the affection of truth resuscitated in a new state, 4592—4594. Jacob (now called Israel) spreading his tent from beyond the tower of Eder, denotes progression more into interiors, 4599. His hearing of the outrage committed by Reuben here, denotes the abhorrence of faith separate from life, by which good is profaned, 4601. His sons named in this connection, denotes goods and truths in their order, 4601 end, 4603—4610. His coming to Isaac his father, denotes the divine natural now conjoined with the divine rational, 4610 end, 4612—4615. The death of Isaac and his being gathered to his people, denotes the life of the divine rational translated to the divine natural, 4618, 4619. His burial by Esau and Jacob, denotes its resuscitation in good and in the good of natural truth, 4621.

10. *In the internal historical sense*, the spiritual sense contained in the history of Jacob is determined and applied to his posterity, 1246, 4279, 4310, 4281; thus to the external perverse church of the Jews, 259, 422, 768. His name signifying the *heel*, by which is meant the lowest natural or corporeal part of man, denotes the state of the Jewish church destroyed by the loves of self and the world, 259. His taking the birthright and blessing from Esau, involves that his posterity suc-

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ceeded to the promise concerning the land of Canaan, and that they represented celestial and spiritual things, but fraudulently, 3659, 3660. His having Leah to wife before Rachel, denotes the Jewish church with his posterity only in externals; and his having Rachel afterwards, the internal church which was the new church with the Gentiles, succeeding to it, 422. The hurt done to his thigh, signifies that there was no conjunction of conjugial love with natural good in his posterity; thus, that celestial and spiritual love could not be conjoined with natural good in them, 4280, 4281. His name changed from Jacob to Israel, and the reason given by the angel with whom he had wrestled, denotes that they could not represent celestial and spiritual things without a new quality given them, because of their lusts and phantasies, 4282, 4291—4294. Jacob's refusing to let the angel go until he blessed him, denotes their urgency to be elected to the representation, 4290. His calling the name of the place Peniel, denotes the representation assumed by his posterity, and the Lord representatively present, not really, as with the regenerate, 4310—4312. His halting upon his thigh in consequence of the hurt done to it, as he entered Canaan, denotes that goods and truths utterly perished with them when they entered upon representatives, 4312—4314. The memorial preserved of it to this day, denotes that hereditary evil could not be eradicated by regeneration, 4317. Observe here, that instead of angels in this narrative, are to be understood the evil spirits to whom the posterity of Jacob succumbed, 4294, 4307, 4308; and that he with whom Jacob wrestled called himself a god, because Jacob believed him to be such, 4307. The posterity of Jacob also, were of such a quality, that they were surrounded with evil spirits, and were far from worshiping Jehovah in heart, 4311; their state represented by the deed of Onan, 4831, 4840; by Thamar treated as a harlot, 4864—4869, 4888—4893, 4899, 4903—4906; by the worship of the golden calf, 9380, 9391, 10,395—10,416; by Moses breaking the tables on which the commandments were written, 10,460, 10,461; by the representation of hell in their camp, 10,483, 10,489, 10,490, 10,492; and by a horse throwing his rider, and kicking, etc., 6212. See also what follows concerning the Shechemites.

11. *The sons of Jacob and the Shechemites.*—By the sons of Jacob is meant all their posterity, for his sons themselves were not a church, 4430. Jacob's arrival at Shechem, and what occurred there, shews how the first perception of light or interior truth was extinguished with his posterity, 4430, particularly 4433, 4500. Jacob himself in this case denotes the ancient external church, for he was in the worship instituted by Eber, 4433, 4439, 4514, 4520; see below (12). Hamor and Shechem together with the people of their city, represented the truth of the ancient church, 4425, 4431. The family of Shechem were a remnant of the most ancient church, 4447, 4454, 4493; hence Shechem denotes truth, and Hamor, his father, good, both derived from antiquity, 4431, 4447. The truth denoted by Shechem, was the internal truth of the statutes, judgments, and laws of the ancient church, and this truth was the doctrine of charity, 4433. The descendants of Jacob were incapable of receiving the internal goods and truths in which the ancient church was principled; hence nothing but the representative of a church could be instituted with them, 4433.

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Shechem's lying with Dinah without being espoused to her, denotes that there was no real conjunction between internals and externals with them, 4433. His desiring her to wife, denotes the tendency and desire of the internal to be conjoined with the new church of the Jews, which appeared externally like the ancient, 4433, 4434—4439. The sons of Jacob in the field at this time, and their wrath against Shechem, denotes his posterity in their religion, and their evil disposition towards the truth of the ancient church, 4440, 4444, 4459. The conditions made by them and their evil intention towards the Shechemites, denotes the opposition of those who are in externals only to internals, and the truth and good of the church put in representatives, 4459, 4462. The prince of Shechem consenting to be circumcised, together with all the men of the city, denotes initiation into representatives and significatives, thus a departure from the truth and accession to external things, 4465, 4469, 4486. Simeon and Levi's putting them to the sword, denotes the extinction of all faith and charity with the posterity of Jacob by what was evil and false, 4497—4501. The sons of Jacob then spoiling the city, and taking their flocks and herds, and their asses, and whatever was in the city, and all their wealth, and all their infants, and their women, as a prey, denotes the total destruction of doctrine, the perversion of all good and truth, and of all innocence, and of every good affection, 4503—4512. Jacob's complaint to Simeon and Levi, and his fear that he and his house would be destroyed, denotes the end of the ancient church hereby, 4513—4522. See SHECHEM.

12. *Jacob in his old age*, when the representation of divine truth by Joseph commences, denotes the good of the ancient church, 4674, 4670, 4680, compared. The brethren of Joseph in this representation denote the church which declines from charity to faith, afterwards to faith alone, and at length to falses; consequently the posterity of Jacob, with whom such was the case, 4666, 4671, 4679, 4680, 4690. The love of Jacob for Joseph because he was the son of his old age, denotes the life of the one in the other, because of the commencement of a new state, 4676; also that there was conjunction in the ancient church with divine truth, 4680. The brethren of Joseph hating him, denotes the posterity of Jacob, their contempt and aversion for divine truth, 4681; which they desired to extinguish, 4727. The sons and daughters of Jacob endeavoring to console him for the loss of Joseph, denotes the false interpretations which are applied as sedatives by those who are in falses and evils, 4781—4783. Joseph carried into Egypt meanwhile, denotes the alienation of divine truth and its reception among scientifics, 4788—4790, 4962, 4965—4967. Jacob's sending his sons to buy corn there, denotes the external church seeking the good of truth in scientifics, in order to its being sustained, 5401—5415. Jacob himself to go there, and the promise that Joseph should put his hand upon his eyes, denotes the initiation of natural truth into the scientifics of the church, and its being vivified by the celestial internal, 6004, 6008, 6638 and citations. Jacob called Israel in this narrative, denotes spiritual good formed in and elevated out of natural truth, conjoined thereto, 5867, 5994, 6030, 6035, 6059, 6082, 6102, 6106, 6169, 6170, 6176, 6225; and that he is natural truth as Jacob, 6001, 6010, 6012, 6019, 6059, 6089, 6173—6175, 6223, 6225, 6236. He

and all his family dwelling in Egypt, in the best of the land, and sustained by Joseph, denotes the life of spiritual good conjoined with the truths of the church in the midst of the natural mind, and the continual influx of internal good, 6101—6106, 6169—6175. The time approaching when he must die, and his calling his son Joseph to him, denotes the state immediately before regeneration, and the presence of the internal man, 6176, 6177. His requiring an oath from him that he would bury him with his fathers in Canaan, denotes elevation from scientifics by regeneration and the life as in ancient times, 6181—6187. His blessing Manasseh and Ephraim, the sons of Joseph, denotes the state of the new will and new understanding from the internal man, 6216, 6222, 6234, 6238, 6256—6099; and as to Joseph himself in this blessing, 6275. His calling his sons together, and blessing them, denotes the arrangement of the truths of faith and the goods of love, and their state from spiritual good flowing in, 6328, 6335—6340, 6445—6448. His gathering up his feet into the bed, and expiring, and being gathered to his people, denotes the new life from interiors collated in inferiors, thus the existence and life of spiritual good, which is Israel, in the goods and truths of the inferior natural, which are his sons and the twelve tribes, 6463—6465; that a bed and a man in it appears in the other life when Jacob is thought of, 6463. His burial in the field of Machpelah, the burial-place of Abraham in Canaan, denotes the translation and resuscitation of the church with those who are receptive of the truth and good of faith, 6521—6551. See Tribes *(Joseph)*.

JAH. See Name *(Jehovah, Jah)*.

JAMES [*Jacobus*]. Peter, James, and John, denote faith, charity, and the goods of charity; preface before 2135. What fallacious ideas they entertained of the Lord's kingdom, 10,582. See Apostles.

JAPHET. The spiritual or Noatic Church consists of three kinds of men, which are signified by the three sons of Noah, 1062. Those who regarded the external rites of the church as holy, and thought little of the internal man, but highly esteemed works of charity, are signified by Japhet, 1062. Those who are signified by Jacob constitute the external church corresponding to the internal, 1083, 1099, 1100, 1140; their quality described, and how the Lord is present with them, 1100, 1101, 1150. Japhet's dwelling in the tents of Shem, signifies the presence of internal worship in external, 1102. Japhet called the brother of Shem, denotes the consanguinity between the internal and external, 1222. Shem and Japhet's taking a garment and covering the nakedness of their father, denotes the excuse of errors and perversities by those who are in charity, and the emendation of evils by the application of truth, 1082—1088, 9960 and citations. The sons of Japhet, or the nations and peoples so called, lived in mutual charity and friendship, and were only acquainted with external rituals, 1149, 1150. Their names, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, signify so many distinct rituals or doctrinals, in both senses, 1151. Those who are comparatively more remote from internal worship, are signified by Gomer and Javan, and those still more so by the isles of the Gentiles, 1131. See Gomer, Javan, Magog, Madai, Tubal, Islands.

JARED. See Seth.

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JASPER [*jaspis*]. See PRECIOUS STONES.

JAVAN, the son of Japhet, signifies external worship remote from internal, 1131, 1152; sometimes, in a good sense, corresponding to internal worship, sometimes the opposite, in common with other Gentiles when named in the Word, 1151, 1152. The sons of Javan signify such as are still more sensual, who make worship consist still more in externals, 1153. The sons of Javan belong to the celestial class, the sons of Gomer to the spiritual, 1155; what is said of them as merchants, *ex.* 2967; compare 10,258. See ELISHAH, TARSHISH.

JAZER [*Jaeser*]. See MOAB.

JEBUSITES, THE, and other nations mentioned (Gen. x. 16—18), denote so many varieties of idolatry; and these idolatries, considered interiorly, are certain falses and lusts in whatever nation they are loved and worshiped, but more particularly with the Jews, 1204, 1205. Specifically, the Girgashites and Jebusites denote falses derived from evil, 1867. The Jebusites signify what is idolatrous, but in which there is something of truth, hence they were so long time tolerated in Jerusalem, 6860. See the passages cited concerning the Canaanites, Hittites, Perizzites, Hivites, and Jebusites, 10,638.

JEGAR-SAHADUTHA, the heap set up by Jacob and Laban denotes the quality of the conjunction between the good of works and the good of the Lord's divine natural; called *Jegar-Sahadutha* by Laban in the idiom of Syria, and *Galeed* by Jacob, in the idiom of Canaan, 4195, 4196, *ill.* 4197. See JACOB.

JEHOVAH, JEHOVAH-GOD, JEHOVIH, etc. See NAME.

JERAH [*Jerach*], one of the sons of Joktan, signifies a ritual of the Hebrew Church, 1245—1247. See EBER, HEBREWS.

JERICHO, was a city situated near the Jordan, and by the Jordan is signified that in man which first receives truths; the healing of the waters of Jericho explained, 9325, and briefly 10,300 end. The walls of Jericho, which fell down when the trumpets were sounded, denote falses which defend evils; and the sound of the trumpets, the procedure of divine truth, 8815. See MUSIC.

JERUSALEM [*Hierosolyma*]. The holy city or holy Jerusalem, denotes the universal kingdom of the Lord in heaven and earth, or the Lord's church both in common and particular; 402, 940, 3652, 3654: the new Jerusalem, the same, 2117; see below, 8988. Samaria denotes the church which is in the affection of truth, Jerusalem, which is in the affection of good; in the opposite sense, the adulteration of good and the perversion of truth, *ill.* and *sh.* 2466; compare 3654, 7456. Those who think wisely do not understand the city of Jerusalem when it is mentioned in the Word, but the holy and heavenly Jerusalem, 2534 end. The spiritual church was first represented by Kiriath-Arba, which is Hebron, until David went from there to Jerusalem and occupied Zion; when this took place the spiritual church began to be represented by Jerusalem, and the celestial by Zion, 2909. See HEBRON. Zion denotes the church with those who are in the good of love; Jerusalem, the church with those who are in truths from that good, 10,037. The places round about Jerusalem, denote the exteriors of the church, Jerusalem the interiors, and Zion the inmost; hence *ascent* is predicated of going to Jerusalem, and *descent* of going from Jerusalem, and the same of going between Jerusalem and Zion, 3084,

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particularly 4539. Before the building of Zion, Jerusalem signified the church in general, and was made the inheritance of Benjamin, *ill.* 4592. The prince of the new Jerusalem treated of in Ezekiel, denotes truth from the divine proceeding of the Lord; and the new Jerusalem, the new temple and the new earth, the Lord's kingdom, 5044 end. The Lord's spiritual kingdom is denoted by the new Jerusalem in Ezekiel, and by the holy Jerusalem descending from heaven in the Apocalypse, and because divine truth is principled therein, Jerusalem is called the throne of Jehovah, 5313. Jerusalem called the holy city, when it is said the dead appeared alive in it, denotes heaven, into which those who belonged to the spiritual church were introduced when they were liberated from damnation, 8018. Jerusalem and the new Jerusalem denote the Lord's church, which is with every one who is receptive of charity and faith from the Lord, 8938. The new and holy Jerusalem denotes the Lord's new church, which is to succeed to the Christian church at this day; the signification of its walls, gates, measures, etc., *ex.* 8988 and citations, 9603, 9643; see below, 9407. In the widest sense, Jerusalem denotes the church, but when the church is signified by earth and the mention of Jerusalem follows, Jerusalem denotes the doctrine of the church, which is the doctrine of divine truth from the Word, on this account it is called the city of the Great God, 9166. By the new or holy Jerusalem is meant the new church with the Gentiles, to be raised up after the church in Europe is vastated, 9407; compare 9256. See NATIONS. Divine worship was instituted solely in Jerusalem, and that city called holy to prevent the Jews worshiping molten and graven images, which every one would have done in his own place, etc., 10,603.

JESREEL, or JEZREEL [*Jisreel*], which occurs Hosea ii. 22, denotes the new church, 3580.

JESSE [*Jischai*], the father of David, was a Bethlehemite, and the Lord was born in Bethlehem, because it denotes the intermediate between the natural and the rational, 4594. The root of Jesse denotes the Lord, 2468.

JESUITS, THE, or spirits like them observed by the author in the other life; the scandals they infuse against the Lord, etc., 8383. See PAPACY.

JESUS, in the internal sense, signifies divine good; Christ, divine truth; and Jesus Christ, the divine marriage of good and truth, 3004; hence the name of the Lord signifies the complex of all doctrine and worship, and is everywhere involved in every particular of the Word, 5502. See NAME.

JETHRO, the priest of Midian, denotes the good of the church with those who are in the truth of simple good, 6827, 7015. His flock kept by Moses, denotes their instruction by the divine law, 6826, 6827. His being the father-in-law of Moses, denotes the origin of that good which is conjoined to the truth of the divine law, signified by the latter, 6827, or that from which the conjunction of good and truth exists, 7015. In a superior degree Jethro signifies the divine good by virtue of which good is conjoined to divine truth, 8642—8644, 8647, 8672, 8674. [In Exodus ii. 18, the father-in-law of Moses is called Reuel, where the author assigns to him the same signification as Jethro, see 6778, 6782. In Numbers x. 29, he is called Raguel, but the word

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in the original Hebrew is the same as Reuel. In Judges iv. 11, he is called Hobab. And in Judges i. 16, Keyni, translated Kenite both there and in chapter iv. It has been suggested that the word translated father-in-law is a general term for a relative by marriage, and may be read brother-in-law.] See MOSES.

JETUR. See ISHMAEL.

JEW [*Judæas*].—1. *Signification.* By the seed of Abraham, Isaac, and Jacob, is not meant the posterity of these patriarchs, for the Jews were the worst of all nations, but those who are principled in goods and truths from the Lord, 3373; see below (6). By the holy seed is meant those who are holy in internals; by the Holy One of Israel and the God of Jacob is meant the Lord; and by the land of Canaan, the new Jerusalem, the new temple, etc., his kingdom in heaven, 3481. By Judah and the Jewish nation, the Lord's celestial kingdom was represented; by Israel and the Israelitish people, his spiritual kingdom, 3654; see below, 8770, 10,396. Judæa and the land of Judæa, generally, denotes the Lord's church, 3654. The return of the Jews from captivity denotes a new church both in common and in particular with every one who is regenerated, 3654. The Jews had their name from Judah, which name, in the supreme sense, denotes the Lord and his divine love; in the internal sense, the Word, also the Lord's celestial kingdom; and in the external sense, doctrine from the Word, which is that of the celestial church; how all this is involved in the name of Judah, which signifies in the Hebrew tongue *to confess*, 3880, 3881, 6363; compare 4208 end. By the four sons of Jacob in order, Reuben, Simeon, Levi, and Judah, is represented the progress of the regeneration of the celestial man; and by the rest, when the order is continued to Joseph, the progress of the regeneration of the spiritual man, 3921 end. By the sons of Jacob is meant his posterity with whom the ancient church, signified by Jacob himself, became merely external, 4470, 4475: see JACOB (1), 4439, 4700, 4772; thus the church which declines from charity to faith, then to faith separate from charity, and at last to falses, 4679, 4690; see below (4), 4502, 4503. By Judah is denoted those who are opposed to every kind of good, because the contrary of the good of love, 4750; the tribe of Judah also went more astray from good than the rest of the tribes, *sh.* 4815. Judah denotes in general the nation descended from Jacob, and in particular his own descendants, the Jews; in the former case he denotes either the good or the evil of the church among all the tribes; Israel, either the true or the false, 4815, 4842; that he denotes the good of the external church, 5583, 5603, *ill.* 5782, 5794, 5833; see below, 10,335. Judah denotes the Jewish nation, consequently, the religious principle of the Jews, 4864. Judah denotes the good of the external church; Israel, the good of the internal church, 5833. Judah denotes the celestial church; his brethren, the truths of the celestial church, but when called sons of Israel, the truths of the spiritual church, 6363, 6364, 6366. The house of Jacob and the sons of Israel represented the spiritual church, external and internal, 8770 and citations. The kingdom of judges, first established with the posterity of Jacob, represented divine truth from divine good; the kingdom of priests, who were also judges, established afterwards, represented divine good from which proceeds divine truth; but the kingdom of kings represented

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divine truth without divine good; why these changes of the government succeeded each other, and the nation was divided, etc., 8770. The tribe of Judah was the first of the tribes, because Reuben, Simeon, and Levi were cursed; the last of the tribes was Dan, 10,335. Judah denotes the celestial church; Israel, the spiritual church; and all the sons of Jacob, somewhat of the church; a seriatim collection of passages concerning the Jews and the representation of the church by them, 10,396; see below (4), 9320, 10,396, 10,692; and see TRIBES, especially *Judah*.

2. *The Jews and the land of Canaan.*—The land of Canaan denotes the Lord's kingdom in heaven and in earth, consequently, the church, 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447. The most ancient church, and therefore the garden of Eden, which denotes the intelligence and wisdom of the man of that church, was in Canaan; hence came the representative signification of places, 4447. The ancient church and also the Hebrew church were in the land of Canaan, 3686, 4447, 4454, 4516, 4517. The church was preserved in the land of Canaan so long time, and resuscitated there, on account of the signification of places; the original names of which were given by those who had communication with heaven, thus that the Word might be written by representatives and significatives, 5136, 6516, 7439, 10,559. The actual representation of the church by the posterity of Jacob did not begin until they had come into Canaan, 4430; and this, because all the places there were representative, 7439; and that they were permitted to enter into the representation because they were obstinately bent upon it, and upon the occupation of that country, 10,396, 10,432, 10,612. The sons of Israel in the land of Canaan represented the church or things celestial; the nations there, things infernal; on this account the Canaanites were given to devastation, and it was forbidden to enter into any covenant with them, 6306; compare 1868. The sons of Israel entering into the possession of Canaan, represented the spiritual occupying the heaven which was liberated from infernal spirits by the Lord's advent, 6306; how erroneously those think who imagine that the Jews, at the end of the church, will be converted and brought back to Canaan, 3481, 4847 end. Not only the Jewish nation itself, but Christians also, believe that the Jews are the Lord's chosen people, and are to be introduced into Canaan again; passages cited in which this appears according to the sense of the letter, and the evil quality of the Jews and the universality of the Lord's mercy argued in opposition to it, 7051, 8301 end. The Jews see nothing in their prophecies concerning the Lord but confirmation of their doctrinals concerning the Messiah, and his coming as a great hero to introduce them into Canaan, etc., and this, from their preference of themselves over all other nations, 8780. The Jews were expelled from Canaan when the internals of the church were discovered by the Lord, to prevent the profanation of holy things in that land, where every place had been representative of heavenly things from the most ancient times, 10,500. See REPRESENTATION.

3. *Their knowledge and worship of Jehovah.*—The worship of Jehovah by the Jews was idolatrous, and only distinguished in name from the worship of other gods by the Gentiles, 3732. It was peculiar to the house of Terah that every family worshiped their own god, and

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though the family of Abraham acknowledged Jehovah, it was only a difference of name, 4208; and because they believed him to be more powerful, 4692. The Jews had an idea of Jehovah as of a very old man with a long and snowy beard, who could perform miracles beyond other gods; his appearance to Moses also was like a bearded old man sitting with him, thus adequate to his reception, which was only external, 4299. The Lord appears to every one according to their own quality, and as the Israelitish people were in the love of self and the world when they received the law at Mount Sinai, he appeared to them in smoke and fire, and thick darkness, 1861, 6832, 8814, 8819; that he appears as a creating and renovating fire to the good, but as a consuming fire to the evil, thus to the Jews, 9434. The Jews were induced to acknowledge Jehovah from a blind veneration for their fathers, hence he is called the God of Abraham, the God of Isaac, and the God of Jacob; but they only worshiped his name, and acknowledged in heart many other gods; when miracles ceased they also began to worship other gods, 6877, 7401; that they worshiped Jehovah in name only, 10,566 and citations. The sons of Israel are called the people of Jehovah, not because they were better than other nations, but because they represented the people of Jehovah, for in heart they did not believe in him, but in the gods of Egypt, 7439. The worship of several gods was implanted in the heart of the Jews more than all other nations; and they exalted Jehovah because they desired their peculiar god to be greater than the gods of others, 8301. They were not willing to supplicate Jehovah in their need, but only to expostulate with him, *ill.* 8588. They were urgent that Jehovah should be with them, and thereby the church, for the sake of eminence above all other nations in the world, 10,535, 10,559, 10,566 and citations, 10,570.

4. *The Church and the Word with the Jews.*—The interior truths of faith, the doctrine of the life after death, etc., were not openly revealed to the Jews, because they would only have profaned them, 301—303, 308, 3398, 4289. All the mysteries of faith were concealed from the Jews, and clothed over by the representatives of their church, 302. From the time of the Lord's advent, the Jews have been held in such vastation by their cupidities, especially by avarice, that they hear interior truths without receiving them, and hence cannot profane them, 303, *ill.* 3398. The Jews were altogether in external worship both before and after the advent of the Lord, insomuch as to have no knowledge of the soul, or of spiritual life, etc., 1200, 3479. The Jews would not only have failed to understand, but they would have derided the interior doctrines of the Word, had they been revealed; hence the Lord also spake in parables, and when he discovered the interiors of the Word, it was for the wise only, 2520; that they understood everything according to the sense of the letter, and the Word was utterly closed with them, *ill.* 3769; see below, 9373. In the Jewish church there was no acknowledgment of the signification of external rites as in the ancient; but by representatives the church was in some measure exhibited among the Jews and Israelites, and they were strictly bound to exhibit such representations correctly, *ill.* and *sh.* 3147; see below, 4288. Internal truths were not discovered to the Jews because they had no will for anything but of a terrestrial

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nature, and lest they should profane them; on this account also they are kept in unbelief at the present day, 3398, 3479, 4289 and citations. The rituals or representatives of the Jewish church contained in themselves all the arcana of the Christian church, 3478, particularly 4772; see below, 4690. The worship of the Jews, considered with respect to themselves, was only idolatrous, because they were merely in externals, and were not willing to know the internal things of worship and the Word, 3479, 4208, 4281, 4847; see below, 4444. The Jews in this state could represent the celestial things of the Lord's kingdom, because they could be kept in a holy external and have a holy veneration for their patriarchs and for Moses and Aaron, and afterwards for David, by whom the Lord was represented, and especially because they held the Word to be holy, 3479. The Jews have been preserved to this day on account of the sanctity in which they held the Word of the Old Testament, and because it was foreseen that Christians would reject it; but it would have been otherwise if Christians had lived the life of internal men, 3479, 4231, 7051 end. The holy external or holy worship of the Jews is without effect upon their internals on account of their uncleanness, from the sordid love of self and the world, 3479; see below, 4208; and passages cited, 4311 end. The holy external of the Jews could serve as a plane in which the things of heaven and the Lord himself could be represented, by the removal of all uncleanness, etc., from perception for the time being, 3480. The Jews could represent the celestial church, because in representations nothing is reflected upon the person, but upon the thing represented; as to themselves, they were nothing less than a celestial church, for in respect to love to the Lord and charity to the neighbor they were the worst of all nations, 3881, 10,401 and citations. The Lord's celestial kingdom was represented by Judah, and also by the Jewish nation when they strictly observed their rituals; but when they turned aside from those rituals to idolatries, they represented the kingdom of the devil, *sh.* 3881, 9284; in this case they also worshiped a devil whom they raised from hell; and to whom they applied their divine representatives, 4444, 4449, 9284. The representatives of worship with the Jews proceeded from externals, not from internals; with the genuine church, on the contrary, communication is by internals, 4208. The principal thing of their external worship was the confession of Jehovah, for Jehovah was the Lord, 4208; see the explanation of the name of Judah, which signifies in the Hebrew tongue *to confess*, 3880, 3881. It was not a church which existed with them, but the representative of a church in which divine and heavenly things could be represented by inanimate objects as well as persons, 4281; hence, likewise, the kings and priests of the Jewish nation represented the Lord's kingdom and priesthood, whether they were evil or good, provided they performed all things in their office according to the statutes and precepts given by revelation, 4281. Divine worship with the posterity of Jacob being of this character, was merely external separated from internal, thus it was idolatrous, still they could represent the internal, and they were compelled to do so by external means, 4281. The Jewish church was not a representative church, for in that case the internal and external make one, but it was the representative or likeness of a church, *ill.* 4288, 4425, 4500, 4844, 4847, 7048;

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see below, 10,526. The representation of the church was not instituted amongst the posterity of Jacob until they were altogether vastated as to interiors, thus not until they came into Canaan, when they no longer knew anything of the Lord except as a temporal Messiah; otherwise they would have profaned holy things, *ill.* and passages cited, 4289; see below, 4429, 4516. The Jews were reduced to a state of ignorance concerning the life after death, insomuch that the very name of Jehovah was unknown to them, by their detention in Egypt, 4289; see below, 4430. Those who came from Egypt perished in the desert because they could not be reduced to a merely external and strict observance of the statutes and precepts commanded them, but their children could be kept in these representatives by miracles and punishments, 4289. The Jews were not elected, but they themselves insisted that the church should be with them; in the internal historical sense, it is represented that Jehovah had rather desired to extinguish them than that they should be a church, *sh.* 4290, 7048, 10,430—10,432; see below, 4293. It was not the posterity of Isaac in particular, and still less of Abraham, who represented the church, for the former would have included Esau, and the latter not only the descendants of Esau, but his offspring by Keturah, thus, it was the descendants of Jacob in particular who represented the church, and that in virtue of a new quality signified by the change of his name to Israel, *ill.* 4292. The internal of the spiritual church was represented by Israel, and the internal celestial by Judah; on account of this distinction they were divided and formed into separate kingdoms, 4292; see above (1), 8770, 10,335. They were permitted to represent the church because of the stubbornness arising from their phantasies and cupidities; the nature of such phantasies and cupidities described from the author's knowledge of them in the other life, 4293. They represented the church because they could be kept in a holy external without an internal; for no other nation could be brought into such external humiliation as the Jews, and this by the loss of wealth, of fame, etc., *ill.* 4293, *ill.* 9377. The holy external in which they were kept, while performing their representatives, was miraculously elevated into heaven by good spirits and angels, not within them, but external to them; the Lord also was representatively and not really present with them as with the regenerate, *ill.* and passages cited, 4311; see also 4307; and see below, 8588, 8788. All the truth of doctrine derived from the ancient church was utterly distinguished with them, so that they had no knowledge of the interior truths signified by their representatives; yet such representatives were not new, but for the most part known to the ancients, 4429, *ill.* 4433, 4439, 4835; see below, 4449. It was not the immediate sons of Jacob that constituted a church, but their posterity, and this not until they had departed out of Egypt; as to the actuality, not before they had come into Canaan, 4430; see below, 4516. A real church could not be instituted with them, because the quality of their external worship derived from Eber was such that they could not receive interior truths, *ill.* 4433; see below, 4449, and compare 4489. They were evilly disposed against the truth of the ancient church, 4444; and this both in opinion and intention, 4459. Their religion in itself had good in it, but in respect to the posterity of Jacob it was not good, because they had regard to themselves and their worldly

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affections in all things, 4444, 4847. The statutes, judgments, and laws commanded to the Jews and Israelites were known in the ancient churches; those concerning espousals and marriages, concerning servants, concerning the animals to be eaten, concerning feasts, tabernacles, the perpetual fire, etc., were from the first ancient church; those concerning altars, burnt-offerings, sacrifices and drink-offerings, from the Hebrew church, 4449, 4489, 4874; as to the rite of circumcision which was also not new, 4462; as to the office of a brother-in-law, 4835; and as to the laws of charity, 4844; compare, generally, 10,603 cited below. They derived their religion from the second ancient church, founded by Eber, but they were only in its externals; the difference between the most ancient church, the ancient church, and the Christian church, *ill.* 4489, 4493; see also 4700. It was the church with the ancients derived from the most ancient church that was to have been established anew with them, and this because the ancient church began to perish; but they extinguished amongst themselves all the truth of faith, and good of charity, and as they still obstinately insisted on being a church, its representative was instituted with them, 4500, 4831, 4847; the difference between the church with the ancients and the ancient church, *ex.* 4447. The good of truth, such as it was with the men of the most ancient church, became extinct in the nation descended from Jacob, and in place of good and truth, falses and evils, succeeded, 4502; as to the latter in particular, and how all manner of falses and evils, both generally and specifically, were then signified by the sons of Jacob, 4503. The representative of the church was not instituted with the people descended from Jacob before the ancient church utterly perished; and generally, that a new church is never instituted before the former church is vastated, 4516. The ancient church was in representative rituals, but it made charity the essential; the Hebrew church which succeeded it acknowledged charity, but made sacrificial worship essential; the Jewish church was merely representative, because that nation was in heart opposed to charity, and could not receive anything internal, 4680, 4700; see below, 10,355. When the Jewish church is treated of in the internal historical sense, the Christian church is also to be understood in the universal sense; for what was esteemed truth in the one, is relatively the same as faith in the other, 4690, 4706, 4769, 4772. In the Jewish church, as in the ancient, Jehovah was believed to be man and God because he appeared to Moses and the prophets as a man; still, they had no other idea of him than the Gentiles had of their gods, except as more powerful, 4692; as to the acknowledgment of the divine human in the ancient church and the primitive Christian church, and its subsequent rejection by the Jews and Christians, 4738, 4747, 4751. The internal truths of the church, as taught by the Lord, were known to the ancients, but they utterly perished with the Jews, insomuch that they were only regarded as falses, 4904 end; see below, 4859. The Jews as opposed to every kind of good, and the church of the Jews in which divine truth was extinguished, was represented by Judah and his selling of Joseph, and by Judas Iscariot, 4751. The Jewish church was false in faith and false in act, and this from the evil of the love of self, and from the love of the world thence derived, 4821, 4822. The Jewish church was also in the ulterior

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evil proceeding from the false of evil, and in perpetual idolatry, or the worship of externals, 4823; the latter *ill.* 4825, 4847. The idolatry of the Jewish church was derived from the internal idolatrous state of the Jewish people, which consisted in the worship of themselves and the world, 4825. The internal of the church could not be given with the Jewish nation because they were immersed in the cupidities of the loves of self and the world; had the internal become manifest to them, the external would also have perished by the profanation of its holy representatives, 4847. The internal truth of the representative church was treated by the Jews as a harlot, because it was regarded as false, and still they were conjoined with it in externals, 4859, *ill.* 4865, 4867, 4903; as to its conjunction, 4868. The conjunction of the external of the Jewish church with internal truth is represented like conjunction with a strumpet; the conjunction of the internal with the external, like that of a daughter-in-law with a father-in-law, under pretence of fulfilling the duty enjoined upon a brother-in-law by the Jewish customs, 4874, 4888, 4899, 4911 end, 4913. The conjunction of the external with the internal is represented as whoredom in that nation, because they were willing to accept and affirm internal truths if they could view them as their own, but otherwise rejected them as false, *ill.* by examples, 4911. There was nothing of the church in the Jewish nation, because the Jews were not in charity, but the church was with them; how the church may be *with* a nation and not *in* it, *ill.* 4899, 4912. The religious principle or doctrinals of the Jews which allowed them to hate their enemies and treat them barbarously, and the fact that they did so treat them, are a proof that they were in externals without internals, 4903. They were not willing to see and acknowledge anything but externals in their representatives, still there was communication with heaven by such representatives, at that time, 6304. It is one thing to represent a church, and another to be a church; for the church may be represented by the evil, because it is only external, but none but the good can be a church, 7048, 10,560. The Jews and Israelites above every other people could represent holy things, because they worshiped external things, even stone and wood, as divine, when once they were inaugurated, without acknowledging the internal, and by such representatives there was communication with heaven at that time, *ill.* 8588; that communication by representatives began when their internals were closed, 10,493; that it is common with those who are in externals to regard representatives as essentially holy, 10,149; and that with the Israelitish and Jewish nation all things were representative of the interior things of the church and of heaven, 10,149. The communication with heaven by means of the representatives of the Jewish church was effected by simple angelic spirits who thought holily of what they perceived to be holy in externals, and in whose interiors the angels themselves could dwell; such spirits correspond to the skin, and do not reflect on internals, 8588; see below, 10,602. In order to the preservation of this means of communication, the evil interiors of the Jewish and Israelitish nation were vailed over or closed; had the loves of self and the world with which they were occupied appeared to the spirits associated with them, the representation would have perished; hence the vailing of their interiors was their sanctification, 8788, 8806, 9962, 10,396,

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and citations; see below, 10,575. The Jews were forbidden to make images and likenesses of things, because they were most prone to worship externals, and were unwilling to acknowledge the internals of the church, 8871; hence they understood all the divine precepts and statutes as referring to the external worship of idols, and not to the good and truth of faith, 8882. The sons of Jacob separated the Word from its internal sense, because they were wholly in externals, *ill.* 9373, *ill.* and passages cited, 9380; see below, 10,432; and that they acknowledged a secret meaning in every syllable of the Word, but were not willing to know its quality, 10,705. In the most ancient times men were informed concerning the things of heaven and eternal life by immediate commerce with the angels; afterwards the connection was preserved by influx and illustration with those who had received the knowledge of such things by tradition, and were in charity; and next by influx with those of the Jewish and Israelitish nation who were in natural good, and could be kept in a holy external by their representatives; when this failed, the written Word became the medium of conjunction between angels and men, *ill.* 10,355, *ill.* 10,632. The Jews were altogether unwilling to know anything concerning the internals of the Word, of the church, and of worship, and hence they could not be a church; but the representative of a church was instituted with them because they insisted upon it, and to the end that the Word might be written which could be expressed in such figures; passages cited seriatim, 10,396, 10,401, 10,559; that their obstinate persistence in the representation of self-abasement was from the love of self, 10,430, see below, 10,570. The Israelites were received though they were not chosen, because the Word could be written by the externals to which they were given up; had they perished, the Word would have been written elsewhere, 10,432; compare 10,559. The external sense of the Word was changed, and made different on account of the Israelitish nation, which was then to be treated of; had it been written with another people, or had this people been of a different genius, the sense of the letter would have been different, *ill.* and *sh.* 10,453, 10,461; see below, 10,603. Miraculous communication with heaven was effected by the externals of their worship, and for this purpose two things were requisite, viz., that the internal could be altogether closed, and that they could be kept in a holy external; because this could no longer be the case after the Lord's coming, they were expelled from Canaan, *ill.* 10,500. There was no church with the Israelitish nation, but only the representative of a church, because there was no reception of influx from the divine with them, 10,526—10,531, 10,560; their non-reception of influx from heaven *further ill.* 10,429, 10,490; and that they would perish if the internal were opened to influx, 10,533, 10,539. They were not in the external of the Word of the church and of worship, but without; and though they saw the external it was only as it vanished from their understanding, *ill.* 10,549—10,551; see also, 10,584, 10,609; and compare 10,602, below. Their being in the holy externals of worship was from the fire of self-love, for the sake of eminence above others, 10,570. There could have been no communication with heaven by means of their holy external when they were in worship, or when reading the Word, if their filthy interiors had not been closed, 10,575, 10,629. Their holy external put on for the

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sake of self was miraculously converted into a holy external for the sake of God by the spirits associated with them, and from these spirits it was received by the angels and converted into a holy internal; on this account the Jews were accepted, 10,602. Although the external of the Word was changed on their account, the internal remains the same; the nature of the changes made in the letter exemplified, 10,603; the internal sense which remained the same, *ill.* 10,604; and that the Word was changed because they were obstinately bent on occupying Canaan and being a Church, 10,612. Moses was urgent for the people that they might be accepted, and it was so done in consequence of his urgency, 10,632; compare 10,563, 10,571. *Generally*, that the Jews and Israelites were the worst of all nations, that they were in externals only, and not in internals when in worship, and that they represented the internals of the church, yet no real church existed amongst them, passages cited, 9320, 10,698. That they were not chosen, but that they were received, because they obstinately insisted that their interiors were defiled, that they were idolatrous in heart, etc., passages cited, 10,396, 10,400. That inasmuch as they were in externals without the internal, they could not endure internal things, because such things relate to the Lord and to love and faith in him, and that those who are in the externals of the Word, of the church, and of worship, without the internal, are denoted by them, 10,692, 10,694, 10,701, 10,704, 10,707. That their worship is to come to its full end at the end of the Christian church in Europe, 10,497; compare 4231.

5. *Character of the Jews.*—The Jews cannot be regenerated like the Gentiles, for they differ interiorly by reason of their perverse hereditary nature, *ill.* 788; see below, 4294, 4317. Being converted, the Jews fluctuate more than others between the true and the false, in this respect resembling the posterity of the most ancient church, 788; compare 10,456. The Jews had no disposition to know, much less to acknowledge and be instructed in the interior truths of the Word; they were also of such a cruel disposition as to delight in exposing their enemies to be devoured by birds of prey rather than bury them, 908, 5057. The Jewish and Israelitish people believed it to be lawful for them to treat their enemies so, and even their own people when any enmity arose amongst them, 3605. The Jews were permitted to extirpate the inhabitants of Canaan, because the Canaanites were separated from internals; but the Jews themselves are also called Canaanites, 1167, 1200; see below, 4818. The Canaanites represented all that was infernal and diabolical when the sons of Israel destroyed them, and the Jews and Israelites what was celestial and spiritual, yet the Jews were not in good and truth, for they were themselves the worst nation, 6306, 9320. The Jews were at first a nation, and the priesthood is predicated of a nation, because nations denote those who are in charity; after the setting up of their kings they became a people, and a people denotes those who are in faith, 1259 end, 1260; see above (1), 8770. The Jews were less in the good of love and charity than other nations, and if they had been made acquainted with interior truths they would have profaned them, as they profaned exteriors by open idolatry, 3373. When the Lord came into the world there was not even any natural good remaining with the Jews, 3398, *ill.* 4314, 10,355. There are few among the Jews who live in mutual

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love, thus who do not despise others in comparison with themselves, 3479 end. The Jews even from the time of their fathers were of such a quality that every one was willing to have his own god, and they worshiped Jehovah only as to name, 3732, 4208, 5998; see above (3). Jacob and his posterity were of such a quality that celestial and spiritual love could not be conjoined with natural good in them, that is, the internal or spiritual man with the external or natural, 4281; that they resisted all influx from heaven, *ill.* 10,429, 10,490, 10,526—10,531. The Jews exceed all others in the love of self, and the love of the world's riches, and in their fear of losing either honor or gain, 4293. The Jews of the present day, like those of old, look with contempt on others, and make the acquisition of wealth their most intense study; and besides this, they are fearful, 4293. Goods and truths utterly perished with the posterity of Jacob, insomuch that their hereditary disposition to evil cannot be eradicated by regeneration, 4294, *ill.* 4317; their loss of goods and truths more particularly illustrated; and their quality shewn from the Lord's parables, and from many things that he said concerning them, 4314. The Jews were principled in worldly and corporeal love, not in any celestial and spiritual love, 4307; hence they were surrounded by evil spirits even when they were in a holy external, 4311. The wicked character of the Jews has been manifest from the first posterity of Jacob, and by all that is recorded of them to the present time, namely, that they are against the Lord, against charity to the neighbor, and mutually divided against one another, *sh.* 4316, 10,429. The Jews could not be regenerated, thus hereditary evil could not be removed from them, because they always succumbed in temptations, even though they were only external; the nature of hereditary evil, and its removal by regeneration, *ill.* 4317; as to their succumbing in temptations, 8588. The Jews, for the most part, are in externals only, and opposed to the internal doctrines of the church, because they are in avarice; what it is to be in externals without internals, *ill.* 4459; further *ill.* 4464; and that they made purity and sanctity consist in externals, 4465. The same hatred of others, the same pride of heart, and delight in cruelty, by which the Jews were always distinguished, remains with them now, but it is not manifest because they live precariously in strange lands, 4750. The Jews, from the very first, have been more than others opposed to every kind of good, and this from their sordid avarice, in which is latent the vilest and lowest love of self; by such avarice, however, they are kept from profaning interior goods and truths, *ill.* 4751; that the love of self is concealed in their hearts as with all the sordidly avaricious, 10,407. The Jews derive their origin from an illegitimate stock; one-third of the tribe being from a Canaanitish mother, and the remaining two-thirds from a daughter-in-law, thus from fornication and whoredom, *sh.* 4818, 4820. The evil origin of the Jews involves a similar state of their interiors, thus that they are principled in evils of life derived from false doctrines also originating in evil, and in the falsification of truth, *ill.* 4818. The whole Jewish nation, but especially the descendants of Judah, were from the first in false doctrine derived from evils of life, but one son of Judah different from another, on which account only one of his sons was preserved, 4832. Amongst the Jews there

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was no sense of conjugial love, whether understood naturally or spiritually; thus neither the church nor the marriage state was genuine with them, 4837, 4899. The Jews are withheld from faith even though they live in the midst of Christians, on account of their proneness to indulge in the worst evils, and thus to profane the truth; their laws concerning leprosy explained of profanation, 6963. The Jewish nation is immersed in filthy loves, in sordid avarice, in hatred and pride beyond others, *sh.* 7051; how cruelly their wars were conducted in the time of David, 7248. The Jews and Israelites were not better than other nations, and in no respect chosen for heaven; they are called the people of Jehovah because they were admitted to represent his people, 7439. The Jews are of all nations the most avaricious, for they are in the mere love of money without regard to its use; how the mind is drawn down and immersed in the body, and the interiors closed against love and faith hereby, 8301, 10,407. It would be easier to convert stones to faith in the Lord than the Jews, how mistaken they are who think the church will ever pass to them, 8301 end. The excessive self-humiliation in which they exceeded all other nations proceeded from the ardency of their evil loves, and was persisted in to obtain their own worldly ends, 10,430. Holy worship with them was only a means, and eminence and opulence the end, thus, their interiors were utterly opposed to the truths and goods of the church, 10,455; the lamentable state of their interiors described 10,454—10,457, 10,462—10,466. The internals of the Jewish nation were closed against the influx of good and truth both to prevent their profanation and that communication with heaven might be preserved by the external, 10,490, particularly 10,492, 10,493; thus there was no reception of good and truth from heaven with that nation, but they were wholly averted and alienated from the divine, 10,498. As to their lot in the other life, see below (7).

6. *The historical figures by which they are represented.*—Besides the internal spiritual sense there is an internal historical sense in which the meaning of the narrative concerning Jacob and his sons is applied to himself and his posterity, 4279. The want of conjunction between spiritual and natural love, but especially the relaxation of conjugial love with that nation, denoted by the hurt done to the hollow of Jacob's thigh, 4280, 4281. The contumacy of their cupidities and phantasies urging them to the representation of spiritual things, denoted by the refusal of Jacob to let the man go until he blessed him, when he entered Canaan, 4282, 4288, 4290, 4293. Their incapacity to enter upon the representation without a new quality put on, denoted by the name of Jacob changed to Israel, 4292. The association of evil spirits with them and their succumbing in all temptations, and taking the evil for good, denoted by Jacob's inquiry concerning the name of the man who wrestled with him, etc., 4294, 4307. The Lord only representatively present with them, denoted by Jacob's seeing God face to face, 4311. The utter loss of goods and truths when they entered upon the representation of the church, denoted by Jacob's halting upon his thigh when he entered Canaan at sunrise, 4314.———The extinction of all the truth of doctrine derived from the ancient church, denoted by their destruction of the people of Shechem, 4425. Interior truths not legitimately received by the Jews, and their evil opinion and inten-

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tion concerning them, denoted by the fornication of Dinah and the anger of her brothers, 4433, 4439, 4444, 4459. Their unwillingness to receive any good and truth except in representatives, separate from the things signified, denoted by their refusing Dinah in marriage unless Shechem and his people would consent to circumcision, 4462, 4465. Falses and evils with them extirpating every truth of doctrine and the church itself destroyed, denoted by Simeon and Levi's slaying every male of the city, and also Hamor and Shechem, 4497, 4500. Rational and natural good and rational and natural truth destroyed with them, denoted by their taking the flocks and the herds, and the asses of the Shechemites as prey, 4505, 4506. All the truth and good of the church, and all its scientifics destroyed, denoted by their making a prey of all that was in the city, and all that was in the field, and all their wealth, 4507, 4508. All innocence and all charity, thus every affection of good perishing, denoted by their taking all the infants and the women captive, 4509, 4510. The church with them totally corrupt, denoted by the daughter of Jacob now remaining with them as a harlot, 4522.———The rejection of divine truths from the Lord's divine human and falses received in place of them by the posterity of Jacob, denoted by the alienation of Joseph, 4665 and 4690 compared. Their contempt and aversion from all divine truth told to them, denoted by their hating Joseph for his dreams and his words, 4692, 4702. Their reception of the divine truth, though but remotely apprehended, among falses, and their depraved minds plotting its extinction, denoted by the brethren of Joseph seeing him approach to them and consulting to slay him, 4721, 4723—4730. Their preserving the form of divine truth for the sake of religion, but regarding it as false, denoted by his brethren sparing Joseph's life and casting him into a pit, 4733, 4736, 4744. Their calling into question and annihilating the appearances of truth after truth itself was rejected, denoted by their stripping off from Joseph his coat of many colors, 4741, 4742. Their appropriation of evil from the false principle in which they were, denoted by the brethren eating bread together after Joseph was cast into the pit, 4745. Their willingness to make a traffic and gain of the divine truth by transferring it to others, denoted by the proposal of Judah to sell Joseph to the Ishmaelites, 4750, 4751, 4814. Their resort to false interpretations of the Word after the alienation of divine truth, denoted by the brethren of Joseph endeavoring to console Jacob for his loss, 4781—4783.———The tribe of Judah declining to a worse state than the other tribes, denoted by Judah's going down from his brethren to the Adullamite, 4815. Their conjunction of evil from the falses of evil, and the false principle originating therefrom acknowledged in faith and act, denoted by his taking Shuah to wife, and her bearing Er, 4818—4821. Their evil state proceeding again from the false principle of the church, denoted by her bearing Onan, 4822—4824. Their idolatrous state as the joint production of the evil and false, denoted by her conceiving again and bearing Shelah, 4825—4827. The representative of the church perishing with them, denoted by Er, the first-born of Judah, dying, 4833. Their aversion and hatred to the continuation of anything good and true amongst them, and conjugial love perishing, denoted by the deed of Onan, 4836—4838. Their regarding the internal truth of the representative church as false, and the

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conjunction of the evil and false proceeding therefrom, denoted by Judah's treating Thamar, the widow of Er, as a harlot, 4865, 4888, 4893, 4911 end. Their desire to extirpate all that was internal, and prevent the production of good and truth in externals, denoted by his command that Thamar should be burnt when she was found with child, 4902—4906. Their willingness to accept and acknowledge the internal of the church if it might be regarded as their own, and this from the love of self, denoted by Judah's conviction that he was the father of Thamar's children, 4909—4911.———Their state in externals altogether separate from internals, and the representative church not able to be instituted with them, denoted by Moses in the way to the inn, and Jehovah's seeking to slay him, 7040—7043. Their interiors laid bare, and discovered to be full of all violence and hostility against truth and good, denoted by Zipporah's circumcision of her son, and what she said to Moses, 7044—7047, 7049.———Their state opposed to the divine, their want of faith in Jehovah, and their weakness when tempted, denoted by the strife at Meribah, 8588—8591. Their assumption of external holiness, by the vailing of their evil interiors, denoted by Moses sanctifying the people, 8788, 8806; compare 9962, 10,149. Their state of separation in externals only, denoted by the sons of Israel separated from Moses, Aaron, Nadab, Abihu, and the elders, when they ascended the mountain to behold Jehovah, 9373, 9377, 9380, 9409. Their state in externals without any internal, and falses of doctrine and worship fashioned according to their natural delights, denoted by the golden calf set up, and their festive worship of it, 10,393, 10,396, 10,399, 10,407, 10,414—10,416, 10,511. Their state as to interiors, its lamentable fluctuation between the influx of heaven and hell, denoted by the noise of their festivity as heard by Moses and Joshua, 10,454—10,457. The genuine external of the Word destroyed, and another external to be given on their account, denoted by Moses' breaking the tables on which the commandments were written, 10,453, 10,461. Their delight in idolatrous worship filled full with the love of self and the world, denoted by his burning the golden calf, 10,463. The infernal false principle formed from it, its commixture with truths from heaven, and thus conjoined and appropriated by them, denoted by his reducing it to powder, and sprinkling the powder upon the waters, and making them drink it, 10,464—10,466. Hell opened with them in consequence of their being in externals only, and their internals completely closed against the influx of good and truth, denoted by Moses outside the camp, and the Levites passing from gate to gate slaying the people, 10,393, 10,483, 10,489, 10,490, 10,492, 10,510.———The state of the people representing the church, yet not receptive of divine influx, denoted by their entering into Canaan and Jehovah not in the midst of them, 10,531—10,533, 10,538, 10,539; compare 10,567, 10,571. Their separation from the holy external of the church, of worship, and of the Word, denoted by the tabernacle of the congregation set up at a distance from the camp, 10,545—10,548. Their being without the genuine sense of the Word, and in dense obscurity concerning it, yet in the holy adoration of externals, denoted by the cloud concealing Moses from their view when he entered the tabernacle, and the people's bowing and worshiping, 10,551—10,553. Their inability to see the

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divine interiors of the Word, of the church, and of worship, and their seeing the external, denoted by Moses not seeing the face of Jehovah, but his back parts, 10,578, 10,584. The external of the Word, of the church, and of worship accommodated to them, denoted by the new tables of stone prepared by Moses, on which the commandments might be written, 10,603, 10,613. A new revelation of divine truth from the inmost heaven, but the people not able to be in it, nor to be instructed in it, denoted by Moses ascending into the top of the mountain alone, and no man to be seen throughout all the mount, and the flocks and herds not to feed near it the while, 10,605—10,609. Their inability to sustain the external of the Word if anything of the internal was manifested in it, denoted by the people's fearing Moses when he descended from the mountain and his face shone, 10,694. The internal closed to them, though they still knew it was in the external, denoted by the vail with which Moses covered his face while he spoke to them, 10,701—10,707. See Moses. Their state represented by the vine of Gomorrah, 9320; and by the cakes mixed with dung, 10,037.

7. *Their state in the other life.*—The sordidly avaricious Jews in the other life have their abode where spirits appear to undergo excoriation like hogs, 939, 940, 4751. The presence of Jews is perceived by other spirits from a stench as of mice, 940. On account of their phantasy concerning the holy city and their own eminence, they dwell in a city called the filthy Jerusalem; their miserable state there, and the appearance of a Jewish Rabbin described, 940. Another Jerusalem where the better sort of Jews dwell, its situation between Gehenna and the lake, and the changes to which it is subject, described; also, the robbers in a gloomy wilderness between the cities, of whom the Jews are afraid, 941. The author frequently discoursed with Jews in the other life concerning their misapprehension of the Word, the land of Canaan, the Messiah, etc., and they appeared to him in front in the lower earth, under the sole of the left foot, 3481. The cruel delights of the Jews represented by a man pounding men in a mortar with an iron instrument, their abode in the hell of cruel adulterers beneath the right heel, 5057. The cruelty of the Jews manifested to the author from the perception of their sphere; and the similar quality of some in the planet Venus, 7248. The Jews exceeded all other nations in their power of self-humiliation, but they are in hell notwithstanding, with the exception of their children and some who were in good, 10,430; that only a few are in heaven, 7439.

JEWEL. See Ornament, Precious Stones.

JEZREEL. See Jesreel.

JIDLAPH. See Nahor.

JISHBAK, or Ishbak. See Keturah.

JOAB denotes those in whom there is no longer any spiritual life, by reason of the profanation of good and the falsification of truth; the words of David concerning him, *ex.* 9014, and further, 9828.

JOB [*Hiob, Jobus*]. The book of Job is written in representatives according to the manner of writing derived from the most ancient times; the song of songs is an imitation of such books, 1756, 9942. The book of Job is a book of the ancient church; a passage cited, and its signification, *ex.* 2682. It is written according to representatives and significatives, but it does not rank with the books which are called

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the law and the prophets, because it is without the internal sense which treats of the Lord and his kingdom; passages cited and *ex.* 3540 end, 3813, 3901. See WORD.

JOBAB, one of the sons of Joktan, signifies a ritual of the Hebrew church, 1245—1247. See EBER, HEBREWS.

JOBEL. See MUSIC *(Trumpet)*.

JOHN [*Johannes*]. Peter, James, and John, whenever they are named in the Gospel, denote faith, charity, and the good of charity, the same as Reuben, Simeon, and Levi, preface before 2135, and preface before 2760; as to Peter in particular, 3750, 4738, 6344 end, 7231, 10,087. John lay at the Lord's breast, because he denotes the good of charity; the words of the Lord to Peter and John explained, where he tells Peter that he should feed his sheep, etc., 10,087; as to John only, 6073, 7038. John the Baptist, who was the last of the prophets, denotes the Word in ultimates; hence his particular clothing and food, and his being called Elias, 3301, 3540, 5620, 6752 end, particularly 7643. It is according to the order of heaven that spirits be sent before the angels who come to men in order that they may be prepared for their reception, as John the Baptist before the Lord, 8028. See UNIVERSE *(Jupiter)*. The case of John the Baptist fully *sh.* and *ex.*, 9372; and the signification of his clothing more particularly, 9824—9828.

JOINT, TO BE PUT OUT OF [*luxari,*] denotes the want of that order in which the conjunction of truth with good can take place, 4278, 4301. See JACOB (10), JEW (6).

JOKSHAN. See KETURAH.

JOKTAN. Peleg and Joktan signify the internal and external of the church founded by Eber, 1137, 1240, 1242; the sons of Joktan, its rituals, 1137, 1246, 1247. Their dwelling from Mesha to Sephar denotes the extension of their worship from the truths of faith to the good of charity, 1249. See EBER.

JONAH [*Jonas*]. The words of Jonah when in the belly of a great fish are a prophetic description of the Lord's temptations against the hells, 1691. Nineveh was pardoned after Jonah was sent to it, because it denotes the state of those who are in falses from the fallacies of the senses, from the obscurity of the understanding not illustrated, and from ignorance, 1188. The historical account of Jonah, like all the other historical portions of the Word, is representative, 1709.

JORDAN, THE, and also the Euphrates, denote the external man, because these rivers were boundaries of Canaan, by which the internal is denoted, 1585, 5196. The Jordan denotes initiation into the knowledges of good and truth, thus the first and ultimate principle of the Lord's church, *sh.* 4255, 6537, 6538, 8940. The swelling of Jordan denotes the things of the external man lifting themselves up against the internal, 1585. The plain of Jordan denotes the external man as to all his goods and truths, 1585. The passage of Jordan denotes the introduction of the regenerate into the Lord's kingdom, 901. The waters of Jordan divided, denotes the removal of falses and evils, and the introduction of those who are in goods and truths, 4255. Gilead's dwelling by Jordan, denotes sensual good or pleasure by which man is first initiated, 4255. Naaman commanded to wash seven times in Jordan, denotes initiation into the church by baptism, thus, rege-

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neration, 4255; and that baptism was performed by washing the whole body in Jordan, to denote the purification of the natural man by the truths of faith, 10,239 and 9088 compared.

JOSEPH. See TRIBES.

JOSHUA, denotes truth combating, which is not truth as proceeding immediately from the Lord, but as received by angels who are in ardent zeal for truth and good; hence he was appointed the leader of the sons of Israel when they entered Canaan, 8595. As the minister of Moses he denotes the ultimate representative into which holy influx could take place; Moses, in this case, the holy external, *ill.* 9419. As the minister of Moses, descending with him from the mountain, and discovering the idolatry of the people, he denotes the truth of the Word surveying, exploring, and apperceiving, 10,454. Generally, Joshua represents the divine truth in some function, combating, purifying, or ministering in the place of Moses, etc., 10,557.

JOURNEY, *to* [*proficisi*], signifies the order and the institutes or appointments of life, and to dwell signifies life, because it was customary in the most ancient times to dwell in tents, and to remove their tents from place to place, 1293. To journey denotes to progress or advance in life, 1456, 1457; in the opposite sense, to recede, 1290. To journey, to go, to make progress, denotes the order and appointment of the life by way of advancing in good, 3335, 3685, 7972. To journey and go, involves progression to ulteriors, thus the successive state in any case, 4375; also, the continuum from exteriors to interiors, 4554, 4585. To journey denotes the successive and continual procedure of man's regeneration, and, in the supreme sense, of the Lord's glorification, 5996; thus state continually succeeding state, or what is continually successive, 8181, 8397, *ill.* 8403, or progressive of spiritual life, 8557, 8559. To arise, and go, and live, denotes elevation from superiors to interiors, and the life therein; to journey, the order of the life, and the successive state of the life; to sojourn, or dwell as a stranger, life according to instruction; how the signification of these terms arises from changes of state appearing as changes of place in the other life, 5605, 8397, 8420; and that motions and progressions in the other life are changes of the state of the interiors, from experience, etc., 1273—1277, 1376—1382, 9440, 10,734. See PLACE, SPIRIT; as to sojourning or tarrying, see SOJOURNER, and as to dwelling, see *to* INHABIT. To go and to move, or be moved, is to live; but to live is predicated of the internal, and to be moved of the external, 5605 end. See *to* Go, *to* Go FORTH, *to* WALK. The journeyings and encampments of the Israelites, after they left Egypt, denote spiritual states and their changes with those who are delivered from infestation by the Lord, 7972, 8103, 8751. The journeying of the angel along with them, denotes arrangement from divine truth, 8192. According to the journeyings, namely, of the sons of Israel in the wilderness, denotes according to the order of life necessary to the reception of spiritual life, 8559.

The antediluvians journeying from the East denotes their receding from charity, 1290—1292. Abram's journeying towards the South, denotes progression towards a lucid state as to the interiors, because in goods and truths, 1456—1458; when towards the land of the South, in goods and truths as to doctrine, 2500. Jacob's journeying from

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Bethel towards Ephratah, denotes the progression of the divine from the internal of the divine natural towards the rational, 4585. Joseph's brethren journeying away from Shechem to Dothan, denotes the procedure of those who acknowledge faith for the essential but not charity, from the common to the special forms of false doctrine, 4720. Israel and all belonging to him journeying, and coming to Beersheba when going to Joseph, denotes the beginning of conjunction between the natural man and the spiritual, 5996. The sons of Israel journeying from Raamses (or Rameses) to Succoth when they left Egypt, denotes the first state of deliverance from the infestation of falses, 7972, 8751 and citations. Their journeying from Succoth, and encamping in Etham at the border of the desert, denotes the second state of deliverance and the arrangement of truth and good on approaching the first state of temptation, 8103, 8104. Their turning from the direct way, and encamping near the sea, denotes the state not yet prepared for heaven, and the approaching influx of temptations, 8129—8131. The Egyptians journeying after them, denotes the continually increasing tendency of the false of evil to flow in, 8161. The command of Jehovah that the sons of Israel were to journey or go forward, and not supplicate him, denotes the continual succession of temptations which the spiritual must endure while they are prepared, 8181. Their going through the midst of the sea, and the waters not overflowing them, denotes the entrance and passage of the spiritual through hell, guarded from all violence proceeding from the falses of evil, 8205, 8206, 8234—8236. Their journeying from the Red Sea, and going three days' journey in the desert of Shur, and at length coming to Marah, denotes the procedure of temptations before scientifics are vivified by the truths of faith, 8345—8348, 8395. Their journeying from Marah to Elim and encamping by its waters, denotes the state of illustration and affection, and the copiousness of truths afforded to the spiritual after temptations, 8367—8370. Their journeying from Elim to the desert of Sin, denotes another state of temptation succeeding, now as to the defect of good, or the good of truth, 8395, 8397—8399, 8403, 8554. Their journeying from the desert of Sin, according to the journeyings commanded by Jehovah, and encamping in Rephidim, denotes the order of procedure through other temptations, the leadings of Divine Providence, and the arrangement of the interiors to undergo temptations as to truth, 8554, 8557—8561, 8753. Their journeyings from Rephidim and encamping in the desert before the mount (preparatory to the delivery of the Law), denotes the life of good in which the temptations consequent on the implantation of truth are continued, and arrangement proceeding from divine influx, 8751—8758.

JOY, GLADNESS [*gaudium, lætitia*]. The generality have so common an idea concerning heavenly joy that it amounts to no idea; how innumerable in their variety heavenly joys are, 449, 457. The joys of heaven are ineffable; the ideas and experiences of the author concerning them, 545, 546, 549, 5662, 6408, 8456, 10,722—10,724. The joy of heaven is the divine influx into good-willing and good-doing to others, and the happiness and blessedness resulting herefrom exceeds all perception, 4721, *ill.* 4776, 8037. Heaven, and the joy of heaven, then first begins in man when he ceases to regard himself in the uses which he performs, 5511. See HEAVEN (4). The regenerate are joy-

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ful when they act according to conscience from the good of charity, and they come into anxiety from the contrary; the unregenerate find their joy in what favors their own loves, *ill.* 977; the interior gladness of the regenerate illustrated by a comparison with flowers and fruits, 5116. Gladness is predicated of truth, joy of good, 2851, 8056; to be glad in heart, of the affection of love, 7002. Gladness is predicated of spiritual affection or of truth; and joy, of celestial affection or of good; thus gladness is less in degree than joy, *br. ill.* 3118, *ill.* and *sh.* 4137; further illustrated from the marriage of good and truth, 4434, 8339 end, 9182. The joy perceived as solace by man when evil spirits are overcome in him, is not a rejoicing in victory, but is the joy belonging to the conjunction of good and truth, 4572; that there is a conjunction of marriage of good and truth, and that the highest felicity pertains to it, 5365 end; *br. ill.* 5871; that gladness and delight succeeds to temptations by which goods and truths are implanted and conjoined, 1992, 3696, 4572, 5628, 6414; and that hence arises the significations of feasts, 7093, 9286, 9294, 10,655, 10,659, 10,669—10,671; compare 10,114; of singing, 8261; and of music and the dance, 8337, 8339, 8340, 10,416, 10,459. The divine joy when good and truth are received is infinite, because the love which gives birth to the joy is infinite; the gladness of Jethro, *ex.* 8672. All delight and cheerfulness flows in from the spirits and angels that dwell with man, according to his ruling love, 8865. See DELIGHT.

JUBAL. See LAMECH.

JUBILEE. See MUSIC *(Trumpet)*.

JUDÆA, or the land of Judæa, signifies the Lord's church, 3654; specifically, the celestial church, 10,396 and citations. See JEW (1).

JUDAH [*Jehudah*]. See TRIBES.

JUDAS ISCARIOT, represented the Jewish church, and his selling the Lord was similar to the act of Judah, who sold Joseph, 4751. See Jew.

JUDGE, *to* [*judicare*], signifies to teach; thus judgment is predicated of instruction in truth, justice of the exercise of good, 2372. To judge, predicated of the Lord, denotes his divine arrangement, thus providence, 7160. To judge signifies the disposition or arrangement of truths from divine influx, because the Lord judges no one, but judgment is from the laws of order belonging to such arrangement, and is according to reception, 8685, 8694. He who judges from genuine doctrine when there is strife concerning truths, removes falses, and the contrary, 9425; compare 6766. The name of Dan, which signifies in the Hebrew tongue "to judge," denotes in the supreme sense the justice and mercy of the Lord; in the internal sense, the holy principle of faith; in the external, the good of life, *ill.* 3921, 3923. The name of Dinah, which signifies in the Hebrew tongue "judgment," denotes the church of faith in which is good, because judgment is predicated of the truth of faith, etc., 3964. Dan shall judge his people as one of the tribes of Israel, denotes truth in its office, and that the truth represented by Dan is one of the common truths from which judgment is given, 6397. See JUDGMENT. As to the liberty of judging others, see 2284; as to the faculty of judgment, 1495, 6814. See UNDERSTANDING.

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JUDGES [*judices*]. In the representative church the priests were at the same time judges; considered as priests, they represented divine good, as judges divine truth; the judge of the whole earth includes both, and denotes good itself from which truth proceeds, 2258, *ill.* 6148. A judge signifies a leader, and the Lord is called a judge because he leads those who are in the good of innocence but not yet in truth, and those who are in truth but not yet in good, 4844; the case of Moses, called a prince and judge, 6766. Judges are those who distinguish and decide according to justice and equity, 9047. Those whose functions pertained to judgment were called judges and afterwards kings; those who ministered in worship, priests; and because all judgment is by truth, and all worship from good, judges denote truth from good, kings truth from which good is, and priests good itself, 9806. See KING, PRIEST. Spirits who were judges in the life of the body, and were delighted when they found what they believed just reason for inflicting fines and punishment, are in the province of the kidneys and ureters, 5382.

JUDGMENT [*judicium*], is predicated of truth, justice of good; Noah a just and whole man, denotes the good and truth of charity, 612; the signification of justice and judgment further *sh.* 2235, 9263 end. A judge denotes good; judgment, truth; the judge of the whole earth, divine good itself, *ill.* 2258. See JUDGES. Judgment is twofold, namely, from good and from truth, because the faithful are judged from good, and the unfaithful from truth, *ill.* 2335. Justice is predicated of the exercise of good, judgment of instruction in truth, 2372. Judgment is from and according to divine truth, but it is not alike with the evil and with the good, because the latter receive divine truth, and are judged from good, but the evil reject it and are judged from truth, 5068; a case in illustration, 5759. Jehovah's seeing and judging denotes divine arrangement, which is the result of his seeing and judging, and that these are properly called Prævidence and Providence, 7160. Judgments denote truths; to be delivered with great judgment, denotes according to the laws of order, which are divine truths, *ill.* 7206; that judgments and laws denote truths and the truths of good, 8695, 9260 and citations. See JUDGMENTS. Judgment denotes both the damnation of the evil and the salvation of the good, because the same truths according to reception effect both, *ill.* 7206, 9857; compare 7873. It is the order of divine truth separate from divine good, which manifests that the evil are damned, and it is the order of divine truth conjoined with divine good, by which the good are saved; that the evil are not judged in a moment but explored by degrees, 7273, *ill.* 7295; compare 2121. Judgment is not from divine truth, thus the Lord does not judge any one, but divine truth flows in and arranges in order, and judgment is from the laws of such order, *ill.* 8685, 8694, 8716, 8728. Judgment denotes divine truth and hence doctrine, and a life according to it, *sh.* 9857; the spirit of judgment, wisdom from divine truth, 9857, *ill.* 10,330, 10,331. See *to* JUDGE, JUSTICE. The breastplate of judgment worn by Aaron signifies divine truth shining from divine good, *ill.* 9823, *ill.* and *sh.*, 9857, 9908, 9909. See AARON.

2. *The Last Judgment*, both in general and particular, is when the Lord comes, 900; see below, 4059. The last judgment is also when

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man passes into the other life, 900, 1850, 2118; how it is effected, 2119. The times of the last judgment are signified by the numbers three and seven, 900. A last judgment is predicated of every church when it is vastated, 931, 2118. The last judgment of the most ancient church is signified by the flood; that of the ancient church was about the time of Eber, when the idolatrous nations were dispersed; that of the Jewish church was when the Lord came into the world; that of the Christian church is the judgment foretold in the Apocalypse, 931, *ill.* 1850, 2118, 4057, 4333. Judgment is predicated when evil has reached its height, or iniquity is consummated, because evil then runs into its punishment, 1311; that the consummation of iniquity is the destruction of the church by falses and evils, *ill.* and *sh.* 1857. Judgment is preceded by visitation, and the Lord is said to descend and see, because the evil think that he does not previously regard them, and that their punishment is from him, 1311, 2242; that to see, is the divine perception, or Prævidence, and to judge, the divine arrangement, or Providence, 7160; and that the day of visitation is the last state of the church, both in particular and in general, when the exploration and separation of the good and evil takes place; thus when there is judgment, 10,509. See VISITATION, CONSUMMATION, VASTATION. They are greatly deceived who believe, according to the literal sense, that the last judgment is the destruction of the world, 931, 1850, 2117, 4059, 4535. Heaven and earth perishing at the last judgment, denotes the end of the church, both internal and external, 1850, 2118, 4535; how the Lord's words concerning the consummation of the age, the sea and the waves roaring, the sun and the moon being obscured, the stars falling from heaven, and nation rising against nation, are to be understood of spiritual things, 2120, 4060; see below, 3353, and citations following. The last judgment was manifestly at hand when the author wrote, as appeared to him from the state of the spiritual world; for example, that the world of spirits and its interior sphere were overcharged with evil genii and evil spirits mostly from the Christian orb, 2121; that the generality of Christians were ensnared by the love of self and the world, so that they despised charity and faith, and occupied their minds with obscene and profane thoughts, 2122; that the malignity of hereditary evils had greatly increased, insomuch that the balance began to incline on the side of evil, 2122; and that goods and truths from heaven were instantly turned into evils and falses, 2123, *ill.* 3607; see also 3489. When evil begins to prevail the last judgment is at hand, because the equilibrium must be restored by the rejection of those who are within the church, and the reception of others who are without, 2122. In the antediluvians voluntary good was destroyed, and now in the Christian church intellectual good had begun to perish, 2124; the state of Christians represented to the author by the appearance of black spirits, by children who were cruelly combed by their mothers until the blood flowed, by a tree into which a viper ascended, by a dog, and by two women in a kitchen, 2125; their opposition to innocence represented by the cruel treatment of an infant by evil spirits; and that their internals are such, though they do not appear of such a quality in the world, 2126. In the other life something like a last judgment is represented to the evil when their societies are dissolved, 2127; how

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their dissociation was effected in the author's experience by a company of spirits, filling them with consternation and dispersing them; and that such spirits are denoted by the east wind, 2128; how effected also by conflicting thoughts and reasonings; a disputation whether the twelve apostles on twelve thrones judge the twelve tribes of Israel, and whether others are admitted into heaven besides those who have suffered misery and persecution; how these things are to be understood, 2129. An idea of the last judgment is also sometimes represented to the good when they are admitted into heaven, 2127; how they are delivered from the wolf, their fears that the door would be shut, their introduction into various societies, the appearance that heaven is closed against others who come afterwards, what is meant by their coming too late, their knocking, their wanting oil, etc., 2130, 4635—4638; with what joy they are received, and that they pass from one society to another according to their desires, 2131; what is meant also by one coming to the marriage without a wedding garment, that it denotes those who are in hypocritical deceit, who can insinuate themselves into heavenly societies, but who are cast down of themselves into some hell, 2132; and that a heavenly glorification of the Lord was heard by the author to an immense degree; that it was seen also like a descending radiation; and that such glorifications are from the tranquillity and peace of heaven, 2133. The evil are separated from the good by the holy proceeding of the Lord's divine human, which they cannot endure; hence judgment is predicated of the Son, or the divine human, and not of the Father, 2319—2322; some particulars concerning the separation of the good from the evil, 2438; and that the Lord appeared to the inhabitants of a certain earth as descending in human form in a cloud and radiance; that the spirits were gathered to the right and the left, and thus separated; and that this was according to the reception of truth from good, and of the false from evil with the inhabitants of the lower earth there, 10,810. The Lord judges all from good, and desires to raise all into heaven, but the evil reject the good; hence, to be judged from good is to be saved, because it is to receive the good, but to be judged from truth is to be damned, because it is to reject the good, *ill.* 2335. The Lord judges all from justice because from divine truth, and he hears all from mercy, because from divine good; from justice those who do not receive divine good, and from mercy those who receive it, *ill.* 3921; and that justice is the exercise of good, 2372 above; compare 5068, also above. The last judgment is the end of the church with one nation and its beginning with another, 3353, 4057; the words of the Lord concerning his advent at the consummation of the age, the successive vastation of the church and the last judgment, fully explained, Matt. xxiv., verses 3—8, 3353—3356; verses 8—14, 3486—3489; verses 15—18, 3650—3655; verses 19—22, 3751—3757; verses 23—28, 3897—3901; verses 29—31, 4056—4060; verses 32—35, 4229—4331; verses 36—41, 4332—4335; verses 42—51, 4422—4424; the whole in a summary, 4422; and the subject continued in chap. xxv., verses 1—13, 4635—4638; verses 31—46, 4661—4664; and as to the sheep and goats, 4169 end; verses 31—33, 4807—4810; verses 34—36, 4954—4959; verses 37—46, 5063—5071; passages from the Prophets and the Apocalypse, 4535. The last judgment, or end of the church, is when there is no

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longer any acknowledgment of the Lord, or what is the same, when there is no longer any faith, and this is when there is no longer any charity, 3353; the several states of this declension from good and truth, 3487, 3655, 3754, 3899, 4229, 4422; and that therefore the last judgment has been often repeated, 4057. When the Lord speaks of the last judgment (Matt. xxv. 32—46), he declares that those who do good works shall enter into eternal life, and those who do evil works into damnation, because the life of the internal man exists in the works of the external, 3934. See Good (2). It is erroneous to believe that the last judgment is the end of the world, and that then the Lord will come in the clouds, etc.; the Lord has come as often as the church has been vastated, though not in person as when he assumed the human by nativity, 4059, 4060; that he said, "For judgment I am come into the world," denotes in order to the revelation of divine truth, 9857. The last judgment is the end or rejection of an old church and the beginning of a new one by the Lord's advent, 4230, 4231, 4333, 4525; that there have been four such judgments in this orb, 4333. The state of mankind at the last judgment is described as it was in the days of Noah, because of the inundation of evils and falses, etc., 4334. The inundation of evils and falses at the last judgment affects the interiors, and causes the removal of heaven from the old church and its communication with others, 4423. It is the last judgment to every one when he dies, for the material body does not rise again; the Lord's words in Matthew, *ex.* 4807, 4808; that there is no resurrection of the material body, *ill.* 5078, 5079; and how erroneously some believe the soul to be mere thought, others that it is a kind of spectre, others that they are to rise again at some remote period when a last judgment will take place, and then to have a body, 4527. All nations gathered together to judgment when the son of man comes in his glory, denotes the judgment of every one according to his deeds when divine truth appears in its light, 4809, 4810; that man is judged according to his will and the acts proceeding therefrom, not according to his thoughts and acts only, because the will is the man himself, 8911; and that he is said to be judged according to his deeds, because the thought and the will are contained in them as the soul in its body, *ill.* 9824, further *ill.* 10,331. The angels exercise a kind of judication, still the Lord is the only judge, 7811, *ill.* 8728; and the offices of angels are for the sake of their own felicity, 6482, 8719.

JUDGMENT OF GEHENNA. See Gehenna.

JUDGMENTS [*judicia*], denote truths, because all judgment is by truths, and to judge is to do the truth, 8972 and citations. The laws given to the children of Israel are distinguished into precepts, judgments, and statutes; precepts are the external truths which relate to life; judgments, such as relate to the civil state; and statutes, such as relate to worship, *sh.* 8972, 9282; called laws, judgments, and statutes, 9349; see below, 9001. The statutes, judgments, and laws given to the Israelitish and Jewish nation were not new, but were known before, either in the ancient or Hebrew churches, 4444, 4449. Judgments and statutes serve for laws in the church where internal things are represented by external, but not in the church to which internal truths are revealed, because in such a church it is not by ex-

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ternals that communication is preserved with heaven, but by internals, 8972, 10,637. The laws called judgments, together with the sacrifices and other rituals, ceased to be binding when the Lord came into the world and opened the interiors of worship, and, in general, the interiors of the Word, 9211, 10,637. The laws, judgments, and statutes divided into three classes, namely, those which are to be observed and done, those which may serve for use if desired, and those which are utterly abrogated; that the latter are still most holy in the external expression on account of the internal sense contained in them, 9349. A statute denotes the external truth or order of the church, judgment the internal, 8357. Judgments signify truths, laws the truths of good, 8695. Judgments are the external truths or laws of the civil state where the church is representative, 9001. By judgment is meant the truth and the right, 9260. Judgments denote those truths contained in the Word which relate to the natural life, but the words of Jehovah such as relate to the spiritual life, 9383. Precepts, judgments, and statutes are altogether called the law, and the several particulars of the law are called precepts or commands, 9417. See LAW.

JUGGLER-SHE [*præstigiatrix*]. See MAGIC.

JUICES, THE, of foods, which are immediately imbibed by the veins and carried into the circulation, represent those who scarcely suffer the vexations of vastation in the world of spirits, 5174.

JUPITER. See UNIVERSE.

JUSTICE, THE JUST. Justice respects the good of charity, integrity the truth of charity; the signification of Noah a just and whole man, *ex.* 610—612, 712. The Lord made himself justice (or righteousness) as to the human essence, by temptations and victories, through his own proper power, 1737, 1780, *ill.* and *sh.* 1813. The Lord alone was made justice, and this for the whole human race; that this was predicated by the prophets, and that it is involved in the words concerning the imputation of justice to Abraham on account of his faith, 1813. Those who desire to make themselves just, that is, to believe that the goods of charity and the truths of faith are from themselves, act against good and truth, for the verimost truth of faith is that the Lord alone combats with hell in man, 1813; and that such are in the infernal city called the Judgment of Gehennah, 942; their quality and state further *sh.* 2027. The Lord made himself justice by his own power, and this by the reciprocal union of the human essence with the divine, and the divine with the human, *ill.* 2004, 2025, 2026; that this divine with the man who receives it, is the justice of the Lord with him, 9263. The human essence was made justice by fighting in its own strength with all the hells, and overcoming them, whereby the world of spirits was liberated from infernal genii and spirits, and the human race saved, 2025, *ill.* 2026, 2102, 3301. The grievous temptations by which the Lord was made justice are signified by the price of redemption; passages cited seriatim, 2966; see below, 9715, 9809, 9937, etc. The purification and justification of man by the Lord is effected gradually, and at last he is only withheld from evil and kept in good by the continual influx of life, 2116, *ill.* 4564. Those who are in good are called just, those who are in truth upright or righteous, *sh.* 2235, 2250, 9192; thus justice is predicated of good and its exercise, and judgment of truth, 2258, 2372, 9263 end, 9857.

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Justice and judgment predicated of the Lord denotes all mercy and grace; predicated of man, all charity and faith, 2235 end. The perception of justice and equity belonging to civil and moral life is common to all who are rational, but it does not follow that such have any perception of good and truth, which is interior, or spiritual; and it is the perception of good and truth that gives conscience, *ill.* 2831; that honesty and decorum, good and truth, justice and equity, follow each other in order, and that conscience is founded upon them, 2915; also that there is a conscience of moral and civil good and truth, and that it consists in the sense of what is just and equitable, proper to the natural man, 4167; and that the truths of justice and morality are discerned from spiritual light in the natural man, 8861; see below, 5130. The Lord judges all from justice, thus from divine truth, and in all divine justice there is divine mercy, as in all divine truth there is divine good, 3921. Justice is predicated of good, and when the Lord is treated of it denotes his divine sanctity, from which all celestial and spiritual good proceeds, 3997; that Jehovah as divine good is called just, 7590; and Jehovah our justice, 9715. The justice and merit of the Lord with man is signified by all that was white in the flock of Jacob, and this from the light of truth; in the opposite sense, white denotes own merit and justice, *ill.* and *sh.* 3993, 4007. Man is so far in heaven as he puts off his own merit and justice, and puts on the merit and justice of the Lord, that this is signified by white raiment, etc., 4007 end. They are called just who are in the good of charity, and that they believe they are unjust of themselves, but are made just by the appropriation of the Lord's justice, 5069; the contrary, *ill.* 5758; and that such are signified by the sheep on the right hand and the goats on the left, 9263, and citations. All who are in faith from charity are governed by justice and equity in every iota of thought, speech, and action; that this prevailing justice is signified by their always remembering the Lord, 5130. Just, justice, and to justify, are expressions of frequent occurrence in the Word, but hitherto it has not been known what they signify in the internal sense, how erroneously such expressions are taken, 9263. Justice is the good of love to the neighbor, innocence the good of love to the Lord; thus innocence is interior good, justice exterior, *ill.* 9262. The good that is from the Lord with man is without fault and without evil, and this good in the exterior is what is called just, 9262 end. The Lord is the Only Just, and those who are in the good of charity are just from him, 9263. The only good that reigns in heaven and makes heaven is the good of the Lord's merit and justice; illustrated by the ark made of shittim-wood, by which the good of merit, which is justice, is signified, 9486; and by the altar made of shittim-wood, 9715; also by its square shape, 9717; and that the wood used in sacrifices denotes the merit of justice, 2798. The Lord's merit and justice is the continual subjugation of the hells, and restoration of the heavens to order by his own proper power, and hence the glorification of his human, and the salvation of those who are receptive of love and faith in him, *ill.* and *sh.* 9715; *ill.* by the explanation of Psalm cx., etc., where the Lord's combats in the world are treated of, 9809; further *ill.* and *sh.* from other passages, 9937, and citations; briefly stated, 10,239 end. That the divine power of the Lord is the power of saving the human race,

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that it is exercised by his dominion over the heavens and his subjugation of the hells, and that it pertains to the Lord alone, *sh.* 10,019. That his salvation of man by subduing the hells and restoring the heavens to order is grounded in the connection of evil spirits and angels with man, that it was effected by divine truth proceeding from him, and by the temptations to which he submitted himself, and that this is signified by his redeeming man by his blood, etc., 10,152. That the Lord in this procedure glorified the human, or made it divine, and hence that the work of salvation and redemption is from the divine human, 10,152 end. That he alone is merit and justice, 10,218 and citation. See MERIT.

JUSTIFICATION. They are justified by the Lord who are purified from the loves of self and the world, whether within the church or without, and who are made rational by truth, 2114—2116. There is no such thing as justification by the obliteration of evil, for all evil remains even with the angels, and they can only be withheld from it; thus they do not acknowledge to any justice of their own, but the justice of the Lord, 2116, *ill.* 4564. The persuasive faith concerning justification, in common with other persuasions, can only be removed by the utmost despair of salvation, from the perception that man of himself is nothing but a most impure congeries of evils, 2694. No one can be justified, much less sanctified, except from the Lord's divine human, 3704. Those who believe themselves to be justified, so that evil is no longer in them, are not among the just but the unjust, for they attribute good to themselves and never adore the Lord from true humiliation, 5069, *ill.* 5758. No one could believe in justification or the instantaneous remission of sin, if he knew what evil or sin really is, and by what indefinite means the separation of evil spirits is effected, *ill.* 5398. Man is so far just and justified as he receives good from the Lord, *ill.* 9263; and it is only by acknowledging that goods and truths are from the Lord that he can be delivered from evils, passages cited seriatim, 10,218. See JUSTICE.

JUSTIFY, *to* [*justificare*], is to declare guiltless and absolve, and none are justified but those who receive the good of innocence and charity, 9263, 9264. See JUSTIFICATION, JUSTICE.

K.

KADESH. En-Mishpat, or Kadesh, denotes truths and contentions about truths, 1678, 1958; in particular as to their origin, 2503. Abraham's dwelling between Kadesh and Shur, denotes the state of the Lord in respect to the affection of truth; Kadesh in this case denotes the affection of interior or rational truth, Shur of exterior or scientific truth, 2497, 2499, 2502, 2503. See PLACES.

KALAH [*Kalach*]. See NIMROD.

KALNEH. See NIMROD.

KAPHTOR, or CAPHTOR. See PHILISTINES.

KAPHTORIM [*Kaphthorim*]. See EGYPT.

KASLUHIM, or KASLUKIM [*Kasluchim*]. See EGYPT.

KEDAR, or ARABIA. See ISHMAEL (3).

KEDEMAH [*Kedmah*]. See ISHMAEL.

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KEDORLAOMER. See CHEDORLAOMER, KING.

KEEP or PRESERVE [*servare*]. See OBSERVANCES.

KEEPER, *to* KEEP [*custos, custodire*]. To be a keeper denotes to serve, or be subservient, as faith in respect to charity, 372. Keepers or watchmen denote prophets and priests, thus the Word, 8211; also those who observe the state of the church and its mutations, 10,134. To keep, when predicated of the Lord, denotes his providence, 3711, 9304. See CUSTODY.

KEMUEL. See NAHOR.

KENAN. See SETH.

KENITE, THE, Kenizzite, and Kadmonite denote falses to be expelled from the Lord's kingdom, 1867. As to the Kenite, Moses's father-in-law, see JETHRO.

KESED, or CHESED. See NAHOR.

KESIA, a species of Cassia mentioned in the Psalms, denotes inmost or divine truth which proceeds immediately from divine good, 10,258. See CASSIA.

KESIB, or CHESIB, signifies the idolatrous state in which the Jews were from the procedure of falses to evils, 4827. See JEW.

KESITHÆ. The pieces of money so called denote truths; the word is also derived from another which signifies truth, 4400.

KETURAH, taken by Abraham for a woman, and his descendants by her, represent the Lord's spiritual kingdom and its derivations, 3230. Abraham and Sarah represent the Lord as to the divine celestial; Abraham and Keturah as to the divine spiritual, *ill.* 3235, 3239. Abraham represents the Lord as to divine good spiritual, Keturah as to divine truth spiritual, 3239, 3243; called the essence of divine truth, 3237. The sons of Keturah, Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah, represent the common lots or heritable divisions of the Lord's spiritual kingdom both in heaven and earth, 3239. The sons of Jokshan, Sheba, and Dedan, denote those who are more in good belonging to this kingdom, and the sons of Midian, those who are more in truth, 3240, 3242. None of the sons of Abraham and Keturah are mentioned elsewhere in the Word except Midian, but they are understood by the sons of the East so frequently spoken of, 3239; by Sheba and Dedan mentioned in other places, is to be understood the alleged grandsons of Ham, and not those who really existed as nations, 3240. Generally, the sons of Keturah denote the doctrines and worship of the Lord's spiritual kingdom, 3243; their being sent away by Abraham, the distinction and separation of such things from the celestial, 3247. The land of the East to which they were sent was Syria, where the last remains of the ancient church existed, 3249. See MIDIAN, SHEBA, SYRIA.

KEY [*clavis*]. The keys of the kingdom of heaven given to Peter, denotes the power of faith in the Lord, with those who love the Lord and the neighbor, to open heaven, preface before 2760, 3750, 3769, 4738; that it is the power of truth from good, *ill.* 6344; that a key denotes such power, and how great it is, 9410, 10,182. See PAPACY. The internal sense of the Word is as a key by which divine truths are opened as they are in heaven, 8988 end.

KICK, *to*. The state of the Jews as to intellectual truth represented by a horse throwing its rider, and kicking, etc., 6212.

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KID [*hædus*]. See Goat.

KIDNEYS, the [*renes*]. The correspondence of the kidneys, the ureters, and the bladder, with the Grand Man, *ill.* and *sh.* 5378—5386, 5391. The spirits of these provinces delight in exploring, searching, and chastising others if they can find any just cause for so doing; how they infest the spirits of the peritonæum, and how these spirits quell them, 5378, 5381—5384. The kidneys are first in the series to which the ureters and the bladder also belong; how the spirits of these provinces form a corresponding order, and that the tract in which they dwell is one of the common ways to hell, 5380. The offices of those who belong to the kidneys, the ureters, and the bladder, are the same by correspondence as those of the organs; that many of them were judges in the life of the body, and still sit as it were in judgment, 5381, 5382; their means of exploring and punishing others, *ex.* 5383, 5384. When it is said in the Word that Jehovah searches the kidneys (reins) and the heart, the quality of man as to spiritual things or truth, and as to celestial things or good, is signified; also that chastisement is predicated of the kidneys in the Word, *sh.* 5385. The use of the succenturiate kidneys or renal capsules, *ex.*, and that their province in the Grand Man is constituted by chaste virgins, 5391. That the kidneys denote interior truth exploring, purifying and chastising, also truth purified; and the fat of the kidneys, its good, 10,032, 10,074; and that the ureters and bladder denote exterior truth, its exploration and chastisement, 10,032 end. The author's observation of influx from heaven into the kidneys, 3884.

KILL, *to* [*occidere*]. See *to* Slay.

KILN, or Brick Furnace. See Furnace.

KINDLE, *to*. See Fire (5215, 9144, 10,055); and see Flame, Light.

KINE. See Cow.

KING, Kingdom.—1. When kings are named in the Word, they have the same signification as the names of their kingdoms, 1482, *ill.* 5079, 6015. Kings, kingdoms and peoples, denote truths, 1672, 1685, 2069; in the opposite sense, falses, 1682, 1721, 1740; see below, 3708. That kings denote truths, *ill.* and *sh.* 2015, 3703, 3708, 4575, 4581, 4966, 5044, 6148, 8142, 9146, 9405; when predicated of the Lord, divine truth, 9942, particularly 9954; and that they denote falses, 3708, 6651, 6799, 7222, 7224, 8142, 9146, 9954. Kings are predicated of peoples, not of nations; that the Israelites before they had a king were a nation and represented good; afterwards, that they were a people and represented truth, 1672; but that kings are also predicated of nations when the latter represent evils, 2069; see below, 8770, 8771. The Lord as king governs all from divine truth; as priest, from divine good; and it was this government of truth and dominion of good that was represented by kings and priests in the Jewish church, 1728, further *ill.* 2015, 3969, 6148, 8625. Kings and sons of kings denote truths, or, what is the same, those who are in truths, 2015, 2781; see below, 3703. Kings represent truths which ought not to rule, because truth considered in itself damns man; the words of Moses and Samuel concerning the election of a king by the Israelites, 2015 end; and the operation of the laws of order from truth alone, *ill.* 2447; see below, 6148, 8770. A kingdom denotes the truth of doctrine; in the opposite

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sense the false of doctrine; thus kings and kingdoms in the Apocalypse denote various states of the church as to truths and falses, 2547. Nations and kingdoms denote goods and truths; in the opposite sense evils and falses, *sh.* 2547, 3353. The truth signified by a king is the truth of good; hence the Anointed and the Messiah have the same signification, 3009, 4973, particularly 9144; see below, 9954. A king denotes the truth of doctrinals; and doctrinals are appearances of truth, or vessels in which the divine truth can be, 3365. All kings, even at this day, in virtue of their kingship represent the Lord, and also all priests; but those who arrogate the sanctity of these offices to themselves represent the opposite, 3670; that the coronation ceremonies also represent holy things, 4581, 4966; see below, 9954. A king denotes divine truth, a king's daughter the love of truth, princes the chief precepts of truth, 3703 and citations. The daughters of kings in the Jewish church represented affections of good and truth, and on this account they were clothed in colored garments, etc., 4677, 9688 end, 9942, 10,227. Kings represented the Lord as to divine truth, and priests as to divine good, which are related to each other as a son to a father; hence kings themselves addressed the priests by the title of father, 3704; that kings signify truths, and priests goods, 6148. Kings denote truths, and kingdoms those things which belong to truth; in the opposite sense, falses and the things belonging to them, 3708 end. To reign is predicated of truths which are of the understanding; and to rule, of goods which are of the will; such also is the difference between kingdom and dominion, *sh.* 4691, 4973. The Lord is called King of kings from divine truth, and Lord of lords from divine good; on this account also he is called King in respect to peoples, and Lord in respect to nations, 4973; and because judgment is according to divine truth, he is described in scenes of judgment as a king sitting on the throne of his glory, 5068, further *ill.* and *sh.* 5313, 5922, 8625. The Lord is called a king, and the celestial man a king's son, *sh.* 337; compare 2069. It was customary in ancient times to bow the knee before kings when they rode abroad in their chariots, because the king represented the Lord as divine truth, and his chariot the Word, 5323. The kingship, in the sight of the ancients, was the law, which they adored in the king as its guardian, because it was from divine truth; the king also attributed nothing to himself but the guardianship of the law, 5323. The kingship and priesthood were formerly united in one person, because divine good and divine truth proceed together from the Lord; the division of authority between kings and priests afterwards, was not according to the good pleasure of the Lord, because divine truth separate from divine good damns every one, 6148; also that empires and kingdoms were made out of societies from the loves of self and the world prevailing, 7364; see below, 10,814. The followers of the Lord are said to be made kings and priests from receiving the truth of faith and the good of charity; on this account, also, kings and priests are so often named together in Scripture, 6148. The kingdom of judges first established with the posterity of Jacob, represented divine truth from divine good; the kingdom of priests who were also judges, established afterwards, represented divine good from which proceeds divine truth; but the kingdom of kings represented divine truth without divine good; why these changes of the government succeeded each other, and the

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nation was divided, etc., 8770. Judges signify truth from good, because all judgment is from truth; but kings signify the truth from which good proceeds, and priests good itself; hence the Lord is called judge, prophet and King, also Christ, Anointed and Messiah, when truth is predicated; and priest, or Saviour, when the subject concerns good, 9806; that the Lord's priesthood is the divine good of his divine love, and his kingship divine truth, *ill.* and *sh.* from the symbol of Melchizedek, etc., 9809; see below, 1657. It became customary from ancient times to anoint kings, and they were called the anointed of Jehovah, in order to represent the Lord as to judgment from divine truth, thus as to the divine human; hence it was sacrilege to injure kings, fully *ill.* and *sh.* 9954. As to the kingship at this day; that it consists in the whole administration of which the king is the head; that it is not in the person of the king, but in his office as administrator of the laws; and that he who acts independently of the laws is not a king, but a tyrant, 10,800—10,806. As to the prerogative of mercy, and its exercise by kings, 8227. And as to the two forms of government, viz., that derived from love towards the neighbor and that derived from the love of self; in a conversation with certain angels, 10,814. See GOVERNMENT.

Chedorlaomer and the kings with him warring against the king of Sodom and his confederates, four kings with five, denotes the Lord in his boyhood overcoming evils and falses by apparent goods and truths, 1651—1654, 1659—1664, 1667, 1671, 1672, 1681, 1689. The victorious kings taking Lot and all his acquisition captive, and Abram's delivering him, denotes the occupation of the natural man by these apparent truths and goods, and his liberation by the rational, 1655, 1697, 1698, 1706—1719. Melchizedek, king of Salem, bringing forth bread and wine, and he a priest of the Most High God, and his blessing Abram, denotes the influx of peace with celestial good and truth after temptations, 1657, 1724—1729, 6148. Kings to go out from Abraham denotes all truth from the Lord, who was represented by him, 2015. Nations and kings to be born of Sarah, denote the celestial things of love and the spiritual things of faith, 1416. Kings to go out from Abraham, denotes celestial truth flowing in from divine good; kings of peoples, when the promise is given to Sarah, denotes spiritual truths flowing in from divine truth, 2069. A nation, a congregation of nations, and kings, from the loins of Israel, denotes the celestial and spiritual things of love, 1416. The fruitfulness promised to Jacob, and kings to go out from his loins, denotes good formed by truth, and truths proceeding from the heavenly marriage, thus from the divine human, 4573—4575. The kings who reigned in Edom before there reigned any king over the sons of Israel, denote principal truths in the Lord's divine human, when the interior natural was not yet occupied by spiritual truth, 4650; as to the dukes and princes of Edom, 4647, 8314, 8315. The sons of Israel and Judah to be one nation, and have one king, denotes the church as to good and truth, 2547; thus the celestial and spiritual made one, *ill.* 3969. The sceptre not to be removed from Judah, nor the legislator from between his feet, until Shiloh come, denotes the influx of the human divine, by the celestial kingdom, and the truths by which it flowed into externals, to be the medium until the human was assumed and made divine, 6371—6373, *ill.* 6427 and citations, 6435; compare 8625, 8626. The sons of Israel to be a kingdom

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of priests and a nation holy to Jehovah, denotes the Lord's spiritual kingdom with the difference of those who are in good and thence in truth, and those who are in truth and thence in good, 8771. The nations of them that are saved walking in the light of Jerusalem, and the kings of the earth bringing their glory and honor into it, denotes the accession of all who are in the goods and truths of faith, 2015, 9405. Kings and princes to enter by the gates of the city, denotes divine truths and the primary truths of faith which are to be imbued, 2015, 5044, 10,360. The king to pass before the people through the gate, and Jehovah at the head of them, denotes the influx of good and truth, 2851. Kings thy nursing fathers, and their ladies thy nursing mothers, denotes nourishment by truths and goods, 2015. To suck the milk of the nations, and the breast of kings, denotes the reception of goods and instruction in truths, 2015, or the insinuation of celestial good and truth, 6745 and citations. The king's daughter all glorious within, her clothing of wrought gold, denotes the love of truth and its quality from good, 3703, or the Lord's spiritual kingdom and its glory from divine truth, 5044; more fully *ex.* 9942; see above, 4677. The king and the princes of Zion among the nations (exiled), denotes truth and all lost, so that nothing remains of the doctrine of faith, 2015. Kings from the east denote truths of faith proceeding from the good of love, 2015. King of the south denotes those who are in goods and truths; king of the north, those who are in evils and falses, 2468, 2547, 3322, particularly 3708. The kings of the earth who have committed fornication with Babylon, denotes truths which are falsified and adulterated, 2015. The kings of the earth congregated together to make war upon him who sat on the white horse, denotes the truths of faith, adulterated within the church, opposed to the understanding of the Word, 2015. City against city, and kingdom against kingdom, denotes heresies and falses at variance with one another, 2547. Nation rising against nation, and kingdom against kingdom, denotes evils opposed to evils and falses to falses, 2547, 3353. The king of Syria besieging Elisha in Dothan, denotes those who are in knowledges, but not of truth, opposing themselves to the Word, 4720. The king of Babel cast out of his grave as an abominable shoot, etc., denotes the damnation of those who have profaned truth, 4728. The kings of Israel rending their garments, denotes grief on account of lost truth, *sh.* 4763. Their king slain by the Philistines, denotes truth perishing by those who are in faith alone, 4763. The king of Israel not to multiply to himself horses from Egypt, denotes that intelligence is to be from the Word and not from the proprium by scientifics, 6125 end. Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, opposed to Judah, and called smoking firebrands, denote knowledges of evil and knowledges of the false, 6952 end. The Lord crowned with thorns, and saluted king of the Jews, denotes the Word and divine truth at that time in the Jewish nation, that it was suffocated by the falses of their lusts, *ill.*, and passages cited, 9144. The kings of the earth and the rulers taking council together against Jehovah and against his anointed, denotes the falses and evils of the insurgent hells which were overcome by the Lord, 9954. That Egypt is called the son of the wise, the son of the kings of antiquity, because wisdom flourished there from the earliest times, 1482, particularly 5044. That Pharoah king of Egypt denotes the scientific prin-

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ciple in common, or the natural man, 6015, 6145, 6147, 6651; and the same perverted, 6651, 6679, 6683, 7220, 7228, 8142. That the king of Ashur denotes the reasoning mind, 9960, 10,227. That the king of Israel above all others denotes divine truth, because the Lord's kingdom was signified by the Israelites, 4763. That the king of Babel represents the profanation of truth, 4728; and that such profanation is signified by whoredom, especially with kings, *sh.* 2466.

2. *Queen.*—The queen of Sheba coming to Solomon with camels bearing aromatics and gold and precious stones, denotes the wisdom and intelligence which the Lord acquired in the natural man, 3048, 10,199. Kings' daughters among thy precious ones, at thy right hand the queen, in the best gold of Ophir, etc., denotes the church and its affections of truth and good, *ill.* 9942. The queen of the heavens (understand the moon worshiped as Meni), denotes all falses, 4581; and cakes made to the queen of the heavens, the worship of the devil from the good of celestial love, 9993. As to princesses, or the daughters of kings, see above, 3703, 4677.

3. *Prince.*—Princes denote primary truths, knowledges, or precepts; the princes of Zoan primary scientifics, 1482, or truths in the ultimates of order, and the same falsified, 5044. Kings signify truths in the complex; princes their chief precepts, 2089, 3703, 9146 and citations; the signification of princes fully *sh.* 5044. Kings signify truth itself; princes, the first principles of truth; the throne, heaven; kings and princes riding in chariots and upon horses, the spiritual intellectual state of the church, 5044, 10,360. Princes denote primary truths; a prince of God, the Lord as to the potency of truth, 2921, 3858 end. The prince of Shechem denotes the primary truth of the ancient church, 4432; the prince of Tyre the primaries of the knowledges of truth and good, 4503; in the opposite sense those who are in false principles, 4728. The princes of the sea (meaning the princes of Tyre) denote primary scientifics, 9688, particularly 9755; and as to the daughters of Tyre, 9942, 10,227. The prince of the guards in Egypt denotes the primary principles of interpretation by scientifics, 4790, *ill.* 4966. The princes of Ophir denote truths falsified; "are not my princes kings," denotes their appearance like verimost truths, 5044. A man-prince denotes those who are illustrated beyond others in the doctrine of truth, 6766. Princes and dukes signify the common heads or chief principles under which all the rest are represented; but princes chief truths, and dukes goods, 8314. Princes denote truths serving or ministering under divine truth, 8709, 8712—8715. The twelve princes of the tribes denote all primary truths, the seventy elders all goods, 9404 and citations; and that moderators, princes, elders, and judges were distinct officers, 7111. See Governor, Moderator, Judges. The Lord is called the prince of peace, and the principality is said to be upon his shoulder, because all divine truth in heaven is from him; the heavens also are distinguished into principalities, and hence the angels are called principalities, according to truths derived from good, 5044; that the Lord is the Messiah prince, or the Anointed, *ill.* and *sh.* 9954.

Ishmael to beget twelve princes, denotes the primary precepts which are of charity, 2089, 3269—3272, 3858 end. Abraham called a prince of God in their midst by the children of Heth, denotes the Lord as to

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truth, and in the power of truth with those in whom the church is about to be resuscitated, 2921, 2928. Jacob to be called Israel because as a prince he had contended with God and with men and had prevailed, denotes the continual victories in combats as to truths and goods, by which the celestial spiritual man exists in the natural, 4286, 4287; and the opposite, 4293. Shechem the prince of the land lying with Dinah, and submitting to circumcision for her sake, and treacherously slain, denotes the primary truth of the church derived from antiquity, its conjunction with the affection of truth in the Jewish church, and hence its decline into representatives, and its extinction, 4430—4433, 4465, 4486, 4493—4501. Joseph sold to Potiphar, a prince of the guards in Egypt, denotes the alienation of divine truth by consulting scientifics, 4790, 4966. The prince of the prison-house in Egypt committing all to the hand of Joseph, denotes truth governing over all falses in a state of temptation by the divine power of the Lord, 5044, 5045. The king of Egypt giving the prince of his butlers and the prince of his bakers into custody, in the house of the prince of the guards, denotes the natural man in his new state rejecting the sensual things of the will and understanding in common, 5074, 5077—5084, 5087, 5095, 5140, 5163; why called princes, 5082. The brethren of Joseph to be appointed princes of the cattle in Egypt, denotes the primaries of scientific truths which lead to good, 6087. A new king arising in Egypt who knew not Joseph, and his setting princes of the tribute over the people and afflicting them, denotes the scientific principle in a state of separation from the internal, and the false principles belonging to it infesting and subjecting truth, 6651, 6652, 6659—6666, 6673, 6799. The words of the Hebrew to Moses, who made thee a man-prince and a judge over us, denotes the church not yet sufficiently advanced to receive illustration and judgment in truths, 6766. The princes of the company (called rulers of the congregation in the authorised version) telling Moses, and Moses replying to them, denotes reflection from primary truths and instruction, 8491, 8492; that the manner of instruction is also denoted by Moses' first speaking to the princes when he descended from the mountain, and afterwards to the people, 10,695—10,699. Moses selecting from among the people, able, God-fearing men, and making them princes of thousands, princes of hundreds, princes of fifties, and princes of tens, to judge the people, denotes the elevation of truths to which good from the divine can be conjoined, and their serving in various degrees under divine truth, thus the connection and purification of truths provided for with the regenerate, 8709—8716, 8725—8728. The command given to the Israelites that they should not revile the gods, nor curse the prince among the people, denotes that divine truths, and doctrines of truth, shall not be blasphemed, 9221, 9222. The people of the land and the prince who should make an oblation when Israel was restored, denotes those who belong to the Lord's spiritual kingdom, or new Jerusalem, and divine truth with them, 2928, 5044 end; that the Lord's spiritual kingdom is denoted by the holy city, the new Jerusalem, 3272, 5922; see below (4). Instead of thy fathers shall be thy sons whom thou mayest make princes in all the earth, denotes that divine truths will be as divine goods, 3703; compare 5044 near the end. A sword against the Chaldæans, and against the inhabitants of the land, and against

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her princes, denotes truth combating with those who profane truths and goods, and against the falses which are received as primary truths, 5044, 10,227. The princes of Judah suspended by their hands, and suspended before the sun, denotes the damnation of those who profane truths, and who profane worship, 5044. The prince of the Jews to be carried upon the shoulder under darkness, and their digging through the wall to go out, denotes the truth conveyed down among falses, 5044. Now is the judgment of this world, now is the prince of this world cast out, denotes the subjugation of the hells by the glorification of the Lord's humanity; and that the hells in one complex are called the devil and the prince of the world, 10,655.

4. *The kingdom of God*, in the universal sense, denotes the whole heaven, in a less universal sense the Lord's true church, and in particular every one who is regenerated by the life of faith, *sh.* 29. The kingdom of the Lord is in man when he comes into the order of heaven, which order is *ill.* 911; and that the universe is filled with its representatives, 2758, 2993, 2994, 2999, 3000, 3483, 5116, 5136, 9280, 10,178; which representatives have reference to the human form, 9496. The kingdom of the Lord consists in mutual love, and its felicity, *ill.* 916, 1416; what peace prevails in his kingdom, 1726; and how immense it is, 1810. The kingdom of the Lord, when the celestial things of love are treated of is called the kingdom of priests, and when spiritual things are treated of, the kingdom of kings, 1416, *ill.* 1728; see below, 3969. The kingdom of the Lord was the same in earth as in heaven where the ancient church existed in Asia, for at that time, howsoever they differed in regard to doctrinals and rituals, they were one by charity, 2385; that the spiritual kingdom is various in these respects both in heaven and earth, and still one by charity, 3267. The advent of the Lord and his kingdom is compared to the morning light, *ill.* and *sh.* 2405; and that the spiritual really receive light from him, 6427, 9684. The Lord's kingdom in the world consists of all who are in good, who make one notwithstanding their wide separation from one another, as all in heaven make one man, 2853, *ill.* 7396. The Lord is the All in All in his kingdom, for it is the reception of his divine proceeding that introduces into it, 2904. The Lord's kingdom consists in the holy internals of the Word, and thus of all doctrine and worship, which are, the Lord's divine human, love to the Lord and love to the neighbor, 3454; what charity or love to the neighbor, which makes the Lord's kingdom, consists in, 3776. The kingdom of the Lord with man begins from the life, which is of works, and when man is regenerated and the kingdom of heaven is in him, it also terminates in works, 3934. The Lord's kingdom is with those in whom truth has passed into the will and into action, thus who have become internal, 5826. The kingdom of heaven consists in good and truth, which make heaven with man, when he is willing to part from the evils and falses of his proprium, 5886. Every one is in the Lord's kingdom who lives in the good of charity and the truth of faith, citations concerning the representation of the Lord's church or kingdom, by the Israelites, 6637, briefly 8036; and that he who loves his country in this world, loves the Lord's kingdom in the other life, 6821. The Lord's kingship is the divine spiritual principle or divine truth, his spiritual kingdom the good of faith which is charity, and

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his priesthood divine good, 3969 end. The Lord's kingdom or providence is most universal and most particular, and is not properly represented by the general functions of a king, but by the whole kingship as exercised through his agents, 6482. The Lord's kingdom on earth conjoined to his kingdom in heaven is the communion of all the good, whether in the church or out of it; how fair the representation of empires, kingdoms, and societies, would appear to the perception of the angels if good prevailed, 7396. The Lord's kingdom is heaven and the church taken together, 10,357, *ill.* 10,367. The Lord's kingdom or universal heaven is distinguished into two, called the celestial and spiritual, 3887, 3888, 4138, *ill.* 5922, *ill.* 6435. These two universal kingdoms are represented by the heart and the lungs, 3887, 4931; by Joseph and Judah, 3969; by the kingship and priesthood, 8625, 8770, 8771; by the construction of the tabernacle, 9457, 9481, 9485, 9741, 10,022; and by the holy things contained in it, 9543. The celestial kingdom alone is represented by Judah, 6363, 6366, 6371—6373; the spiritual by Ishmael, 2671; by Israel, 4763, 9340; and by Joseph, 6435; the division of the two kingdoms, by the Israelites taken from Saul, 9325. The spiritual kingdom is represented by the clothing of Aaron, 9814, 9825, 9835; and its illumination from the divine human, by the candelabrum, 9684; compare 6427. Generally, the Lord's kingdom is signified by Canaan, 3703, 4763; and by the new Jerusalem and its prince, 3858, 4434 end, 5022, 5044 end. Jehovah shall reign for ever, was a customary form of speaking in the ancient churches when it was well with them by reason of truth and good; hence it denotes the state in which all things are from him, and the acknowledgment of the Lord as God and Lord of heaven and earth, 8331. See HEAVEN.

KIR. See SYRIA.

KIRHERES [*Cherez*]. See MOAB.

KIRIATHAIM. See MOAB.

KIRIATH-ARBA. See HEBRON.

KISS, *to* [*osculari*], signifies to be united and conjoined from affection; the case of Jacob when Isaac blessed him, 3573, 3574; the case of Jacob and Rachel, 3800; the case of Laban and his children, 4215; the case of Joseph and Israel, 6501; the case of Aaron and Moses, 7057; the case of Moses and his father-in-law, 8664. Embracing denotes affection in common; kissing, the initiation which precedes conjunction from affection, 3807—3809. He ran to him, and embraced him, and kissed him, and led him to his house, denotes the similarity which conjoins, affection therefrom, initiation, and finally conjunction; the case of Jacob and Laban, 3806—3809. He ran to him, and embraced him, and fell upon his neck, and kissed him, denotes the conjunction of love growing more strong and interior: the case of Esau and Jacob, 4351—4353. He kissed them and embraced them denotes conjunction from the affection of truth and from the affection of good; the case of Israel and the sons of Joseph, and that a stronger and more interior affection is denoted by embracing than by kissing, 6260, 6261. To kiss signifies conjunction, because all the gestures and acts of the body are the corresponding expressions of internal thoughts and affections, 4215, 6261; and that it signifies hypocrisy and deceit, because the affections may be simulated, 4215. Laban's not kissing his

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sons and daughters when Jacob left him, denotes that there was no longer any conjunction between them, 4139; that his kissing them afterwards denotes acknowledgment, 4215. Joseph kissing his brethren denotes adjunction from grace, because predicated of the external church, between which and the celestial internal there is no correspondence, 5929. The people of Pharaoh to kiss upon the mouth of Joseph, denotes acknowledgment and obedience, 5311. Kiss the son lest he be angry, denotes conjunction with the divine human by the faith of love, thus worship; the opposite by kissing the calves and kissing Baal, 3574.

KITCHEN, A, and two women in it, seen by the author as part of a representation shewing the state of Christendom, 2125.

KITTHIM. See ELISHAH.

KNEADING TROUGHS [*mactræ*], denote the delights of the affections, or the delights of the lusts in the external natural; and this because they are vessels in which dough is prepared for bread; ovens the same but more interiorly, 7356; their being wrapped up with the clothes of the Israelites when they left Egypt, denotes the truths with which they adhere, 7967. The baking of bread denotes purification, 2342, 8496; baker, the external sensual part subject to the will, *ill.* 5078, 5082.

KNEES [*genua*]. The feet correspond to things natural, the thighs to things celestial, the knees to their conjunction, 10,379. The knees or thighs denote those things which are of conjugial love, thus which relate to the conjunction of the truth of faith and the good of love, 3915. To bend the knees is a representative sign of adoration, because the joints of the knees are in the confines or intermediates, where the spiritual is conjoined to the natural, 5323; hence also the knees signify the influx and communication of spiritual things with natural, 5328. To cause to bend the knee signifies to dispose to what is holy, 3054. To bear upon the knees (in childbirth) signifies the acknowledgment of the affection of interior truth, leading to conjunction, 3915; compare 6585.

KNIFE [*culter*]. The knife used for sacrifices denotes the truth of faith; also that which was made of stone for circumcision, *sh.* 2799; as to the latter, 2039 end, 2046, 7044, 7918, 9088. Instead of knives, swords or little swords are generally mentioned in the Word, and this on account of wicked spirits, called spirits of the knife *(cultrarii)*, 2799 end. Swords and knives have a similar signification, but a sword excites the idea of truth combating, 2799 end. The excitement of ideas illustrated by another example, 2039; and the hell of those under the buttocks who seem to smite each other with knives, briefly described, 818. See SWORD.

KNOCK, *to* [*pulsare*]. A comparison of those who only dispute about truths, with such as never go beyond knocking at the door of a magnificent palace, 3428. The case of those who are described as knocking for admittance into the kingdom of heaven, 2130, 4635—4638. See JUDGMENT.

KNOW, *to* [*scire*], is the first condition of regeneration, to acknowledge the second, and to have faith the third, *ill.* 896, 5280, 5376, 5664½, 8772; from experience, 4319. To know signifies to will, 5519. To know is predicated of the truth apperceived notwith-

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standing the appearance, 6294; the three words, *cognoscere*, *nosse*, and *scire* (to know) used in one passage, 2230. See KNOWLEDGES, SCIENCE.

KNOW, *to* [*nosse*], evils and falses it is necessary that they may be excited, 1740; and nothing can be excited in man but what moves the sense, 4733. To be as God, knowing good and evil, is to be led by self and the world, 204—206. To know is predicated of the truth seen and acknowledged, 2230; not to know, of alienation from the truth, 6652, 7097; and of deficient perception, 10,691. Those who are not in the good of life cannot know what is good and true, 3612, and the contrary, 3983. The truth is known to man from doctrine, but hardly one among myriads believes, *ill.* 3812. See also next article, 4869, 6853, 4638, 2826, and see KNOWN.

KNOW, or TAKE COGNIZANCE, *to* [*cognoscere*], denotes the assurance that it is so *(scire)*, thus that it is the truth according to the series of things, 2230; compare 6294. To be known denotes to be apperceived, 5280, 7209, 7444; *nosse*, to know, used in the same sense, 4869; *scire*, to know, used in the same sense, 7444. To know, when predicated of God, denotes to foresee and to provide, for we cannot say that God takes cognizance of things *(cognoscat)*, inasmuch as he knows all things of himself, 5309, 10,562; *nosse*, to know, predicated of God and explained in the same sense, 6853, 10,562. To be known to God denotes charity given to man because it is by charity that the Lord can be present with him; hence to be known to God is to be in charity, and not to be known, to be in evil, 6806; the parable of the ten virgins, and the words, "I know you not" *(nosse)*, further *ex.* in this sense, 4638. To stand to know (in the sense of watching) denotes advertence, 6727. To know that Jehovah is God denotes the apperception that the Lord alone is the Lord of heaven and of the universe, thus that he is the only God of the church, 7209, 7401, 7444, 7544, 7598, 7636, 8449; see below, 10,155. To know Jehovah, predicated of the evil, denotes their fear of the divine power, *ill.* 7280, 7281; compare 2826. To know, understood of Jehovah's giving man to know, denotes revelation, 8426, 10,569. To know, when said of the intellectual part of man, denotes to understand, when said of the intellectual and the voluntary part together it is to believe, and when said of the voluntary part, to perceive; hence, in its proper sense, to know denotes to perceive from good, and to know that Jehovah is God is to perceive that all good and truth are from him, *ill.* and *sh.* 10,155. To know, in the sense of conjunction, 338, 400, 2362, 3081, 4914; and that *nosse*, to know, when predicated of the Divine, denotes its being united with the human, 2826.

KNOWLEDGES [*cognitiones*]. Knowledges which regard faith are called knowledges of spiritual things; those which regard love, knowledges of celestial things, 1203 end. Knowledges are celestial and spiritual truths, which are so many radiations of light in heaven, and are visibly manifested as light, 1458. Knowledges open the way to the view of celestial and spiritual things, for they are the vessels into which these flow, 1458 end; *ill.* 1461. Knowledges never come during boyhood by the interior way, but are acquired through the medium of the senses, and are implanted in the memory according to the influx of the internal, 1460. Knowledges derived from the Word are the means

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by which the external man can be reduced to correspondence and concordance with the internal; that the Lord, in his boyhood, desired no other knowledges than those of the Word, 1461. Scientifics and knowledges are not truths, but the vessels in which truth can be received; with the Lord such vessels were formed, or rather opened, by knowledges from the Word, into which there was an influx of celestial things, and in these again of divine, 1469; *ill.* 1616. The end of all knowledge is that man may become rational, and, by degrees, spiritual and celestial, thus that the external and the internal may become one in use; that the angels esteem their surpassing knowledge of no value in comparison with use, 1472; and as nothing compared with what they do not know, 1557. By knowledges common and obscure ideas are made distinct, and hereby the difference between heavenly and worldly things comes to be discerned; the more distinct these ideas are, the more easily may worldly things be separated, 1557, 1561. The Lord's external man or human essence was conjoined to the internal by degrees according to the multiplication and fructification of knowledges; and the influx of the internal into the external was continual, and as fast as these knowledges were acquired; that it is not so with man, 1616. The interiors are formed by knowledges, thus no one can have perception except by knowing and believing, for common knowledges are the vessels into which more and more particular or interior knowledges are insinuated, 1802. Knowledges of good are truths as well as knowledges of truth; but the rational man is formed especially by knowledges of truth, in which the affection of good is contained, 2072; see below, 3680. The spiritual have knowledges, but the celestial perceptions, and it is the spiritual who are called stars, which signify knowledges, 2849. Knowledges are the truths which are first learnt, as in childhood; that they are not truths in themselves, but that they become truths when the divine truth shines within them, and in the meantime are as common vessels by which and in which truths may be received, 3676. All truths are really knowledges of good because they are not truths unless good is in them as their end; they are called knowledges of truth so far as they regard doctrine, 3680; see below, 9780. Knowledges, doctrinals, and scientifics are thus distinguished; doctrinals are from the Word, knowledges partake of doctrinals on the one hand and of scientifics on the other, and scientifics are from experience, whether one's own or others, 6386; see below, 9945. Knowledges are for uses, to which they are only instrumental; how the spirits of Mercury delight in knowledges without regard to use, 6815; the relation of all truth and of all that is false to use, *ill.* 9279 end; and the knowledges that are not conducive to use, *ill.* by the cinders or ashes of the altar, 9723. The scientifics or knowledges of good and truth which are in the external memory make a field of objects, from which the internal man elects those which correspond to his good, and thereby perfects it; having served to this use, they vanish from the memory and become of the life, *ill.* 9723. The knowledge of good is in doing the truth known from the Word, which thus becomes of the life, and is known in its proper quality, *ill.* and *sh.* 9780. Knowledges of good and truth are interior scientifics, such as are those of the church concerning faith and love; by these knowledges and their affections all things in the spiritual world are held in connection, 9945. Knowledges of good and

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truth are spiritual riches, and they are given to all men alike in the proportion that they attribute everything good and true to the Lord, whereby the internal man is opened, and they come into innocence, *ill.* and *sh.* 10,227. He in whom the internal man is opened is in the internal sense of the Word, and he is also illustrated when he reads it, but according to the light he has from the knowledges acquired by him, 10,400 end, and citations. That it is a law of order for good spirits and angelic spirits to be remitted into their external, and in that state to be imbued with fresh knowledges, when they decline into any state of the love of self, 3693.

Worship made external, by those who have knowledges of interior things, denoted by Nimrod begotten of Kush, 1176. Exterior knowledges of spiritual and celestial things with those who are in external worship only, denoted by Zidon and Heth begotten of Canaan; and hence the signification of Tyre and Zidon, 1201—1203, 6386. Progress towards intelligence by knowledges imbued in the external man, denoted by Abram's journeying towards the south, 1458. The penury of knowledges in the external man denoted by a famine in the land, *sh.* 1460, 1464; and the opposite by abundance of provision, 5276, 5280. Instruction in knowledges from the Word denoted by Abram's descent into Egypt, and his sojourning there, 1461, 1463, 1472; and that Egypt is the science of knowledges from the Word when the Lord is treated of, but science in general when man is understood, 1462. The lust of knowing the truth for the sake of knowledge only, and not of the celestial life pertaining to it, denoted by the fear of Abram that the Egyptians would slay him and take his wife, 1471—1474. Affections of good and truth not contaminated by falses denoted by the daughters of Lot, that they had not known a man, 2362; the same predicated of Rebecca, 3081; and that false conceptions are signified by the man knowing his wife and Cain knowing his wife, 338, 400. See MARRIAGE. The multitude of knowledges of good and truth and the multitude of scientifics, denoted by the seed of Abraham to be as the stars of heaven and the sand of the sea-shore, 2849, 2850. The interior and exterior knowledges of the church about to be resuscitated denoted by all the trees in the field and in the border round about, which Abraham bought for a burial-place, 2972, 2973; and that trees signify knowledges and perceptions, according as they are predicated of the spiritual or the celestial man, 4013. The extension of the heavenly marriage of good and truth, or the cohabitation of the truths of faith with the knowledges of good and truth, denoted by the border of Zebulon reaching to Zidon, 6383—6386; that knowledges of good and truth are signified by Aram or Syria, 1232, 1234, 3249, 3676; by Padan-Aram, 3664, 3680; and by Bethel, the house of God, because the divine in the ultimate of order dwells in knowledges, 4539. See SCIENTIFICS, SCIENCE, DOCTRINE, GOOD (14, 21), TRUTH.

KNOWN [*notus*]. That is said to be known or attested to man which passes from the will into the light of the understanding, 9071, 9095. To make known is to teach, 8695; when predicated of God, to reveal, 8426, 10,569. To make known the way wherein they should go denotes the immediate influx of truth, which gives the faculty of understanding, 8707; compare 10,565.———That those who are known to each other, or were known by repute, find each other in the spiritual

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world, 1114. That they are instantly present when others think about them, if the Lord concedes it, 1274. That the author has thus discoursed with all who were known to him, 5, 448, 1636, 1880; and that they remembered the actions of the past life, 2486. See SPIRIT.

KOR, COR, or HOMER. See MEASURE.

KORAH, DATHAN, AND ABIRAM being swallowed up signifies damnation and inmission into hell, 8306.

KORHITES, THE, denote goods and truths of the quality derived from charity, 7229—7231. See TRIBES *(Levi)*.

KUSH [*Kusch*]. See ETHIOPIA.

L.

LABAN, denotes the affection of good in the natural man, his sister Rebecca, the affection of truth; the house of Nahor and Bethuel, the origin of these affections, 3012, 3078, 3112, 3126—3131, 3160. See NAHOR, ISAAC, REBECCA. Laban in Charan denotes the affection of external or corporeal good; properly collateral good from the common stock of the Gentiles, 3612, 3665. See HARAN. The daughters of Laban signify the affections of truth interior and exterior originating in common good, 3665, 3818, 3819, 3821. See JACOB, RACHEL, LEAH. Laban represented the good of those who belong to the Lord's church among the Gentiles, by reason of his descent from Terah, the father of Abram, Nahor, and Haran, with whom representatives commenced, 3778. The good represented by Laban and his fathers is not genuine, because conjoined with fallacies instead of truths; it is in this respect that collateral good differs from common good in the right line, 3778, *ill.* 3986; see below, 4145; and observe here that Bethuel the father of Laban is called the Aramæan, from Aram or Syria, by which knowledges of good and truth are signified, 3676. See SYRIA. Although not genuine, the good represented by Laban serves to introduce genuine goods and truths, 3974, 3982, 3986; how it serves as a medium of introduction, 4063, 4243; and that introduction is effected by societies of spirits and angels, 4067, 4088. It is good in which genuine truths can be implanted, and in which the divine can be, which is everywhere in the good of charity, *ill.* 3986. Every one is in the good represented by Laban at the beginning of regeneration; for it is the good in which man is held while worldly and heavenly affections are both entertained by him, 4063, 4145. Good represented by Laban is not done much from the proprium; hence those who are in it are easily led either to good or evil, 4088. Good represented in the line of Abraham is good which flows in directly from the Lord; that represented by Laban and called collateral or middle good, does not flow in directly, but derives much from worldly things which appear as good, *ill.* 4145. Generally, Laban denotes the good of the external or natural man, 3129, 3130, 3160, 3612, 3665, 3691, 3778, 4112, 4189; which is serviceable to the good of truth while man is becoming spiritual, as denoted by Jacob, 3974, 3982, 3986, 4063; and which resembles the provision in immature fruits for the introduction of the juice, 3982. After the separation of Jacob, Laban, there called the Aramæan, denotes good in which

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there is not divine good and truth, 4112, 4125; thus, not middle good, but still collateral good, or the good of works with the Gentiles as at first, 4189, 4206, 4214. See Good (6).

The part of Laban in the history of Isaac and Rebecca, denotes the affection of good in the natural man serving to the initiation and conjunction of truth with good in the rational; the subject in general, 3012, 3030, 3086, 3125, 3129 and sequel. His running out of doors to the man at the fountain when told of his coming by Rebecca, denotes the animus of the affection of good towards truth, and hence illustration, 3131, 3138; the man's standing without, that illustration is at first remote, 3141. His telling the man that the house was prepared for him, and the man's entrance into the house, denotes the state of the natural man replete with goods, and the influx of truth into such good, 3142, 3144. His ungirding the camels and giving them straw and provender, denotes the state of freedom in which all that serves the spiritual man is now placed, and instruction in truths and goods, 3143—3146. His bringing water to wash the feet of his guest, and of the men that were with him, and giving them to eat, denotes purification, and the desire to conjunction and appropriation, 3147—3149; which only takes place however after due illustration, 3150, 3151, 3168. His hearing the message from Abraham, and his consent along with Bethuel to the espousal of Rebecca, denotes the reception and acknowledgment of truth flowing in, first by good, and this from a state of freedom, 3154—3161; but particularly, 3160.

The part of Laban in the history of Jacob, denotes the affection of external or corporeal good in which the life of truth is exercised, and the natural man imbued with genuine affections, and with acquisitions of good and truth, 3612—3615, 3656, 3657, 3665, 3668, 3674, 3676, 3680—3683, 3691, 3758, 3776—3780. His running out to Jacob when told of his coming by Rachel, and embracing him, and kissing him, and leading him to his house, denotes the affinity between collateral good and natural good, and hence acknowledgment, agreement, affection, initiation, and conjunction, 3805—3810. Laban's agreeing to give him Rachel in consideration of seven years' service, denotes the medium of conjunction by the affection of interior truth, and the study and holy state of life necessary to acquire such affection, 3824—3826. His giving him Leah instead of Rachel, and then giving him Rachel for other seven years' service, denotes the conjunction of exterior truth first, notwithstanding the desire for interior truths, and the further study and holy state of life necessary to acquire the latter, 3834, 3843, 3845—3848, 3852. His giving his maid Zilpah to Leah for a handmaid, and his maid Bilhah to Rachel, denotes the natural and corporeal affections derived from common good, serving as bonds to effect the desired conjunction, namely, of interior and exterior truth, signified by Rachel and Leah, with the good signified by Jacob, 3835, 3849, 3913, 3917, 3919, 3925, 3931—3933, 3937. Laban blessed on account of Jacob, denotes the communication of divine good when serving the good of natural truth, and by conjunction therewith, 3981, 3986. Laban's endeavor to retain him, and his consenting to the conditions named by Jacob, denotes the desire to attribute the good of truth to the good represented by Laban, and the latter still serving as a medium on this account, 3982, 3989, 3990, 4004. Laban's flock made to bring forth

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the kind of cattle stipulated by Jacob, and the latter growing rich by his artifice, denotes the disposition of the mind when good can flow into the affections, and the increase of interior goods and truths elevated from exterior, 4013—4038; briefly, 3903. Jacob's separation from Laban, his setting his sons and his wives upon camels, and fleeing away with all his acquisitions towards Canaan, to his father Isaac, denotes the natural man as he becomes regenerate relinquishing worldly and corporeal ends, and the elevation of truths and their affections to conjunction with the rational, 4063, 4102—4108, 4110. His stealing away at the time when Laban went to shear his flock, denotes the separation of the spirits represented by Laban from the regenerate man, by being remitted into their own good, 4110. Rachel's stealing away the Teraphim from her father Laban, denotes the withdrawal of truths from that good, because they do not belong to it in its state of separation, but to the affection of truth, 4111, 4146, *ill.* 4149. Laban's pursuit of Jacob and the circumstances attending it, denotes the state of separation as viewed from the proprium, its unwillingness to relinquish divine good, and the affections of truth, etc., as its own, 4122, 4132—4144, *ill.* 4145, 4151, 4162, 4166, 4184—4187. His searching in the tent of Jacob and in the tent of Leah, and in the tent of the two handmaids, for the Teraphim, and not finding them, denotes that such truths are not with the external affections, 4153. The Teraphim hidden by Rachel in the straw of the camels, and his not finding them in her tent, denotes their concealment in the interiors of scientifics with the affection of interior truth, and that they cannot be ascribed to that good, 4156—4162. Jacob's wrath with Laban and his demanding what he had found of all the vessels of his house, denotes the zeal of the natural man and that he had no truths from the proprium but all given to him, 4165, 4166. Laban's claiming his daughters and their children and all the cattle as his own, and lamenting that they were out of his power, denotes the perception from the obscure state of the proprium that all the affections of truth and all truths and goods are its own, and its not daring to vindicate them, 4183—4187. His covenant, in conclusion, with Jacob, and friendly separation from him, denotes the conjunction of the divine natural with the Gentiles, though not by the spiritual affections, yet by the good of works, 4189 and sequel.

LABOR, denotes temptation combats, 5352, 8670. When sensual things are shunned, evil spirits begin to fight, and the angels to labor in man, hence the pain and anguish of thought conceiving truth, 263, 270. Those who are tempted labor against falses and evils, and the angels labor with them to keep them in faith, 8670, 8893. To labor is to do all that is needful for the spiritual life, and the Lord is said to labor before man is regenerated, because he fights for him in temptations; the commandment *ex.* 8888—8893, 9431, 10,360, 10,667, 10,668. Work and labor denote inquiry into truth and endeavor to do good from the proprium; the labor of our hands *ex.* 531. The spiritual life labors when truths seem deficient, in consequence of man's declining into his proprium, 6119. The men of Sodom laboring to find the door, denotes the inability of those who are in evil to see any truth that leads to good, 2385. The Egyptians laboring to drink the waters of the river, denotes the unwillingness of those who are in falses to be instructed, 7320. The expiation for a man found slain to be made by a heifer

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which has not labored nor drawn in the yoke, denotes the good of the natural man accepted for the good of the church extinguished in ignorance, provided it has not attracted to itself the falses of faith and the evils of love, by the service of the lusts, 9262.

LABYRINTHS. The spirits belonging to the province of the lymphatics are carried into the Grand Man through the labyrinths of the mesentery, 5181.

LACE [*lacinia*]. Genuine scientific truths, when seen in the other life, appear like needlework or lace, 5954. See GARMENT.

LACERATION. See DISCERPTION.

LADDER, A, [*scala*], denotes communication, and this, of the lowest truth and its good with the highest; its head denotes heaven, by which communication is made with the divine, 3699—3701. See JACOB (3). The ascent from the first or lowest degree of regeneration to the highest, as by a ladder, is also denoted by the successive births of the sons of Jacob, 3882; see the illustration of ascent to more interior doctrinals according to the life, 3690, 3691, 3923, 5147. There are degrees, like the steps of a ladder, which unite the intellectual with the sensual part of man, and by which he is enabled to ascend from the light of the world into the light of heaven, *ill.* 5114. There are similar degrees also in the voluntary part; and such degrees are formed by affections which close in and terminate the influx of good; the formation of such planes of influx becomes manifest by perceptions of good and truth, and by conscience, *ill.* 5144—5147. No one can ascend to a more interior heaven or to a light higher than the good in which he is principled, without discovering his latent evils; *ill.* by the command that they should not go up by steps to the altar lest the nakedness of the priest should be seen, 8945, 8946.

LAKE [*lacus*]. Waters gathered together, and lakes, denote in the complex knowledges by which intelligence is acquired, *sh.* 7324.

LAKE, POND, or POOL [*stagnum*]. Ponds or pools are used in the same sense as lakes or congregated waters, 7324. Lakes or ponds denote the knowledges of good and truth by which intelligence is procured, and, when the Egyptians are treated of, scientifics, *sh.* 7324. A pool of waters in the desert denotes knowledges of good and truth, and thence intelligence, where before was not any, 7324. In the opposite sense, ponds or lakes denote insanities; and hence the lake burning with fire and brimstone denotes hell, 7324; description of a lake in hell, and the horrid inhabitants of its shores, 819; and of a certain muddy lake where spirits undergo punishment, 956. The many breaches of the city of David, and the waters of the lower fish-pool gathered together, denote the falses of doctrine, and the traditions by which infractions were made in the truths of the Word, 4926.

LAMB [*agnus*]. See SHEEP.

LAME, or HALT [*claudus*]. The lame and the blind denote those who regard goods as evils, and truths as falses, because from the proprium, 210. To halt is to be in good in which are as yet no genuine truths, but still common truths not discordant therewith, and into which genuine truths can be insinuated; thus, the lame denotes those who are in good, but not genuine, because they are in ignorance of truth, in which good the Gentiles are who live in mutual charity, *sh.* 4302. In the opposite sense, the lame denote those who are in no good, and

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hence in no truth, *sh.* 4302. The lame or halt, and halting, are expressed in the original Hebrew by different words; the signification of both, *ex.* 4302 end. Jacob's halting on his thigh, denotes the state in which celestial spiritual good cannot flow in for want of the order among truths to receive it, 4302; in the internal historical sense, that goods and truths were utterly destroyed with his posterity, 4314. The lame shall leap as a hart, is predicated of those who are in good, but not yet genuine, 6413. The lame, or such as support themselves with a staff, denote those in whom all good has perished, 9014.

LAMECH, was a sixth heretical church in the line of Cain, which was utterly without faith, 405; hence, it denotes vastation, 406, 427, 428. The new church always raised up when the former is vastated, is denoted by Adah and Zillah, the wives of Lamech, 409; and is described by their sons, Jabal, Jubal, and Tubal-Cain, 333. Jabal denotes the holy things of love, which are celestial, and good thence derived in the new church, 413—416; Jubal, the truths and goods of faith which are spiritual, 417—420; Tubal-Cain, good and truth in works, which are natural, 421—426. Natural good and truth with those out of the church, in this case, are denoted by Naamah, the sister of Tubal-Cain, 421. The new faith of the church producing charity is denoted by Seth, 436, 437; and the church, when charity has become principal, by his son Enos, the human spiritual man, 439, 7120. The quality of this church described from experience, 1125. As to Lamech of the other line, with whom the Adamic church expired. See Seth.

LAMENTATION. Description of the miserable lamentations heard by the author in hell, 699; and that the glorying of infernal spirits is changed into lamentations when the Lord comes, 8289. How lamentable the state of the hells is from the mutual hatred of evil spirits, 7773. See Terror. The lamentation of David over Saul, treats concerning the doctrine of truth combating against the falses of evil, the particulars *ex.* 10,540.

LAMPS [*lampades*], with candles or lights, signify truths which are lucent from good; description of a garden represented in the other life full of lamps and lights, 7072. Lamps signify spiritual things in which are celestial, thus truths in which good is contained, faith in which there is charity, and charity in which is love to the Lord; the parable of the ten virgins *ex.* 4638; compare 3079 end, 7778 end. Lamps of fire signify affections of truth from good; explanation of the throne seen in heaven by the Revelator, 5313. A candlestick denotes the spiritual heaven, and candles or lights denote faith, with the intelligence of truth and the wisdom of good from the Lord alone, *ill.* and *sh.* 9548, briefly *ill.* 9783. The church is called a candlestick because of illumination from divine truth, 9548. The candlestick of the tabernacle was of solid gold, because divine truth or the illumination of the spiritual, is from divine good by the medium of the celestial, 9549, 9550; its seven lights *(lucernæ)* denote the sanctity of such truth, 9569. The candlestick was set over against the tabernacle to the south, because in the south of heaven divine truth is in its light, *ill.* and passages cited, 9684. The lamps or lights arranged from the evening until the morning (made to burn always) denotes the influx of good and truth from the Lord perpetual in every state, 9782—9787,

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10,201, 10,202. The light of a lamp or lantern *(lucerna)* to shine no more in Babylon, denotes no longer any intelligence of truth, 4335. See LIGHT.

LANCE, THE, of Joshua stretched out, signifies divine potency, 878. See JOSHUA, HAND. Little swords or daggers, lances and knives, signify truth, and all arms mentioned in the Word, such things as are of spiritual combat, 2799 end. See KNIFE, SWORD.

LAND, or EARTH [*terra*]. See EARTH.

LANGUAGE, SPEECH [*lingua, loquela*].—1. *Correspondence of the tongue, etc.* The tongue denotes opinions, thus principles and persuasions, because the motion of the tongue is from the influx of thought, 1159, 1215, 1216. Tongues denote differences of faith, 1251. The opinions of spirits concerning truths flow into the tongue, 1159, 4791. The parts of the face correspond to things of affection according to their functions and uses, as the eyes to the understanding of truth, the nostrils to perception, and the parts of the mouth—the lips, the tongue, etc.,—to such things as belong to the enunciation of truth, 9049 end; seriatim passages concerning the correspondence of the taste, the tongue, and the face with the Grand Man, 4791—4805. The tongue is as the entrance-court to spiritual and celestial things; to the former, because it ministers to the lungs and to speech; to the latter, because it ministers to the stomach from which the blood and the heart draw their supplies, 4791—4795; compare 8910. The tongue, in general, corresponds to the affection of truth, and to the affection of good from truth, into which the former advances, 4791. Those who love the Word of the Lord, and desire the knowledges of good and truth, are in the province of the tongue but with a difference; some being in the tongue itself, others in the larynx and trachea, others in the throat, the gums, the lips, etc., 4791; certain spirits described who do violence to the tongue, 4801. The tongue serves both for nourishment and speech, because it corresponds to the affection of knowing, and also to the affection of thinking and of producing what is thought, 4795; that it is formed to this double office by correspondence with the outward world, 6057; and that the mouth, the lips, the tongue, etc., correspond to thought; the heart, to affection, 8910. The spirits who correspond to the mouth are in the love of talking, but it is a general law that spirits are continually perfected and carried towards the interiors of their provinces; when these spirits are perfected they are reduced to speak nothing but what has some good in it, 4803. From the mouth and from the heart, denote from the understanding and from the will, also from truth and good, 3313, 8068. The mouth signifies voice or utterance, of which hearing is predicated; the tongue, speech, of which perception is predicated; and this because the mouth is the organ of the voice, and the tongue the organ of speech, 6985, *ill.* 6987, 9049. The mouth and the lips correspond to interior speech, which is active or speaking thought, and is the immediate cause of exterior speech, *ill.* 6987. See MOUTH, TASTE, FOOD.

2. *The origin and nature of human speech.*—There are two memories belonging to man, the one interior, the other exterior, 2469—2494, 7398. The things of the interior memory are truths, and are in spiritual light, those of the exterior memory are scientifics, and are in natural light, 5212. It is from the interior memory that man has

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the capacity of thinking and speaking intellectually and rationally, 6394. From the interior memory man is in the universal language of ideas, and from the exterior memory he is in the language of expressions; thus he speaks from the exterior memory so long as he is in the world, 1639, 2472, 2476. The ideas of the interior memory flow into the things of the exterior as into their vessels, thus into the words of all languages, and all the objects of the external senses, 2470, 2471, *ill.* 9394. Thought and speech exist from the ideas of the interior memory, and these ideas constitute a universal language, which is spoken by all men after the death of the body, 2472, 5614, 5648, 6987, 10,298, 10,604. The words of human language are from ideas which are formed from the light of the world, 4609, 5212; such words, therefore, were not immediately infused, but had to be found and applied to things, in the course of time, 8249 end. There are many things from the spiritual world in languages and expressions, because the origin of words is the universal language which belongs to the internal man and is spoken in society with spirits, 4624, 5075; compare 3693, 8990; also that the thought of the internal man agrees with angelic thought and speech, even while man is in the body, and though he is ignorant of it, 4004. The faculty of speaking in the angelic language, and thus of illustrating his discourse by representatives, is inwardly in man, and he is born into the natural use of it after the death of the body, 3326, 3342—3345; see below (3). Such is the connection between natural speech and thought and spiritual, that the former is changed into the latter as it ascends, and the latter closes into the former when it descends, *ill.* 5492; see below, 3342. Speech is not of the tongue or the external man, but it is thought itself speaking by those organs, *ill.* 3679. It appears as if the words of speech were in the thought, but really it is only the sense of speech which puts on a form of words when it flows down into the corresponding organs, 6987. The thought of man is both passive and active, and this latter may be called thought speaking, which is similar to the speech of spirits, because without expressions of human language, 6987; see below, 8128. Man may know that his intellectual or immaterial ideas are not from the words of speech from this circumstance, that he can think in a moment what it would take an hour to express, 5615, 6987; but that all speech perceived by the ear, as it ascends towards the interiors, passes into ideas like visual images, and from these into intellectual, 3342. The ideas of interior thought in man are above material things, but still they are terminated in them, and where they are terminated there they appear to be; how impossible it is for man to understand anything without some idea from time and space, and hence how incomprehensible angelic speech must be to him, 7381. Thought grounded in perception is internal speech, and external speech corresponds to it, because the one flows into the other, 8128. The speech of the men of the most ancient church was not by expressions of sound, because they respired internally, but by the face and lips, that they could express more within a minute by this language than can be expressed in hours of time by articulate words, 607, 1118. Speech by external respiration commenced, and thus articulate words came into use when perception no longer existed, 607, 608, 1120; *ill.* 805, particularly 1118—1120, 7361. The organ of hearing was affected by

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the speech of the most ancient people through the eustachian tube instead of the external ear, 1118; and this by the internal respiration, 7361; see below (5) 10,587. The internal respiration of this primitive people flowed tacitly into a kind of external respiration, and thus into a tacit speech which was perceived by others in the interior man, 1119. The first speech of man in every earth has been by the face and lips, like that of the most ancient people in this world; this manner of speaking agrees with the speech of angels, and far surpasses the language of words, 8249. Speech by the face has obtained first because the face is formed to the effigy of the thought and will, and, in the earliest times, men had no thought or will which they wished to conceal, 8249; that in this manner of speech the looks and their changes manifest affections, and the variations of interior form, thoughts, 8248. Internal speech prevailed so long as men remained sincere and upright, but when self-love prevailed the language of words commenced, the face was gradually changed, the interiors became contracted, and the exteriors were prepared to dissimulate; but that all are reduced to speak as they think in the other life, 8250; the latter point *ill.* 4689. The speech of man, in its origin, is the end which he intends it to make manifest, and the words of speech his end in ultimates, *ill.* 9407. That when he speaks, spiritual ideas are turned into natural ideas, and close in words according to correspondence, 10,604. See IDEA, MEMORY, THOUGHT; and see below (7), where the origin of speech is further elucidated by the signification of speaking and saying in the Word.

3. *The language of spirits and angels.*—Spirits and angels speak from the interior memory, and as this is the language of ideas they speak one universal tongue, in whatever age they may have lived, and from whatever earth they may have come, 1637, 2472, 2476; compare 7745. Spirits discourse together with far more acuteness, subtlety, and sagacity than men, and their speech is by the ideas of the thought which is more copious and universal than speech by the tongue, 322, 1639, 1641. The ideas of the angels from which they speak are wonderfully varied, and they can express more by the language of ideas in a moment than could be expressed in half-an-hour by man, besides much which cannot be expressed in human language at all, 1641—1645, 4609, 7089. All thought, however continuous it appear, in consequence of the rapidity of succession, is made up of distinct ideas, which follow one another like the words of language, and which are really the words of spirits and angels, 6599, 6624, 6987. The angels of heaven speak from intellectual or immaterial ideas, but spirits from ideas of the imagination or material ideas, 6987; compare 8733, 8734. The speech of spirits is a gift which all enjoy immediately after death, and is so acute, perspicacious, and persuading, that man would stand in astonishment if he could hear it, 1637, 1641; see below, 3226. Spirits have the power of speaking from various places and distances, according to their situation in the Grand Man, 1640; and those who practise magical arts from places where they are not, from various places at once, etc., 831. Spirits discourse together with the same familiarity of friendship and love as men in the world, and generally without reflecting upon the pre-eminent excellence of their language over that of men; they are also able to illustrate their discourse by

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representatives manifest to the sight, 1642, 1764. The speech of angelic spirits is more universal and more perfect than that of spirits, and the speech of angels more universal and more perfect than that of angelic spirits, 1642. The speech of angelic spirits is continually illustrated by sweet and beautiful representations, which are wonderfully varied according to the influx of affection and the felicity of mutual love, 1643, and which are produced instantaneously with the ideas, 3342, 3344. The speech of angels is altogether ineffable, for it is a speech representative of ends and uses, which are the principles and essentials of things, not of ideas such as spirits and angelic spirits have, 1645. The speech of angels, when it appears in the world of spirits before the interior sight, is like a vibration or splendor of light, 1646; compare 3346. The speech of celestial angels is distinct from that of the spiritual angels, and still more ineffable, for they are in the very fountains and origins of the life of thought and speech, 1647; the differences more distinctly stated according to the three heavens, 3342—3345; see below, 8733. The speech of good spirits and angelic spirits flows as it were into rhythm, because they speak in society, 1648, 1649, 7191. Every family of spirits, and indeed every spirit, is distinguished by some peculiar manner of speech, which is manifested in the affection, the accent, the sound, etc., 1758; and by their diversities of speech their respective qualities may be known, 1640. The quality of a spirit can be discovered from the sound of his speech alone, and even from one expression, 6616; examples, 6623; see below, 10,298; and that spirits are not allowed to dissimulate, 4689. The sweetness and softness of the speech of celestial spirits is from the influx of good with their ideas; the speech of the spiritual is also fluent, but not so soft and gentle, 1759. The speech of evil genii is outwardly fluent but inwardly grating, because from the simulation of good and not its affection, 1761. The speech of spirits interiorly evil is foolish and filthy, 1644. There are spirits who speak not in a flowing sound, but as it were linear, by vibrations and reciprocations more or less acute, such are those who reject the interiors of the Word and regard man as their instruments, 1761. There are spirits who only discourse by changes induced upon the face by the influx of their thoughts, 1762. There are many extraordinary kinds of speech among spirits; by an undulating volume as it were flowing into the brain; by a quadruplicate sound like the threshing of corn; by words inwardly sonorous; by hoarse bifid sounds; also rheumatic; and thundering, as of several together; also by visual representations, 1763, 1764. A society of spirits described who disagree as to their speech, but agree in thought and will; that they belong to the isthmus in the brain and the ganglia in the body, 4051, 5189. The speech of spirits being the universal language of all languages, they are not able to utter any human expression, nor any human name when discoursing among themselves, 1876; hence likewise they perceive nothing in the Word according to the letter, 1876, 2333, 4104, 4264, 4387, 5225, 5253, 7089; see below (6). The perception, the thought, and the speech of the celestial angels are ineffable in their variety, because from the affections of the Word they form to themselves various lights of affection and perception rather than ideas, 2157. Men, immediately after death, come into the perception of representatives, and can express more in a

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moment by the sense of the mind than they can in several hours whilst in the body; this faculty is also with man while he is in the body, because celestial and spiritual things flow into natural, 3226, *ill.* 3342; but the speech of angels cannot be understood by him while his ideas are terminated by time and space, 7381. The speech of all the angels and of good spirits is by representatives, beautiful and full of meaning according to their degree; the idea of such representations is in man although he is ignorant of it, and he comes into the natural use of them after the death of the body, *ill.* 3342—3345; see below, 4528, 6486. Spiritual things are expressed by variations of heavenly light; celestial things by variations of flame or of heavenly heat, whereby all the affections are moved, 3343, 3862, 8920 end; see below, 8733. Speech is made living by the representations which illustrate it, and this from the Lord's life, but with a difference according to degree, 3344. The different modes of speech in the three heavens constitute but one language, because they one form another, and are one within another, 3345. The thoughts, and consequently the modes of speech, among the angels, compared with the thoughts and speech of men, are as the interiors of forms, and their action, to the exteriors of bodies, 3347. The speech of spirits is distinguished from human speech in its inexpressible life and fulness of ideas, but it is not so in the case of corporeal spirits, 4221. The speech of angels, when it passes into the world of spirits, often falls into numbers, and conversely where numbers occur in the Word the angels read of things, 4264. The speech of the angels in the superior heavens is represented by the paradisiacal scenery of the inferior heavens, how numerous and fair such paradises are, 4528, 9577. In the universal language of heaven and the spiritual world, *persons* are not regarded, but *things*, because the idea of a person concentrates and limits the thought, but the idea of a thing extends itself infinitely, 5225, *ill.* 5253, *ill.* 5287, *ill.* 6040; briefly, 7002, 8343, 8834; hence that word and thing are one expression in the Hebrew, 5075, 5272. The angels think of things, or truths and goods, abstractly from persons, not only for the above reason, but lest they should attribute truths and goods to persons; also because the idea of person communicates with those who are thought about, 6040; the latter *ill.* 8785. The angels continually illustrate their speech when discoursing together by representatives, and it is impossible to express the full meaning of these in human language, 6486. Angelic speech is not intelligible to spirits, as the speech of spirits is not intelligible to men, 6987, 6996; the author's experience, 3346. Spiritual speech consists of ideas fashioned into words in a spiritual aura, and represented by modifications of the light of heaven, which light is nothing but divine wisdom proceeding from the Lord, 7089; that the greatest part of the truths of faith and goods of charity can only be seen in the light of heaven, and that they cannot be expressed by natural language, 7131. Angelic speech is not broken into parts like human discourse, but one thing is wonderfully continued into another on account of the ineffable fulness of angelic ideas, 7191. All angelic discourse represents the form of heaven, and hence every period terminates in unity, 7191; see above, 1648. The spiritual angels speak by sounds, and their thoughts must be collected from the words in which they are expressed; the celestial angels affect the will

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as by a kind of wave, 8733. The speech of spirits in general is formed from ideas of thought, which fall into words according to their fulness and affection; in this manner the whole idea of a thing is at once communicated, 8734. The perception, thought, and enunciation of divine truth in the superior heavens, utterly transcends the same in the inferior, and these again the thought and speech of man; how impossible it is to describe the difference in words, 8920 and citations. Spirits and angels are nothing but their own truths and goods in human form, and the quality of those truths and goods is manifest in their faces, in their gestures, and in their language, bnt more especially in their words, for these naturally proceed from their truths and goods, 10,298. See SPIRIT.

4. *The speech of angels and spirits with men.*—The ancients frequently discoursed with spirits and angels, and the faculty is common to all men, because man is himself a spirit clothed with a body, 67—69, 784, 1634, 1636, 7802, 8118, 9438. . Speech with spirits and angels was common in antiquity, and especially in the most ancient times, because they were interior men, and thought in the spirit abstractly from the body; whereas men are now exterior, and think in the body abstractly from the spirit, 9396. Men no longer hold discourse with spirits, because they are immersed in worldly and corporeal things, but the way is opened by such things receding, 69, 784, 7802, 8118. Unless man be in a true faith, and be led by the Lord, it is perilous to speak with spirits at the present day, yet spirits are always present, and perceive the most secret thoughts of man, 784, 9438, 10,751. It is with difficulty believed that any one speaks with spirits, because the existence of spirits and angels is not really acknowledged, 1634, 1636, 7802; see below, 9438. In some earths angels and spirits appear in human form and discourse with the inhabitants, 10,751, 10,752; see below (5), 7802, 7809, 8949, 10,751. The intercourse of spirits and angels and their communications with men, are by the universal language of ideas; and such is the influx of this language that spirits discourse with man in his vernacular tongue as their own, 2470. Man is always in society with spirits, and as to his internal in their universal language, 5075, 10,298. The speech of spirits and angels is perfectly audible, but it can only be heard by those who are addressed, because it affects the organs by an internal way, 1635, 1876, 4652. Spirits, even infants, speak with man in his mother tongue, or in any language known to him, without perceiving that the words are taken from the man's memory, and this because they are in the universal language of ideas, 1637. The words they speak and which they think to be theirs are more promptly and admirably chosen than when the thought of the man himself falls into expressions, and this without premeditation, 1638. Their speech with man is by words, but their speech with one another by ideas, 1757, 1876; the latter only, 10,298. The speech of celestial spirits does not easily fall into articulate sounds or words with man; but middle spirits, between the celestial and spiritual, and especially the spiritual, speak; their speech also is in softly flowing modulations, which soften the words themselves, 1759. The rareness of intercourse with angels and spirits is a manifest proof how little is known and believed concerning their real existence, and the state of man as a spirit after death; but that it is

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possible to speak with angels and spirits from any earth in the universe, and even with the inhabitants themselves if their interiors are opened, 9438.——As to the author's discourse with spirits as one of themselves, generally, 5, 67, 68, 322, 1634, 1635, 1763, 5978, 8939, 9440; with those who had been known to him either personally or by repute, 70, 1114, 1636, 4221, 5006; with some a few days after their decease, 4527, 4622, 8939; with those who lived in ancient times before and after the flood, 1114; with the angels of the first and second heaven in their own tongue, but not with the angels of the third, 3346; with the worst devils, without peril, 968; with his deceased father in a dream, 6492; with the spirits and angels of other earths, 6695, 6808, 8022—8026, 9578. And conversely, that it was granted to the spirits associated with him to see the things of this world, and to hear men conversing, 1880, 1954, 4527, 4622, 5862, 9791, 10,813; also that a spirit known to him conversed with the inhabitants themselves of another earth, 10,752.

5. *Speech with the spirits and inhabitants of other worlds.*—Certain spirits were with the author from another orb, who spake with him by changes about the lips produced by influx; their speech with one another described, 4799; see below, 8247. The spirits of Mercury are averse to speaking by words, and hence the author could only speak with them by a kind of active thought, 6814; that they speak from the proximate use, and not from the thing itself, 10,710; see below, 10,709. The spirits of Mercury are quick and instant in speech, and they shew the same promptitude in the perception and judgment of things, 6921—6923; compare 7077. The inhabitants of Mars speak tacitly by way of the Eustachian tube, and thus affect the interior hearing and sight, 7359, 7360. The speech of the inhabitants of Mars is more perfect than ours, fuller of ideas, and approaches nearer to the language of spirits and angels; their faces and eyes also correspond to this perfection, 7360; that the speech of those who were of the most ancient church in this earth was similar, 7361, 7480, 7481. Certain inhabitants and spirits of Mars, not so good, learn to speak by forming the countenance and the lips in such a way that the affection does not become manifest; these can discourse together, and other spirits not understand them, 7745—7747. It is a common thing in the planet Jupiter for spirits and angels to discourse with the inhabitants, as was the case in ancient times in this earth, 7802. Spirits speak to men in the planet Jupiter, but the inhabitants are not allowed to speak in return, nor yet to divulge that they have been spoken to, 7809. The angels of Jupiter speak by the influx of ideas not falling into words, but diffusing themselves everywhere through the interiors, and so into the face, commencing with the lips, 8022. They have another mode of speech, by a more continuous influx into the face, beginning from the eyes; also another, more continuous and full, which is sensated in the brain; and yet another which falls as discourse into the interior understanding only; by all these methods they are able to discourse with the inhabitants of the planet, 8023—8026. The inhabitants of Jupiter speak mostly by the face, and especially by the region about the lips, because they do not simulate; hence also their faces are freely emitted from the interiors, and the lips become prominent, 8247; how their affections are manifested by this manner

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of speaking, and that they have also a language of words, but not so sonorous as with us, 8248; see above (2), 8249, 8250. The spirits of Jupiter correspond to the imaginative principle of thought, and hence do not speak much, and when they speak it is a cogitative or thought-speech, not terminating sonorously but in a kind of soft murmur, 8733. When the inhabitants of Saturn come to age they have discourse with spirits by whom they are instructed, 8949. The spirits seen by the author from the moon made a noise like thunder with their voices, and this though they were only few in number, 9232. The inhabitants of the moon do not speak from the lungs like the inhabitants of other earths, but from air collected in the abdomen, and this because the atmosphere of the moon is different, 9235. The inhabitants of one of the earths in the starry heavens, mentioned by the author, discourse with angels and spirits, 10,380; and this is common in other earths as a means of revelation, 10,384. In one of the earths of the starry heavens they discourse together by the internal way of the eustachian tube, and this by means of the atmosphere, when they only think within themselves; in this earth they also discourse by the sight, from the lips first moving, etc., 10,587. The people of this earth are acquainted with sound or tone, but not with articulation; the lips also are moved by the afflatus of the lungs as well as by the influx of ideas into their fibres, 10,587, 10,588. Their speech closes in tone which is modified by the ideas to be expressed, but yet not articulated, 10,708. When the inhabitants of this earth discourse together, they speak as high and remote as the ninth use; this is the case with cogitative or thought-speech generally; and there are some in the universe who speak to the fifth, ninth, fifteenth, twentieth, and even to the fiftieth use, *ill.* 10,709. The inhabitants of another earth described by the author discourse with spirits; in this case the spirits are remitted into their natural memory, and the interiors of the men they discourse with are at the same time opened; thus, the spirits are mistaken for men until they suddenly disappear, 10,751. In another earth also in the starry heavens, they are instructed by angels appearing and speaking to them in the middle state between sleep and waking, in the morning, 10,833. For further particulars concerning the inhabitants and spirits of other earths. See UNIVERSE.

6. *The Hebrew language, and the Word.*—The peculiarity of tenses in the Hebrew tongue, by which one and the same form of the verb is sometimes applicable to various times, is from the internal sense which is independent of times, and to which the Hebrew tongue is adapted, 618; see below, 5253. The superlative is formed in the Hebrew by the repetition of the same adjective, 794. There is no distinctions made by a system of punctuation or by interstitial signs in the Hebrew, because the internal sense flows from one state of a thing into another, 4987. The phrases, "it was so" *(fuit)*, "it came to pass" *(factum)*, mark the termination of one state and the beginning of another; the less important changes of state are marked by "and," 4987, 5578; and that the Word was so written in imitation of celestial language, 5578; further *ill.* 7191. The internal sense of the Word coincides with the universal language in which the angels are, and in which man is as to his interiors, 4387; see below, 3482. The literal sense of the Word is accommodated to human understanding,

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and written according to appearances, 3857. The forms of expression applied to the most ancient people in the Word would not be appropriate to those who lived afterwards; instead of "the flame of a sword" it would now be expressed "the sword of a flame," etc., 312. The language of the Word is the angelic tongue itself in ultimates, and this because the ancients had commerce with spirits and angels, and every word of the original is significant of a spiritual sense, 3482. In order that the Word might be written, all the places where the most ancient people dwelt, and all the kingdoms round about, were made representative, 5136. When the Word is read by man in the external sense, the words and ideas are wonderfully changed to the apprehension of angels, and this according to correspondences, 2333, 3507, 5492, 5648, 7847, 10,568. Three things perish when the internal sense is elicited from the letter of the Word, namely, the idea of time, the idea of space, and the idea of person, 5253. It is by the sudden and constant translation of natural ideas into spiritual that the Word is the medium of conjunction between angels and men, 3507, 5648; the wonderful fulness of ideas flowing into its external expressions illustrated by the Lord's Prayer, 6619, 6620; and the two senses further illustrated by comparison with human language and thought, 9396, 9407, 10,400, 10,604, 10,614. That there are distinct words which belong to the spiritual class, which belong to the celestial class, and which are predicated of both, and that from a knowledge of these words, especially in the original tongue, the subject treated of in the Word may be discovered at first sight, 8314; an example, 10,291; also, that every word, every syllable of a word, and every point in a syllable, contains some heavenly signification, 9198 end, 9349; and that the spiritual sense is the interior sense of words, which is especially contained in the eastern languages, 10,217. See WORD, and as to speech attributed to the Lord himself, see below (8).

The author has sometimes noted a particular election and appropriation of Hebrew words to the internal sense; "*bituminated with bitumen*," conveys the idea of protection, from *to expiate* or *propitiate*, 645. *Spirit* is denoted by the same word as *wind*, from influx, 842, 8286. *Soul* is from a word denoting the *respiration*, 9050. *Wild beast* and the *living* are one word, from the proprium and its vivification, 908. *Power* and *man* are expressed by one word which is predicated of faith, 1179; see below, 6086, 6343, 7668. *Valley* is qualified by various words which signify more or less of profanity, 1292. *House* is of such wide application because it signifies the mind, which includes all things of intelligence and wisdom, and all things of affection, 1488 end. *Word* and *thing* are denoted by one expression because the angels understand things, which are truths and goods, not words, 1785, 5075, 5225, 5253, 5272, 5287, 6040, 7002, 8343, 8834, 8985; see the same numbers above (3). *Darkness* in the case given, is expressed by a word which includes both the dense false and dense evil, 1860 end. *To humble* is expressed by a word which signifies *to afflict*, because man ought to compel himself to submit to divine good and truth, 1937. *Fountain* is expressed by a word not commonly used, because predicated of truth below the rational, 1956. *Rectitude* is expressed by a word which signifies also *integrity*, *perfection*, and *simplicity*, and is predicated of innocence and simple good, 2525;

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immunity signifies also *clearness* and *purity*, 2526. *To inherit* is expressed by two words, which are respectively predicated of the celestial and the spiritual; the former involves possession by hereditary right, the latter, succession to an inheritance, 2658. *Truth* and *faith* are the same word, and truth in the Old Testament is always used in the same sense as faith in the new, 3121, 4690. *Villages* and *castles* are expressed by the same words as *courts* and *palaces*, and in both cases they are predicated of the externals and internals of the church, 3271. *To sodden* or *cook* pottage is predicated of a congest of doctrinals, 3316. *Savoury meats*, from the delights and pleasures of taste, signify the delights of good and the pleasures of truth, because taste, like the other senses, has a celestial and spiritual correspondence, 3502; see above (1). The plural, *lives*, is used because there are two faculties of life, the will receptive of good, and the understanding of truth, 3623. *Ladder* is derived from a word which signifies *a way* or *path*, which is predicated of truth, 3699. *Veneration*, *reverence*, *fear*, *terror*, are derived from one word, 3719. *Dudaim* (or mandrakes) is from a word signifying *loves*, and where it is used the conjunction of good and truth is treated of, 3942. A *staff*, a *sceptre*, a *tribe*, are denoted by one word, which signifies the power of truth from good, 3859; but there is also another word for staff, 4013; and the word for a walking-staff is from a root which denotes support, 9028. A *lamb* is denoted by various words which signify so many degrees of innocence; in the case given the same words denotes *sheep*, 3994. A *lamb* is also denoted by the same word as *spotted* or *patched*; and a shepherd or herdman by the same word as *speckled*, 3995. Flocks, herds, and the two kinds of cattle are distinguished by appropriate words, which distinctly signify spiritual things, 10,042. To *grow warm* with sexual heat is predicated where the conjunction of good and truth is treated of, 4029; and the opposite expression, 4031. *Acquisition* and *cattle* are signified by the same word, which is predicated of truths when goods are denoted by flock, 4105. *Sacrifices* of all kinds are called *gifts*, and have reference to initiation into good, as gifts were for the sake of favor with the great, 4262, 10,079. The *halt* or lame, and *halting*, are expressed by different words, which signify two different states of those who are in natural good, 4302 end. *Tents* or lodges, and *tabernacles*, are expressed by different words, and they respectively denote the holy principle of truth and of good, 4391. *Kesithæ*, the name given to certain pieces of money, is derived from a word which denotes truth, 4400. *Ear-rings* and *nose-jewels* are expressed by the same word, and the former signify obedience, the latter good, 4551. *Envy* is expressed by a word which denotes to *strive against* and to *chide*, and it signifies aversion, 4702. *Minister*, *courtier*, *chamberlain*, or *eunuch*, from a word denoting exalted station, signifies what is interior with the natural man, 4789, 5081. *Basket* is expressed by different words which have distinct significations, 5144. *To eat* and to *consume* are one word, which in one sense implies good and in the other evil, 5149, 5157; see below, 9141. *Abundance*, which signifies the copiousness and sufficiency of knowledges, is a word opposed to *famine*, 5276. *Provision* is a word which signifies *breaking* or apportioning, and a similar word denotes to *buy* and to *sell*, *ill.* by the breaking of one bread among many, etc., 5405. *Gum* and *balsam* are

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the same word, because it was both an aromatic and an ointment, and these combined denote the truth of good, 5620. *Wax* and *aromatic* are the same word, for a like reason, and in this case the interior truth of good is signified, 5621; see below, 10,264, 10,291, 10,292. In the phrase, "spoke to him at the door," the preposition *in* or *at* is omitted on account of the internal sense, 5653. . *Mercy* is expressed by a word which signifies inmost and tenderest *love*, 5691. *Vehicles* sent from Egypt to convey the family of Joseph are expressed by a word not commonly used, but it occurs when the ark and the tabernacle are spoken of, and denotes the doctrinals in which celestial and spiritual things are conveyed, 5945. *Stoutness* or ability is expressed by a word which denotes *strength* and *virtue*, 6086; compare 8710. *Forces* is expressed by a word which is predicated of truth, and *strength* by a word which is predicated of good, 6343. *Violence* is expressed by different words, 6353. *Storehouses*, *armouries*, and *treasuries*, are expressed by one word, and their contents in each case denote truth, but with a difference, 6661. *Girl*, in the case given, is expressed by a word rarely used, 6742. *Serpent* is expressed by a word which denotes the *whale*, because a water serpent is to be understood on account of its signification, 7293. *Hail* is expressed by two words, one of which signifies *great hail*, 7553. *Youth*, or young man, is a word derived from strength and power, which is predicated of confirmed truth; another word for youth denotes *intelligence*, 7668. *Powerful ones* is expressed by a word which is predicated of those who are in truth from good, or in the false from evil, 8315. Gershom and Eliezer are not called the sons of Moses, but the sons of his wife, on account of the internal sense, 8649. The word for a *blow* denotes the scar appearing from the extravasation of blood, and it signifies the extinction or hurt of affection in the intellectual part, 9057. To *desolate* is expressed by a word which signifies to burn up and consume, and it denotes the consumption of good by the lusts, 9141. *Fulness*, predicated of the fully-ripe harvest and collected fruits, and *tears* predicated of the juice from the vine and distilled liquors, denotes the goods and truths which are to be attributed to the Lord, 9223. *Faces* is of such wide signification because it is used to describe the affections, and all things of affection and thought appear by the face, *ill.* 9306. *She-goats*, is mentioned among the offerings, instead of the *wool* of she-goats, on account of the internal sense, because the external good of innocence is signified and not its truth, 9470. The *ephod* is named from a word which signifies to close in all the interiors (or clothe over), and it denotes divine truth in the external form, 9824. *Wreathen work*, of which the chains of the ephod were to be made, denotes indissoluble conjunction, 9880. *Thummim* in the Hebrew denotes wholeness or integrity, but in the angelic tongue, resplendence, which is from divine truth in effect, 9905. To *weave*, and to *chequer*, or *tesselate*, is one word, and woven is predicated of what proceeds in continuity from the will, 9942; the same word is used to denote *wrought gold*, 9942. *Sin* and the *sacrifice for sin* are denoted by one word, 10,039. To *number* is a word which denotes to *lustrate*, to *value*, to *inquire into*, to *visit*, to *command*, to *appoint*, etc., and it signifies the arrangement and disposition of the goods and truths of faith, 10,217. *Ointment* of ointments is a word which denotes *aromatics* in general, and its use

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in anointings was to represent the all of the divine human, 10,264. The aromatics of incense are expressed by a word different from the aromatics of the oil of anointing, because the former pertain to the spiritual class, the latter to the celestial, 10,291, 10,293 end. *Myrrh* is expressed by two words, 10,292. *Interior purity*, and exterior purity or cleanness, are expressed by two different words, 10,296. A *cry*, and *affliction*, or *misery*, are united in one expression to denote the lamentable state of the interiors perceived, 10,457. To be *naked*, to be *averse*, and to *retrocede* or depart away, are expressed by one word, and it denotes a state of separation from internals when deprived of the goods of love and the truths of faith, 10,479. To *rest* and to *cease*, or finish, are one word, and it is predicated of the exteriors in which the interiors find their repose, 10,567. *Ground* and *earth* are denoted by words quite different in their origin, and the former signifies the church from the reception of seed, but the latter from the people living upon it, 10,570. For further examples, in the divine names, the names of places, persons, etc. See NAME, TRIBES.

The ancient forms of speech or proverbial phrases contained in the Word have a spiritual signification: *bone of my bones, and flesh of my flesh*, was a form of acknowledging relationship, and it denotes conjunction in one proprium, 157, 1812. *To do judgment and justice* is predicated of truth and good, 612; see below, 6180. *Birds make their nests in the branches*, is predicated of truths, 776. *Jehovah says, or God says*, was a form of asseveration confirming the truth of a thing, 1020, 1037, 1410; see below, 7192. *To sojourn and to dwell in tents*, (*e. g.*, to your tents, O Israel,) had respect to life and worship in the holy state of love, 1102. *Blessed (be) Jehovah*, etc., was a customary form of thanksgiving and gladness; and it involves that all celestial and spiritual good as well as all natural good proceed from him, 1096, 1422, 3119, 3260. *Like Nimrod, a mighty hunter*, was said of a persuasion by which the soul is easily captivated, 1179. *Go to the right hand or the left*, was a form of option, which signifies separation on account of diverse quality, 1582, 3159. *From a thread to a shoe-latchet, or the latchet of his shoes*, came to denote what is lowest and vilest of all, from the signification of the foot, etc., 1748. *To go out from the heart*, was said of goods and truths, 1843. *Jehovah judge between me and thee*, refers to the falses of the accusing spirit in temptations, 1917. *If I have found grace in thy eyes*, is a form of speech derived from the affection of humiliation, and denotes inclination towards another, 2157, 3980, 4455, 5304, 6162, 6178. *May thy seed inherit the gate of thy enemies*, was a marriage blessing, and it refers in the spiritual sense to charity and faith succeeding in the place of what is evil and false, 2851, 3187. *My Lord, hear me*, is a form of speech, exciting another to reflection, and it signifies the first state of reception, 2958. *The Word went out from Jehovah*, or *Jehovah hath spoken*, denotes that it was of the Lord, 3160. *I cannot speak to thee either evil or good*, meant that the speaker dared not either deny or affirm; in the spiritual sense, it denotes acknowledgment that it is of the Lord alone, 3160. *To meditate in a field*, meant to think in good, 3196. *To be gathered to his fathers*, or *to his people*, was said of any one who died, from the belief of the ancients that the spirit really went to his parents and kinspeople; in the internal sense these expressions denote the association of those who are in the same goods, and in

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the same truths, 3255, 4619. *To smite the mother upon the sons*, was a formula used by those who were acquainted with representatives and significatives, to denote the total destruction of the church, 4257. *A man (speaking, etc.) to his brother*, was the form of expressing anything mutual, because man denotes truth and brother good, between which there is the closest mutual conjunction, 4725, 4199. *The circumcised* and *the uncircumcised*, were common expressions to denote those who were of the church and those who were not, and they took their rise when the good and truth of the church were put in representatives, 4462. *To lift up the head*, was a form of judgment, whether the prisoner was condemned to life or death; in the latter case, it was to lift it from upon him; the expression derives its origin from the elevation of those who have undergone vastation, etc., 5124. *Bend the knee*, was a command to do homage when kings went abroad in their chariots, and it represented the adoration of the divine law, of which a king was understood to be the guardian, 5323. *By the life of Pharaoh*, was a form of asseveration, and it denotes what is certain, 5449, 5454. *Peace be unto you*, and *is it peace with you*, were expressions in common use, from a sense of the inmost peace which those experience who are led by the Lord, 5662. *To enter into his chamber and shut the door*, expressed the doing of anything that was not apparent, and it denotes in the interiors of the mind, 5694. *To be good in the eyes of any one*, was predicated of anything that afforded joy, 5935. *To do mercy and truth*, was a form of expression referring to the good of love and the truth of faith, which the ancients knew to be inseparably one, 6180. *Let Jehovah see and judge*, was said of evil occasioned by the fault of any one, and it denotes the Lord's prævidence and providences, 7160. *Jehovah shall reign for ever*, was meant to express the flourishing state of the church, and it denotes that he is alone God of heaven and earth, 8331. *What comes to hand*, or *what God causes to come to hand*, was expressed of events appearing like chance, in which the Divine Providence was nevertheless acknowledged, 9010 and 4262 compared. To be *after*, *to go after*, *to walk after*, *etc.*, were expressions denoting consociation in the same thing or state, 9251. *Bread* and *water* were used to denote all natural food and drink, and in the spiritual sense, all good and truth; hence the phrase, *Jehovah shall bless thy bread and thy water*, *etc.*, 9323. *To know his coming-in and his going-out*, was a form of speech by which they expressed their knowledge of a man's whole state of life, and it derives its origin from correspondences in the spiritual world, 9927. To speak to this or that degree of use, is a received formula in heaven, and it means the degree of remoteness from the thing itself, 10,709; see above (5). Some forms of speech were common with the prophets: *To expand the earth and to stretch out the heavens*, was used in treating of the regeneration of man, 25, *ill.* 1101. *The swelling* or *pride of Jordan*, was to express the external man's elevating himself against the internal, 1585. *I Jehovah*, and *Jehovah spake and said*, *etc.*, were forms of irrevocable confirmation from the divine, 7192; see below (7), 629, 2620, 7036, 7933.

7. *To speak and to say; their signification.* To speak and to say have distinct significations, 904; but they are sometimes used interchangeably by the author, as appears from a comparison of 3029 and 3037. To say (or to speak) in the historicals of the Word denotes to

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perceive, because perception is internal speech, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2515, 2552, 5687. To say also denotes thought from perception, 2506, 2515, 7094, 7244, 7937; and perception and thought interchangeably, 2552. Speaking denotes thought, because it flows from thought and is its external; analogically, as the sight of the eye denotes understanding, and hearing obedience, 2271, 2287. The speech of man represents his thought, and action his will, 4292. To speak also denotes influx, because the will flows into the thought, 2951, 5481; hence it denotes the will itself, see below, 2620, 7107. When mention is made of saying and speaking, the former denotes to perceive, which is predicated of good, the latter to think, which is predicated of truth, 2619, 5259; that to say denotes to perceive and to think in a passage where its signification is more manifest than elsewhere, 3395; and that to speak daily denotes intense thought, 5000. When saying is predicated of Jehovah's speaking to Abram, it denotes the perception of the Lord when he was in the world from continual communication and discourse with Jehovah, 1602, 1791, 1819, 1822, 2061, 2260, 2287, 3029, 3367; sometimes continuous perception, sometimes new perception, 2238; and sometimes thought following perception, 2260. To say, predicated of Jehovah or God, denotes the actual being or doing of the thing, because all that is attributed to him must be in esse, 629, 630, 708, 926. To speak, predicated of God, is to will, because it denotes thought or perception, and what God thinks he wills, 2620, 2626, 3037, 7959. To say denotes to foresee, when predicated of the Lord, because his perception is such, 5361, 6946, 6951, 8095; and hence his providence, because he provides for what he foresees, 6951; see below, 6879, 7019. To say, and he said, denotes influx, 6291, 8221, 8262; and hence order and arrangement, which is from influx, 3019. To say denotes influx and reception; the former when the speaker is regarded, the latter when the receiver, 5743, 8660. To say denotes influx when predicated of one who represents the internal speaking to the external, 6152, 6291, 7381. To say denotes communication, because what another perceives is communicated to him, 3060, 4131, 6228. To say denotes influx and communication, 7291, 7381; also information, 7769, 7793, 7825; instruction, 7304, 7380, 7517, 8127; exhortation, 7033, 7090, 8178, 10,398, 10,471; confirmation, 7192; and what is concluded or determined, 10,602. To say, when influx and arrangement are treated of, denotes, exteriorly, to command, 3019; also when predicated of Jehovah, 7036; and when addressed to those who are in evils and falses, 7310. To speak, when predicated of one who represents doctrine, denotes its enunciation and preaching, 6999, 7063. To speak, saying, denotes to persuade, 4478; when predicated of Jehovah, to inform or instruct, 8041, 8127, 10,280; also illustration and perception, 10,290; see below, 6879, 7019, 10,215. To say, saying, denotes exhortation, 5012. To say denotes revelation, because this is internal perception, 5111, 5121, 8786. To say denotes to give the faculty of perception, 5877. To say is predicated of the reply from interior perception or intuition when man inquires within himself about anything, 6251, 2807; also, of the reply or response from a contrary principle, 7103, 7394; and when predicated of truth in respect to good, its responsive action, or what is reciprocal in a reply, 8691. To say, when predicated of one who represents the external speaking to the in-

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ternal, denotes elevation, 6262; compare 5797. To speak to the heart, predicated of one who represents the internal, is to give confidence, because it denotes the influx of good into the will, 6578. To speak from good to evil is to think evil and to speak good, 4126. To speak a word (praying for leave to speak) denotes influx and reception, 5797. To speak eloquent words is predicated of the joy of the mind when it comes into freedom after temptations, 6414. To say denotes the will because it involves all that follows showing the will of the speaker; and because it involves all that follows, it has various other significations, such as command, exhortation, communication, thought, and also perception, which it properly signifies, 7107 and citations. God said, and Jehovah said, denote instruction, 6879, 6881, 6883, 6891, 7186; also illustration, and confirmation in those who are illustrated, 7019; see above, 629, 2620, 5361, 6951. The phrases, Jehovah said, God said, and Jehovah spake and said, etc., denote a new state of perception, but still in continuation of what goes before; these phrases also supply the place of a punctuation in the original, and are from the connection of angelic thought, 7191, 7226; see above (6), 4987; (3), 4221, 7381, 7191. To speak denotes exhortation, 7215; when addressed to the evil, admonition, 7220, 7237, 7243; when predicated of Jehovah, command, 7240; and instruction, 7241, 7267; also divine influx and communication, 7278, 8128, particularly 8920; or, again, influx and its reception, 5797. To speak and to teach denote influx; when predicated of the Lord, his divine proceeding, 6993. As Jehovah hath spoken (according as he hath promised) denotes according to promise in the Word, 7933. All that Jehovah hath spoken, denotes the divine truth proceeding from the human divine, and this because the Lord is the divine itself in human form, 9398. Jehovah's speaking to Moses, denotes illustration by the Word from the Lord, and this by influx, 10,215; also the perceptive faculty consequent upon illustration by the Word, 10,234; and in series, the beginning of a new subject in what is revealed, 10,234; thus illustration and perception anew, 10,290; see above, 2238, 7191. Moses speaking to the sons of Israel, denotes the information or instruction of those who belong to the church by the Word, *ill.* 10,355. See Moses, Law, Word.

8. *Jehovah's speaking and saying*, denotes, generally, what really is; on the part of man, instruction by illustration from his divine truth, and whatever pertains to such illustration; see the passages cited above (7), and particularly 10,290 end. By the Lord's speaking, the most ancient church understood perception, and perception having ceased, the dictate of conscience formed from the revealed truths and knowledges of the Word came to be understood, 371. The Lord continually speaks to man by the goods and truths which the angels inspire, hence his speaking signifies presence, 904; see below, 10,294. The angels sometimes speak, not from themselves, but from the Lord, and this when their external is rendered quiescent; when this is the case they know no other than that they are the Lord, 1745. Divine truth proceeding the Lord, becomes audible speech by its transit through the heavens, and its reception and utterance by spirits who in that state are called the holy spirit; that it cannot be heard as speech or discourse otherwise, *ill.* by Moses, and his speaking through Aaron, 6982, 6985, 6993, 6996. Divine truth proceeding from the Lord's divine human, is called

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by the author divine speech, which infinitely transcends the tongues of angels, and which is only apprehended by them when it has put on an adequate form by influx into heaven, 6996. It is divine truth that is called the Word, which is above all the understanding of the angels in its immediate proceeding; yet there is immediate divine influx into truth first received mediately, 7004; the several degrees of its procedure and reception explained, until it reaches the understandings of men, 8443; and that its reception and form is various according to the difference of thought and speech, 8920. In order that the Word might be received on earth as well as in heaven, the Lord spake of himself and the Father as separate, and also because he represented the divine truth from divine good, 3704. The Lord's words when he abode in the world contained an internal sense, and that sense being known, the words serve for objects from which to think of internal things, 3857 end, 3832; that what he spake was divine, and cannot be the same in the internal sense as in the letter, 4334; examples in illustration, 9209, 10,243. The Lord's speech, when he was in the world as well as in the word of the Old Testament, was addressed both to men and to angels; such language is divine, because universal, and contains divine wisdom in every syllable and every part of a syllable, 4677 end, 4847, 8899, 9049 near the end, 9198 end. The words spoken by the Lord filled, and yet fill, the universal heaven, 4677 end, briefly *ill.* 10,033 end; and this because the divine truth proceeding from him passes through heaven, and thus flows down to man, 8899. That the Lord only speaks to man by the Word, and that he spake to Moses and the prophets by the living voice in order that the Word might be written, 10,290; the manner explained, 6996; and that it is possible for external revelations to be given from the Lord, by the voice of an angel, even to those who are not in good and truth, 5121. See Inspiration (2).

LANTERNS, or Lights [*lucernæ*]. See Lamp.

LAODICEA, the Church of, denotes those who regard naked knowledges as the all of the church; the counsel given to such by John, briefly *ex.*, and the signification of riches *sh.* 10,227.

LARYNX. See Language (1).

LASCIVIOUSNESS [*lascivia*]. How severely they are punished in the other life who have thought and discoursed lasciviously, 829. Those who have lived together in lascivious love, and not in conjugial love, are separated in the other life, because no lasciviousness is tolerated in heaven, 2732. Genuine conjugial love is from good and truth, and it continually flows into all, but it is changed according to reception into lasciviousness and adulteries, 2741. Lascivious love sometimes puts on the semblance of conjugial love, but there is no conjugial love with those who are not in the love of good and truth, 2742. Lasciviousness is one of the causes of disease, and all diseases are in correspondence with the lusts and passions of the soul, 5712; what lascivious thoughts are excited when the organs of generation are only named, and that the most heavenly secrets of wisdom connected with these parts remain hidden on this account, 5055. See Marriage.

LASHA [*Lascha*]. See Admah.

LASSITUDE. See Weary.

LAST [*ultimum*]. See External (1), 6451, 9824, 9836, 10,044, 10,329; Extreme, First.

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LATITUDE. See BREADTH.

LAUGHTER, *to* LAUGH [*risus*, *ridere*]. The origin and essence of laughter is the affection of truth or the affection of what is false, 2070, 2216. Laughter denotes the affection of truth because it is the expression of that affection passing from the rational mind into the face; rational good is not expressed by laughing, in which there is somewhat not so good, but by a kind of joy in the countenance, 2072. Abraham's falling on his face and laughing (for joy) when the birth of Isaac was announced, denotes the adoration of the internal man from perceiving that the human rational should be made divine, 2070—2072. Sarah's laughter in unbelief of the announcement that he should be born, denotes the existence of the divine rational not comprehended from the human, 2139, 2201—2207, 2214—2216. Isaac named from laughter, denotes the rational man distinguished by the affection of truth, 2072, 2083, 2638—2644, 2658. Isaac seen by Abimelech laughing with Rebecca, denotes the love or affection of truth discovered to those who are in the doctrine of faith; in the supreme sense, divine good in divine truth, 3392. See ISAAC. That the laughter of those who are not good is in the external skin, and not in the fibres from the internal, etc., 8246, 8247.

LAVER, THE [*labrum*], in which purification was effected, denotes the natural principle of man, *ill.* and passages cited, 10,235. The laver of brass made by Solomon, was called a sea, because a sea signifies the scientific principle in common, and all the scientific is of the natural man; the twelve oxen supporting it denote all the goods of the natural and sensual man in one complex; their looking to all the quarters of the world, denotes the good of the natural man as the receptacle of all that flows in from the world, 10,235. The basin of the laver denotes, properly the external sensual, and the ten lavers, also of brass, set near the temple, the particular quality of the external sensual, *ill.* and passages cited, 10,236. See VESSEL, *to* WASH.

LAW [*lex*]. All the laws of truth and right flow from celestial principles, or from the order of life of the celestial man, 162, 266. The fundamental of all laws is love to the Lord and charity towards the neighbor, and those who are in such love have the law written on their hearts, and are everywhere accepted as good citizens, 1121, *ill.* 5826; briefly, 7262. The divine law is nothing but the law of charity and faith, for it is divine truth proceeding from the Lord, and in all divine truth there is divine good, 7167. The law and the prophets, or Moses and the prophets, denotes the whole word of the Old Testament, 2606. Laws denote all things of the Word considered specifically, and in the genuine sense; precepts and statutes denote the internals and externals of the Word in common, 3382. The law, in an extended sense, denotes the whole Word; in a sense less extended, the historical Word; in a confined sense, the Word that was written by Moses; in the strictest sense, the ten precepts of the Decalogue, *sh.* 6752, 8695. The divine law is the Word, thus divine truth, *sh.* 7463; see below, 7206, 8695, 8706, 8753. When the law was promulgated on Mount Sinai, the precepts of the Decalogue were understood by the angels otherwise than by men, *ill.* 2609; how they were understood, *ill.* by the internal sense, 7089; further *ill.* 7381, fully *ex.* 8867—8910; and that they contain within themselves truths which

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are received in heaven, *ill.* 8899, 8902; see below, 8862. The precepts of the Decalogue, and many other precepts of life in the law and the prophets, are of use in both senses; their promulgation in the literal sense was for the people of that time who had no regard for internal things, 2609, 10,637; see below, 8862. The statutes and laws given to the Israelites were altogether representative, and when they declined to others the representation ceased, hence they were compelled to observe those representatives by external means, 4281. The statutes, judgments, and laws given to the Israelitish and Jewish nation were not new, but were known to the ancient church and the Hebrew church, 4444, 4449; the moral precepts of the Decalogue also were known even to the Gentiles, 2609, 8862, 8902, end. The statutes, judgments, and laws derived from antiquity, had become idolatrous, and had been mixed with others of infernal origin among the nations, on this account they were enjoined anew upon the Israelites, 4459 end; an example of an ancient law thus derived from hell, 5764. Judgments, so called in the external sense, are the laws of order, or divine truths, which proceed from the Lord's divine human, according to which the whole heaven and the universe are governed, 7206; that the divine law is nothing but the law of divine order, 7186; and that the laws of divine order are truths in heaven, 8999, 9290, 9987. The statutes commanded to the sons of Israel were from the order of heaven flowing in; "a statute for ever" denotes the eternal law of order from which they proceed, 7884, 8070; see below, 8223; and see above, 2609. All the statutes commanded to the sons of Israel were laws of order in external form, but those things which they represented and signified were laws of order in the internal form; that the complex of all the laws of order is divine truth proceeding from divine good, 7995; and that the law of order, in an eminent sense, is the order of the Lord's glorification, and respectively of man's regeneration, 9987; see below, 10,239. Judgments are truths, and laws the truths of good, 8695. Statutes are the external goods and truths of the church; laws, its internal goods and truths, 8706. The law is divine truth from divine good, and also the truth of faith from good, 8753, 8817; compare 8581 beginning and end, 8914. The ten precepts given on Sinai are internal truths, the laws and statutes external truths, altogether they signify truths which are to be implanted in good, 8793; compare 8859, 8862. The precepts of the Decalogue and the statutes promulgated from Mount Sinai are such truths as the angels receive in their proceeding from the Lord and passing down to man; thus they are spiritual truths accommodated to the human race who are in earthly and corporeal things, 8862, *ill.* 8920—8922; the internal sense of the ten commandments fully *ex.* and *ill.* 8867—8910; and that the two tables on which they were written denote the law in the complex, 9416, 10,375, 10,376. The laws given to the children of Israel are distinguished into precepts, judgments, and statutes (or laws, judgments, and statutes, 9349); precepts are the external truths which relate to life; judgments, such as relate to the civil state; and statutes, such as relate to worship; the judgments and statutes are not for the use of Christians in their external form, but in their internal, 8972, 9282; see below, 9417; that they ceased to be binding when the Lord came into the world, 9211, 10,637; but that they are still holy on

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account of the internal sense, 9211, 9349. The laws of life are not abrogated, but confirmed, because internal and external make one, 9211 end. Of the laws, judgments, and statutes promulgated from Mount Sinai, some are altogether abrogated, some may still be of use if thought desirable, and some are always to be observed and done; the passages in each case cited, 9349. The law, generally, means all the precepts, judgments, and statutes in one complex, and precepts the several injunctions of the law; hence law and precept, named together, denote truth in common and in particular, 9417. See JUDGMENTS, STATUTES, PRECEPTS. When it is said of the Lord that he fulfilled the whole law, it denotes all things in the Word concerning his temptations, and the glorification of his human, 10,239; see above, 9987. In ancient times the king represented the divine law, and was worshiped, not in person, but as the guardian of the law, 5323. See KING. Seriatim passages concerning ecclesiastical and civil laws, 10,789—10,806; and that laws punishing and rewarding men only became necessary when the laws of charity were no longer inscribed upon the heart, 8118. See GOVERNMENT.

It is a universal law of order that the Lord never casts any into hell, but that evil runs into its punishment or consummation when it exceeds a certain limit, 1857. The laws of order by which the evil are punished are the laws of truth separate from good, *ill.* 2447, 5759, 7206; briefly *ill.* by the laws which a king administers, 6071; see below, 8223. It is a universal law that good and truth can only be inseminated in freedom; and man is most free to accept them when he compels himself to withstand the evil and false, *ill.* 1937; how inviolable this divine law is, 5854. It is a law of order that good spirits and angelic spirits, when they decline into a state of the love of self, are remitted into their natural state, and imbued with knowledges of good and truth as to that particular thing, 3693. It is a law of order that exteriors be subject to interiors, or, what is the same, inferiors to superiors, *ill.* 5127. It is a law common to all things, spiritual and natural, that what is prior can subsist with its more prior, but not without it with the posterior, 5413. It is a universal law that influx accommodates itself according to efflux, *ill.* 5828. It is a law of order with those who are infested by falses that they are to continue even to despair, otherwise the ultimate of infestation would be wanting, 7166; further *ill.* 7186. It is according to the laws of order that no one should be instantly convinced of truth, because in this case there can be no extension of view, *ill.* 7298. It is according to the laws of order in the other life, that any one with whom it is desired to speak is immediately present, 7390. It is a constant and perpetual law of order in the spiritual world that evil reverts to those who intend to do evil; hence the law of retaliation with the Jews, *ill.* 8223, 9048. It is a law of order in the spiritual world that he who does good from the heart to another receives a like good, *ill.* 9048. The laws by which the innumerable societies of angels subsist together as one man are six, which are cited in order; the universal of these, which makes the common bond of heaven, is love to the Lord, 9613; further *ill.* 10,130. It is a law of divine order that the will and the understanding should make one mind, thus one man, 10,122 end. It is a general law that works take their quality from the man, and hence that his lot in the

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other life is according to his love and faith, 10,331. The law of marriage is derived from the heavenly marriage, and primarily from the conjunction of the one Lord with the one heaven, 162, 10,167—10,175; that this universal law is imaged in all things, and especially in good and truth, or charity and faith, 2173, 2508, 9050. The law of marriage, by which the wife is subject to the prudence of the husband, is from a spiritual origin, because the wife acts more from cupidity than from reason, briefly 266. See MARRIAGE, ORDER, INFLUX, etc.

It is a general law of representation that nothing is reflected upon the person or thing that represents, but upon what is represented, *ill.* 1361, 4281. All the laws contained in the Word, even those of a civil and forensic character, derive their origin from the laws of truth and good in heaven, and refer to such in the internal sense, but partly by correspondences, partly by representatives, and partly by significatives, 2567, 2781, 3540, 3693, 5135 end, 8753. The laws concerning men-servants and women-servants briefly *ex.* 2567, 3974, 4114, 8971; fully *ex.* and *ill.* 8974—9005. Those concerning oxen and asses, 2781, 9084—9089, 9255—9259. Concerning garments left in pledge, 3540, 3693, 9212—9219. Concerning parents and children, 3703; and in the explanation of the ten commandments, 3690, 8897—8900. Concerning fornication, adultery, and marriage, 4433, 4434, 2362, 2466, 3703, 4434, 4818, 4844, 6348, 8904, 9182—9186, 9809; and in the explanation of the ten commandments, 8904. Concerning theft, 5135, 9098—9103, 9124—9142; and in the explanation of the ten commandments, 8906. Concerning the Paschal lamb, 2342, 2405, 7823, 7830—7879, 7915—7917, 10,132; and the perpetual commemoration of the passover, 7881—7884, 7931, 7934—7945, 7995—8013, 8020. Concerning the unleavened bread, 7885—7911, 7966, 7978, 7979, 8058—8070. Concerning manslaughter, 9006—9016; and concerning killing in the explanation of the ten commandments, 8902. Concerning the stealing of men, 9017—9020. Concerning the cursing of parents, 9021, 9022. Concerning strife and blows, 9024—9039. Concerning hurt done to a woman with child, 9041—9057. Concerning hurt done to a servant, 9058—9063. Concerning hurt done by an ox, 9065—9083, 9090—9097. Concerning damage by fire, 9143—9147. Concerning trespass and loss, 9149—9180. Concerning witchcraft, 9188, 9189. Concerning bestiality, 9190, 9191. Concerning the uncleanness of men and women, 870, 3147, 4161, 9506, 9937 end, 9938, 10,042, 10,208, 10,210, 10,296. Concerning idolatry, 9192—9194, 9283, 9284, 10,640—10,653; and in the explanation of the ten commandments, 8867—8875. Concerning strangers, widows, and the fatherless, 9196—9207, 9268—9270. Concerning usury, 9209—9211. Concerning blasphemy, 9221; and in the explanation of the ten commandments, 8882. Concerning reverence to rulers, 9222. Concerning the offering of first-fruits, 9223, 9300, 10,680; and of the first-born, 8042—8046, 8074—8077, 8088, 9224—9228, 10,660,—10,666; and concerning the first-born to be redeemed, 8078—8080, 8089, 10,665. Concerning the eating of torn flesh, 3147, 5828, 9230. Concerning unclean animals, and the cleansing of impurity contracted from them, 994 end, 3147, 5954, 7643, 10,130, 10,296. Concerning the purification of women after child-birth, 870, 2906, 3994, 7839, 10,132, 10,296. Concerning the cleansing of leprosy, 643, 716, 870, 3147 end, 3301,

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4735, 4922, 6963, 7430, 7524, 7839, 7918, 9468, 10,038, 10,042, 10,061, 10,137, 10,296. Concerning slander and false-witness, 9248—9253; and in the explanation of the ten commandments, 8908. Concerning charitableness, 9255—9259. Concerning covetousness, in the explanation of the ten commandments, 8910. Concerning justice, 9260—9267. Concerning the Sabbatical year, 9272—9277. Concerning the weekly Sabbath, 8492—8495, 8504—8510, 9278, 9282, 10,356—10,374, 10,667, 10,668, 10,729, 10,732; and in the explanation of the ten commandments, 8885—8895. Concerning the three festivals, 9286—9297, 10,670—10,672. Concerning the blood and the fat of the sacrifices, 353, 1001, 4735, 5943, 8680, 9298, 9989, 10,070, 10,072, 10,033, 10,040, 10,678. Concerning the seething of a kid, 9301, 10,681. Concerning defilement by touch, 10,130. Concerning the Nazarite, 2187, 3301, 6437, 9407. Concerning the feast of unleavened bread, 10,655—10,659. Concerning the sacrifices and ceremonies of inauguration into the priesthood, 9985 and sequel. Concerning burnt-offerings; occasional notices, 870, 922, 925, 934, 1001, 1832, 2180, 2405, 3519, 3994, 4545, 4735, 8680, 10,023, 10,042, 10,047, 10,054. Concerning the continual burnt-offering, 3994, 10,131 and sequel. Concerning the continual fire upon the altar, 6832, 9965. Concerning meat-offerings; occasional notices, 353, 925, 1001, 2165, 2177, 2180, 2342, 2455, 3880, 3994, 4735, 5620, 5943, 7356, 7906, 7978, 8680, 9207, 9298, 9393, 9992, 9993, 9995, 10,023, 10,033, 10,047, 10,114, 10,115, 10,129, 10,137, 10,177, 10,300. Concerning the sin-offering; occasional notices, 716, 1832, end, 2187, 2832, 2959, 3400, 3519, 3813, 3994, 4545, 4735, 9506, 9809, 9937, 9938, 10,023, 10,039, 10,042, 10,129, 10,137, 10,208, 10,210. Concerning the trespass-offering; occasional notices, 2187, 3519, 3813, 3880, 4735, 9506, 9809, 9937, 9938, 9965, 10,042, 10,129, 10,132, 10,137, 10,210. Concerning the offerings and sacrifices generally, 10,042. See SACRIFICE. There being one law for the stranger dwelling with the Israelites, and for the native people, denotes, that he who receives the truth and good of the church after instruction, and lives according to it, will be like him who is within the church before he is instructed, *ill.* and *sh.* 8013. (Some of the numbers cited above contain very brief notices of a single feature in the law referred to, but it appeared useful to give them. References concerning the various other laws contained in *Leviticus*, may be consulted in the index to passages of Scripture. See also the various subjects.)

The Word, so far as it is called the law, also the Lord himself as the Word or divine law, was represented by Moses, 4859, 5922, 6714, 6719; *ill.* 6720; fully *sh.* 6752; properly, the internal sense of the Word, which is the eternal law, 7089, 7231, 7381, 7390. The beginning of its existence, or the divine law in its origin, is denoted by the birth of Moses, 6718—6722. Its concealment in good surrounded with mixed evils and falses, by the ark in which he was hidden, 6724—6726. Its discovery to those who minister in the false religion, by the daughter of Pharoah's finding him, 6729—6735. Its increase, by the insinuation of good with those who are in the affection of scientifics, by his mother suckling him, and his protection by the daughter of Pharoah, 6749, 6750. Its conjunction with the truths of the church and its destruction of false scientifics, by his going amongst his brethren, and his slaying

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the Egyptian, 6756—6762. Its rejection by those within the church who are not yet illustrated in interior truths, by the enmity of the Hebrew when he reproved him, 6764—6769. Its reception by those within the church who are in simple good, by his dwelling in Midian, 6772, 6773. Its instruction given to them and leading to the good of charity, in opposition to evil teachers, by his helping the daughter of Jethro, and watering their flock, 6780, 6781. Its conjunction with the good of the church, and the conception of truth therefrom, by his marrying the daughter of Jethro, and her bearing a son, 6793—6795. Its influx out of this state to those of the church who are infested by falses, by his mission to the Israelites in their bondage, 6825, 6851—6854, 6862—6865. Its good coming into potency by its truth, by the part of Aaron in this mission, 6940, 6998—7012. Its state of reception with those who are to be liberated, their faith and hope in undergoing temptations, by the Israelites believing him and humbling themselves to him, 7062—7068. Its state of reception with those who are in evils and the falses of evil, their evil state manifested, by the obduracy of Pharaoh, and the waters turned to blood, the frogs, the hail, the darkness, etc., 7094—7098, 7103, 7188, 7224, 7272, 7275, 7292—7295, 7309, 7316, 7317, 7322, 7327, 7336, 7382—7387, 7422—7428, 7463, 7568, 7569, 7572—7577, 7678—7684, 7713—7716. Its procedure from the divine, and influx from internals to externals in the exercise of its potency, by Jehovah's speaking to Moses, and Moses to Aaron, 6946—6948, 7003, 7004, 7011, 7028, 7058, 7063, 7089—7091, 7186, 7192, 7206, 7239—7241, 7270, 7283—7286, 7291, 7304, 7329, 7347; particularly 7380—7382, 7390, 7422—7451, 7517, 7637, 7656, 7673, 7678, 7710, 7796, 7994. Its influx into the perception and thought of the spiritual who are delivered from infestation, by Moses speaking to the sons of Israel, 8128, 8170, 8180. Its power ruling the hell of those who are principled in the falses of evil, and their influx averted, by his stretching his hand over the Red Sea and dividing its waters, 8183, 8184, 8200—8206, 8221—8232, 8241. As to the representation of the law by mount Sinai, see HOREB, SINAI; and see MOSES.

LAWGIVER [*legislator*], denotes truth from good; *br. ill.* and *sh.*, and the promise to Judah *ex.*, 6372. See FOOT, KING, TRIBES.

LAWYERS [*legisperiti*]. The lawyers in the time of the Lord believed the least of all that anything was written in the Word concerning him, preface before 2135.

LAZARUS. The rich man clothed in purple and fine linen, denotes those within the church who have the knowledges of good and truth; the beggar, those who are in little good because in ignorance of truth, and who desire to be instructed; the other particulars briefly *ex.* 9231, 10,227. The case of the rich man and Lazarus cited in an argument that the spirit is the real man existing after death, 4783. The raising of Lazarus denotes the resuscitation of a new church among the Gentiles, 2916.

LAZURE, or LAPIS LAZULI, THE AZURE STONE [*cyanus*]. See PRECIOUS STONES.

LEAD [*plumbum*]. Silver, iron, tin, and lead denote truths in their order, even to the ultimate, which are sensual, 2967. Lead, in a good sense, denotes the good of the exterior natural; in the opposite its evil, 8298. Lead and stone signify evil and the false, and it is evil

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that gives weight to the false, and which is alone heavy in the spiritual sense, 8298. See Evil (3), 8279, 6359: Heavy.

LEAD, *to* [*ducere*]. The Lord leads and inclines man both by the fallacies of the senses and by his lusts to good and truth, 24. The Lord leads man by his proprium when he appears to leave him to himself, 2678. In the first state of regeneration the Lord leads man by his own affections, in order that genuine affections of good and truth may be imbued in freedom, 1937, 1947, 3982, 4364, 6472. The Lord, by the medium of angels, teaches and leads those who are in the principles of truth and good into the life of truth and good, although they know it not, 3773. Man is led by the Lord in spiritual life, in the same way as one man leads another in civil life, *ill.* 4366. They can be led by divine influx in whom conscience is formed, otherwise the divine flowing in passes down into and is perverted by sensual delights, *ill.* 5145; further *ill.* 5893; that to be led is predicated of divine influx and its reception, and of elevation to heaven, 8307, 8309; or from a natural state to a spiritual one, 10,409. Man suffers himself to be led by hell when he does evil, and by the Lord when he does good, 2893. To be led by the Lord is to be led from good to good, and this in perfect freedom, 5660. The Lord might lead man into good by omnipotent force, but this would be to deprive him of his proper life, which is love, 5854. Man could not be led by the Lord unless he were interiorly associated with spirits and angels, 5861; man cannot be led by angels unless he is receptive of the truths of faith, for there is no plane into which they can operate, and he is then led by hell, 5893. When the Lord is present with any one, he leads him, and provides that whatever happens, whether it be joy or sorrow, conduces to his good, 6303; see below, 8093, 9824. The man who is led by the Lord is in freedom itself, and thus in delight and blessedness itself, *ill.* 6325, 6472. Influx from the Lord is immediate and mediate, and so far as man receives the former he is led by the Lord, 6472, 7055. When it is said that God leads any one, it denotes his providence and divine auspices, 8093, 8098; see below, 9824. In the first state of regeneration, while he acts from truth, man is led by self, but afterwards when he acts from good he is led by the Lord, 8505; that there are two states of the regenerate man, the one when he is led by truth to good, and the other when he is in the good of charity, 9227, 9274 and citations; see below, 8722, 10,362. When man is led by truth the Lord does not appear to him, for he does not live in the Lord according to divine order; to live according to order is to be led of the Lord by good, 8512; *ill.* 8513. Every one is led by his love, consequently he is self-led who prefers himself to his neighbor, and he is led by good, and thus by the Lord, who loves good, 8513. All in heaven are led by good, for this is according to divine order, and, in this order all that they think and do flows spontaneously and from freedom, 8517. The spiritual are led by truth to good, and when they come to good they are in their own place or state, 8722. Those who love the truth for its own sake, and not for themselves, are illustrated by the Lord, and led to see the truths of the Word as they are apprehended in heaven, *ill.* 9424. Those who are in the loves of self and the world are led by their evil from truths to falses, *ill.* 10,201. They are under the auspices of the Lord, and led by his good pleasure, with

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whom he dwells in ultimates, for it is only by ultimates that the interiors are held together in form and connection, *ill.* 9824. To be led by the Lord and not by self is to be in the good of innocence, 10,210; that the decline of the most ancient church was their unwillingness to be led by the Lord, 205. To be led by self is to be led by the loves of the proprium, which flow in from hell; and to be led by the Lord is to be led by the loves which flow in from heaven; man must be led by the one or the other, 10,362; and that one may lead a man anywhere by his love, but that reasons opposed to his love avail nothing, 10,153. It is servitude to be led by self, and freedom to be led by the Lord; the worldly success of those who are led by self explained, and that the Lord leads to eternal ends, 10,409, 10,776—10,781. The Lord leads every one by his understanding, the perfect freedom of which is therefore preserved, 10,409, 10,777—10,779. The state in which man is led by himself, while he is in truths only, is denoted by the six-days' labor; the state in which he is led by the Lord, when he comes into good, by the Sabbath, 10,362, particularly 10,729; the prayer, Lead us not into temptation, *ill.* 1875, 3425 end. See SABBATH. To lead (or take) a wife is predicated of the conjunction of truth with good, 6717. Moses to lead the people to Canaan denotes the institution of the church, 10,507. Peter's girding himself, and going whither he would while he was young, but another's girding him, and leading him whither he would not when he grew old, denotes the freedom in which man is led by the Lord from the affection of truth, and his slavery when led by hell; thus the church in its beginning and at its end, 10,087. To be led in the spirit is to be led by variations of the state of interior life; and the Lord alone can lead the spirit through these changes when it passes out of its own orb, 9579, 9580.

LEADER, or DUKE [*dux*]. A chief or leader of an army, like a prince, denotes what is primary in doctrine, 3448. Leaders or dukes signify chief principles, either good or evil, and princes the same predicated of what is true or false; in either case,. the chief includes all and everything, 8314. The dukes of Edom signify leading principles in series with the good of love, especially in the Lord's divine human, 4647, 8314; the dukes of the Horites, truths in like order, 4648. The tertian leaders appointed by Pharaoh signify the common principles or chief heads of doctrine, under which particulars are held together in series, 8150, 8276. How clear the light of truth is when good is made the leader, and how obscure good is when truth leads, 2407, 2410; see *to* LEAD, 8505, 9227. That the kingship and priesthood were separated with the Israelites because of their wars and idolatry, and that they were first governed by chiefs, afterwards by judges, 6148. Description of a spirit with whom the author discoursed, who had been a military chief, 2733.

LEAD FORTH, *to* [*educere*]. To lead forth out of doors, predicated of Abram, denotes the interior man viewing internal things in externals, 1806, 1807. To lead forth signifies to withhold; predicated of Lot and his family brought forth out of the city, to withhold from what is false and evil, 2413, 2415. To be led forth and burnt, in the case of Tamar, denotes the extirpation of both truth and good, 4906. To go out, or be brought forth out of the womb, is predicated of one who is born anew or regenerated, 4918. To be led or brought

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forth, signifies deliverance; in the case of Joseph, deliverance from evils, 5134; in the case of Moses, deliverance from falses, 6753. The sons of Israel led forth out of Egypt, denotes the spiritual church delivered from infestation by falses, 6865, 7203; or separated from those who are in evils and falses, 7898; *ill.* 7932½, 7990, 8018, 9197, 9294; in the explanation of the commandments, 8866. Generally, to lead forth signifies deliverance; and to be led forth out of Egypt, is to be led out of the natural man and his scientifics, and elevated into spiritual light; thus to be elevated from hell to heaven, *ill.* 10,156. See *to* Go Forth.

LEAF [*folium*]. See Leaves.

LEAH. Rachel denotes the affection of internal truth, Leah the affection of external truth, both from common good, *ill.* 3793, 3818, 3819, 5469; compare 3665; and see Laban. Leah denotes the external church especially with the Jews, Rachel the internal church among the Gentiles, by which it was succeeded, 409, 422.

Leah's having weak eyes, denotes the similar state of the understanding with those who are in the affection of external truth only, *ill.* 3820. Laban's giving her to Jacob in place of Rachel, denotes the conjunction of external truth before internal, *ill.* 3834, 3838, 3843. His giving her a handmaid named Zilpah, denotes the corporeal affection corresponding to the affection of external truth, and serving as a bond and means of conjunction, 3835, 3913. Her being hated, and Jehovah's opening her womb, denotes the affection of external truth remote from the divine, and the doctrines of churches thence produced, 3855, 3856. Her conceiving and bearing four sons, Reuben, Simeon, Levi, and Judah, denotes spiritual conceptions and births from external to internal, namely, the truth of doctrine in the understanding, truth in the will, charity, and love to the Lord, who then appears to be regenerate, 3759, 3761, 3860, 3868, 3872, 3875, 3876, 3880, 3881; in a summary, 3882, 3902. Her ceasing to bear, denotes no further acknowledgment in faith and act of external truths, 3930. Her giving her handmaid to Jacob for a woman, denotes the affirmative affection excited in the external man, 3931, 3932, compared with 3835, 3913 cited above. Two sons, Gad and Ashur, born of her handmaid, denotes the good of faith and works, and the perception of felicity in the external man hereby received and acknowledged, 3932, 3935, 3937, 3939. The dudaim found and brought to her by Reuben in the time of wheat harvest, denotes the principle of conjugial love discovered in the proceeding state of love and charity, 3941—3943. Her giving them to Rachel, and afterwards bearing Issachar and Zebulon, denotes the elevation of such affection and desire, and hence mutual love, and conjugial love received and acknowledged, 3956, 3957, 3960, 3969; the signification of all the sons born of Leah and her handmaid explained in a summary, 4605, 4606, 4609, 6024. Her bearing a daughter after these, and calling her name Dinah, denotes the affection of all the truths of faith hitherto received, thus the church of faith; and good therein, 3963, 3964, 4428. See Jacob (6), Tribes.

LEAN IN FLESH, denotes the want of charity, 5204, 5258.

LEARNED [*doctus*]. Those who are wise from the light of the world, and at the same time in the love of self, believe that their eyes are wide open and that they are as God, knowing good and evil, yet

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none are so blind as they; examples that they do not know what the simple know, 206. They believe themselves wise who can take up dogmas and argue in confirmation of them; but the part of a wise man, before he confirms a tenet, is to see whether it be true, 4741. The learned do not see divine truths like the simple, because, from a negative principle, they consult scientifics, and thereby deprive themselves of interior sight, 4760. The learned are less wise than the simple in consequence of their being sensual, and unable to elevate their thoughts above the scientifics in which they are closed and immersed; also that scientifics are sensual, 5089. The generality of the learned are in the persuasion of what is false, because they confirm falses by scientifics, *ill.* 5128. Many of the learned are sensual, because the sciences are acquired for the sake of honor or gain, 6316; that they do not comprehend what spirit is, and a life after death, from experience, 6317; and that they search the Word to confirm their doctrines for the sake of gain, *ill.* 5432, 5433. The affectation of eloquence and of learning, casts things into a shade, and substitutes words in their place, 6924. The learned believe that they should receive the Word better if it were otherwise written, but that they are altogether deceived, also that many of them are atheists and naturalists, 8783. Several of the learned, who were well versed in the truths of faith from the Word, are in hell, while many who were not in truths, but in falses, are in heaven; and this, because the latter were in good and the former not in good, *ill.* and *sh.* 9192. With the learned in the Christian world, the internal is more closed than with the simple, three causes, 10,492. The learned at this day wander only in the bark (the outward rind or husk of opinions), and love to dispute only whether a thing be so, 3677; that they know less than the simple concerning heaven, concerning good and truth, etc., from experience, 3747—3749, 4156, 4760; and that knowledges are not only the means of growing wise, but also the means of becoming insane, 4156, 6316, 8629. The learned or wise who shall shine as the stars, are those who are in good, who will receive wisdom proportionate to their good in the other life, 3820; also those who are in truth and who teach truth, 9192. See *to* Teach; and see Science, Doctrine, Understanding, Wisdom, Internal, External.

LEAST [*minimus*]. He who wills to be the least in heaven, is the greatest, because he is the most happy, 452, 1419. The greatest in heaven are those who are least in their own esteem, and in the greatest affection of serving others, *ill.* and *sh.* 3417. The angels have power from the Lord in proportion as they believe they have no power of their own, thus the least are the most powerful, 3417 end, *ill.* 4459. Those meant by the least in the kingdom of heaven are the greatest, because they are in the inmost, and in the highest obedience, *ill.* 5164; as to John the Baptist, see Lesser. Benjamin called the least (youngest) denotes the conjoining medium between the celestial and the spiritual, 5443, 5517. That man is the same in the least things of his thought and will as he is in the greatest, thus that his ruling love is all in all, 6571, 6626.

LEAVE, *to*. See *to* Relinquish.

LEAVEN [*fermentum*], denotes what is corrupt and unclean, 1101. The offering to be unleavened, or not fermented, signifies love and

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charity from a sincere heart, and without uncleanness, 2177. Unleavened bread denotes pure love; the baking of it, purification, 2342 end. Leaven denotes what is false and evil; unleavened bread what is purified from all that is false, *sh.* 2342; briefly, 7853, 7886. Leaven denotes what is false, 7887, 7888, *sh.* 7906, 7907, 7909. Leavening (fermentation) denotes spiritual combat, by which the truth is purified of the false, because such purification can only be effected by the conflict of the one with the other, 7906; compare 9992; and for the difference between leaven and leavened, 8062. Leaven is so frequently commanded not to be eaten, because in all things it is necessary to guard against the false, for the false destroys good, 7909; that leavened denotes what is falsified, 8051; briefly *ill.* 8062; and that unleavened bread denotes good purified from the false, 8058; both *ill.* 9992. Farina or fine flour signifies truth, dough the good of truth, bread the good of love, the dough carried out from Egypt by the Israelites without leaven, denotes freedom from all that is false in the first state of deliverance, 7966. The annual festival of unleavened bread represented purification from falses, the feast of harvest or first-fruits the implantation of truth, and the feast of ingathering the implantation of good, 9286—9292, 9992, 10,669—10,671; *ill.* 9294. No leaven and no honey were to be used in the meat-offerings, because leaven denotes the false of evil, and honey external delights, thus delight with which the love of the world is mingled, 10,137. The wave loaves were to be leavened (Levit. xxiii. 17), because they represented good not perfectly purified, and their being waved by the priest, vivification, 9295. See SACRIFICE.

LEAVES [*folia*]. When man is compared to a tree, or called a tree, the good of charity is signified by fruit, and the truth of faith by leaves, 884, 885, *ill.* 3427. The Lord's advent is represented by the fig-tree in the parable, because a fig-tree denotes natural good; its branches, affections; and its leaves, truths, *ill.* 4231. The regenerate man is compared to a tree; the successive growths of intelligence, of wisdom, and of life, to the production of leaves, flowers, and fruits, *ill.* 5115, 5116, 9337, particularly 10,185. See FLOWER, FRUIT. All things in nature have reference to the human form; the leaves of a tree to the lungs and their office of respiration, 10,185. The leaves of the fig-tree sewn together for aprons, denotes the excuse of their evil by external truth, 216; compare 9960 end. See TREE, VEGETATION.

LEBANON, or LIBANON [*Libanus*], is put for the cedars of Lebanon, which denote spiritual things, or the truths of faith, 886. The smell of Lebanon denotes the affection of truth, the vine of Lebanon the affection of good, 886, 5113. The cedars and trees of Lebanon denote rational perceptions, 1443. Cedars, the glory of Lebanon, denote celestial spiritual things; the fir-tree, the pine, and the box, celestial natural, 2162; compare 9406. The cedar, and also mount Lebanon, denote the rational mind or the rational man, 2831. Lebanon denotes the spiritual church, Carmel and Sharon the celestial church, 5922. Carmel, Lebanon, and Hermon, denote the church as to knowledges, variously, 9011. Lebanon denotes the spiritual church, the cedar of Lebanon its truth, 10,199. Lebanon and its cedars both alike denote spiritual good, because Lebanon was a forest of cedars, 10,261.

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LED, *to be* [*duci*]. See *to* LEAD.

LEFT HAND [*sinister*]. See RIGHT AND LEFT.

LEFT, or RESIDUE, THE [*residuus*]. See REMAINS.

LEG [*crus*]. The strength of a horse, and the legs of a man, denote own power of understanding truth and doing good, 2826. Two legs, or a piece of an ear snatched from the mouth of a lion, denote the will of good and the will of truth, 3869, more particularly *ex.* 10,050. The Paschal Lamb to be roasted, the head upon the legs and upon the midst, denotes from what is inmost to what is outermost, *ill.* 7859; further *ill.* 10,048. Legs signify the extremes where good verges to obscurity; the legs (sides) of the tabernacle *ex.* 9653, 9655, 9658. The legs of beasts denote the exteriors of the natural man, because they cohere with the feet, but it is otherwise in the case of man, whose legs and feet therefore have a distinct signification, 10,050. See FOOT, MAN.

LEGISLATOR, or LAWGIVER, denotes truth in power from good; the blessing of Judah *ex.* 6372. See FOOT, KING, TRIBES.

LEGITIMATE. Truth can only be legitimately multiplied from good; if it be otherwise it is an adultery, and not the heavenly marriage, 5345. See MARRIAGE. As to the legitimacy of children born of handmaids, 2868, 3915. See ILLEGITIMATE, CONJUNCTION, JEW (6), 4433.

LEHABIM. See EGYPT.

LEND, *to*. See *to* BORROW.

LENGTH [*longitudo*], applied to time, denotes what is perpetual and eternal; applied to space, what is holy, 650. Height denotes good, breadth truth, and length the holy (proceeding of good and truth), 650; *ill.* 4482. Length denotes good, breadth truth; and in ancient times it was common to use the words in this sense, as heights and depths are used at this day, 1613. States of good and truth are denoted by lengths, breadths, and heights, because they are extensions in respect to the Lord, 4482. Days being prolonged, denotes the augmentation of good, 8898. A long way off denotes disagreement and aversion, and this from the law of consociation in the other life, *ill.* 9261. Length denotes good, and breadth truth, because spaces in the other life are appearances of the states of good and truth, 9487; that length denotes good, 9600, 9617, 9636; both *ill.* from situation and extension in the other life, 10,179. Degrees of length and breadth are predicated of extension from the midst to the circumferences, degrees of height from interiors to exteriors, *ill.* 10,181. See HIGH, *to* DILATE, EXPANSE, EXTENSION.

LENTILES [*lentes*]. See BEANS, FITCHES.

LEPROSY [*lepra*], denotes the profanation of what is holy; specifically the profanation of truth, 716, 6959, 6963, 9014. The several kinds of leprosy and the laws concerning the cleansing of lepers, denote various qualities of profanation, whether interior or exterior, etc., and the means of restoration, 6963. He who was leprous all over was to be pronounced clean, and he in whom any living flesh appeared, unclean, because the former denotes exterior profanation from ignorance, but the living flesh in the latter acknowledgment and faith, 6963; hence lepers denote those who are unclean, but still willing to be cleansed, 9209. The laws concerning leprosy are not more particularly explained by the

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author because they treat of profane things, and the bare mention of them excites horror in heaven, 6963. The various coloured hairs in leprosy denote the unclean falses of profanation, 3301. The ulcers and sores of leprosy denote defilements and blasphemies, 7524. Leprosy denotes truth profaned, thus falsified, and to be cleansed from it is to be led by the truths and goods of the Word, 9468; the laws concerning it cited in part, 643, 870, 3147 end, 3301, 4735, 4922, 7430, 7839, 7918, 10,038, 10,042, 10,061, 10,137, 10,296.

LESSER, or YOUNGER [*minor*]. The greater denotes good, the lesser truth, 3296, 6270. The elder or greater denotes what is external because it is first learnt, the younger what is internal because it is learnt afterwards, 3819. The lesser in the kingdom of heaven greater than John the Baptist, denotes the internal truth of the Word compared with the external, 9372. To be less denotes to be insufficient, 7834. See LEAST.

LET DOWN, *to* [*demittere*], is predicated of submission, 3091; see HAND (page 305). That variations of state with the angels are effected by their being let down into lower spheres, etc., 10,134. See *to* DESCEND.

LET GO, *to* [*mittere*]. See 4282—4290.

LETUSHIM [*Letuschim*]. See SHEBA.

LEUMMIM [*Leumim*]. See SHEBA.

LEVI. See TRIBES.

LEVIATHAN, denotes the scientific mind in general, the same as the whale and water serpent, *sh.* 7293, 9755. Its playing in the sea denotes delight in the congregation of scientific truths by which spiritual things are confirmed, 10,416.

LEVITES. See PRIEST.

LIBANON. See LEBANON.

LIBATION. See DRINK-OFFERING, SACRIFICE.

LIBERATION. The salvation and liberation of the spiritual is by means of the divine human, 2833; compare 2661, 2716; see below, 6945. When the natural man is regenerated by charity and faith, he is liberated from evils, for evils are then separated and cast out of the centre to the circumferences, where the light of truth from good does not fall upon them, 5134. No one can be liberated from hell in the other life, unless he was in spiritual good in the life of the body, *ill.* 6368. To liberate, predicated of the truth, signifies its prevailing over the false, 6784; compare 6854. It is impossible to be liberated from falses except by the holy proceeding of the Lord's divine human, 6864. The liberation of the spiritual church was effected by the Lord's advent into the world, and their salvation in particular is by the Lord's divine human, 6945 and citations, 7066, 8668, 9937. The spiritual man is liberated from infestation gradually, *ill.* 7186, 9333, 9336; thus without infringing either his own liberty or that of the spirits who infest him, 4110. When the spiritual were liberated by the advent of the Lord, they were first prepared to receive the influx of good and truth from him, for they passed through the midst of hell, 7849; *ill.* 8099. They were elevated into heaven after undergoing temptations, 7932½, 8099. The spiritual who were liberated by the Lord are such as were in the good of truth and the truth of good, 8018. The states of liberation are like those of regeneration for regeneration is the

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liberation of man from hell and his introduction into heaven by the Lord, 9286. The states of liberation are, generally, three, 1. Purification from falses; 2. The implantation of truth in good; and 3. The implantation of good, 9286; *ill.* 9294, 9295. The liberation of man from evils and falses, or the remission of sins, consists in his being detained from them and held in good and truth by the Lord, *ill.* 9333; fully *ill.* 9937. The sins which a man does are rooted in his life, and make his life, hence no one can be liberated from them unless he receive new life from the Lord, which is only by regeneration, briefly 9444. So far as man believes that all good flows in from the Lord, and all evil from hell, he is affected by goods and purified and liberated from evils, 10,219.

The state after passing through temptations and overcoming in them, denoted by the words of Jacob, "I have seen God faces to faces, and my soul is liberated," 4299. The state of the internal man in the external, when the external is liberated from its evils, denoted by Joseph brought out of the prison-house in Egypt, 5134. Liberation from hell by celestial good flowing in from the Lord, denoted by Judah, called a lion's whelp, going up from the prey, 6368. Those who are in simple good liberated from the doctrines of false teachers by scientific truth, denoted by Moses (called a man of Egypt) protecting the shepherdesses of Midian, 6784. The spiritual church liberated from the false scientifics which infest and destroy truths, denoted by the sons of Israel led out of Egypt by Moses, 6854, 6864, 6897, 6945, 7066, 7169, 7932, 8018, 8099, 8668, 10,659; by the dead going out from the tombs after the Lord's resurrection, 8018; and by the ram liberated by Abraham, 2833, 2834. The liberation of man from hell by the work of salvation, represented by Aaron's bearing the plate of holiness upon his forehead, 9937. The deliverance of man from the damnation of hell by the three great operations of his regeneration, represented by the three festivals, 9286, 9294, 9295, 10,655, 10,659.

LIBERTY [*libertas*], consists in being led of the Lord, and slavery consists in being under the dominion of evil spirits, 892, 905. Man never comes into a state of liberty before he is regenerated and led by the Lord by the love of good and truth, 892. The more the Lord is present with man the more free he is, 905; and he is more present in temptations than at other times, 1947, *ill.* 4299. The spiritual man acts freely because according to conscience, by which the Lord governs him, 918, *ill.* 1835. Man is more free when he compels himself to do good than at other times, and the strength of his freedom is equal to the evil that tempts him, 1937. No man is compelled by the Lord, thus all reformation is effected by freedom, *ill.* 1937; *ill.* and *sh.* 1947, 4029, 4031, 7007; also 2876, etc., cited below; the quality of celestial freedom and infernal freedom compared, 1947, 2874. To force oneself to do good and to resist evil is freedom, 1937, 1947. In such compulsion and in every temptation in which man conquers, there is freedom, and it is thus that man is gifted by the Lord with a celestial proprium, 1937, 1947; see below, 2880. The good and truth of faith can only be implanted in freedom, 1947 end; and citations below, 2875, 2879, 3043, 3145, 8700, 9588. That all worship must be from freedom, 1947, 2880, 2881; *ill.* 4031; *ill.* by gifts, 5619; by the sons of Israel to be set free from the Egyptians, 7349; and by the voluntary

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sacrifices, 10,097. That man is carried in freedom either to the joys of heaven or the loathsome horrors of hell by the delights of conjugial love, 2744.

Seriatim passages concerning man's freedom, 2870—2893. All freedom is of some love or affection, but the freedom of evil loves is only apparent, 2870; see below, 2884, 9096. Infernal freedom is of the love of self and the world, but celestial freedom is of love to the Lord and the neighbor, thus of the love of good and truth, 2870, 6390. The infernals do not know any other freedom than what is of the loves of self and the world, for it is only in the freedom of these loves that they have any delight, and when they lose it they have no more life than a new-born infant, 2871. It is impossible for those whose life consists in the freedom of those loves to come into heaven, 2871 end. Those who are in celestial freedom, or freedom from the Lord, are desirous to communicate their own blessedness and happiness to others; that such communication is effected, after a wonderful manner, by influx, 2872. Infernal freedom is as far distant from celestial, as hell is from heaven; also, that all are distinguished in the other life according to the freedom of the loves and affections, in which the life of every one consists, 2873; the quality and difference of these freedoms briefly *ill.* 2874, 9589, 9590. The good of life or the affection of good is insinuated in celestial freedom by an internal way; into this good the truth of doctrine is also implanted according to the freedom of man's affection, 2875; *ill.* 2877. The affection of truth is the vessel itself by which it is received in man, hence what is done in freedom, is conjoined, but what in compulsion, is not conjoined, 2875; see below, 3145. As no one can be reformed but by freedom, therefore freedom, so far as it appears, is never taken away, 2876, 2881. It is an eternal law that every one is free as to his interiors, that is, as to his affections and thoughts, 2876. Unless man had freedom, the affections of good and truth could not be insinuated into him by the Lord, thus neither reformation nor regeneration could be effected, 2877, 2878; and this because the root of good and of truth is in the inmost principle of man, 2879. Nothing appears as man's own but what is from freedom, and this because the affection of love is his verimost life; hence he is held in his own freedom by the Lord while he is introduced into angelic freedom, or induced to accept a celestial proprium, 2880. If man could be saved by compulsion all would be saved, and though it appears as if he were under compulsion when he resists evil, yet man has a stronger freedom in temptation combats, than out of them, 2881. No one has, nor ever had, celestial freedom from himself, but from the Lord, not even man whilst in integrity, 2882. In order to have celestial freedom, man ought to think what is true from himself, and to do what is good from himself, but still to know and acknowledge that it is from the Lord; that the angels are in such acknowledgment and perception, 2883, 2891. The freedom of the loves of self and the world is altogether slavery, still it is called freedom, in the same way that love and affection are used in both senses, 2884. All alike, men, spirits, and angels, think and will from others, and finally, all and every one from the first Author of life, who is the Lord, 2886, 5847. Evils and falses have connection with the hells, truths and goods with the heavens, and hence the

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freedom, respectively, of those who are in them, 2886. Man would have no life if spirits and angels were not attendant upon him, but all thought and will would instantly perish, 2887. The all of life flows in from the Lord, comparatively as from the sun into the objects of the earth; thus with every one according to his particular genius, 2888. Even evil spirits have no life except from truth and good, and they first begin to live when the former life, which is the lust of evil and the persuasion of what is false, is extinguished, 2889; further *ill.* 3610, 6325. The evil spirits associated with man consider him as a vile slave, but the angels as a brother; the angels also lead him in freedom, not according to their own will, but the good pleasure of the Lord, 2890, 6205; see below, 4110, 5982. The more exquisitely the angels perceive themselves to be led by the Lord, and thus to be in the Lord, the more free they are, 2891. He who lives in good, and believes that all good and truth, and life itself, are from the Lord, is capable of being gifted with celestial freedom and peace, but he who does not believe is carried into lusts and anxieties, 2892; that all evils and falses are from hell, and all goods and truths from the Lord, and that this may be known and is known to every one, but that still it is not believed, 2893. It is the natural man that is said to be left in freedom, not the rational, for by the rational there is an influx of good from the Lord in celestial freedom, 3043, *ill.* 5650; see below, 5760, 6125; that the Lord also left the natural man in freedom, when he made his human divine as to truth, 3043. Without freedom there is no production of truth in the natural man, nor elevation therefrom into the rational, thus there is no conjunction of truth with good, and no regeneration, 3145, 3146, 4029, 4031; the same further *ill.*, and that everything which is from the will appears free, 3158, 3179. Good given to man and not planted in freedom would be dissipated by the first pressure of temptation; this is foreseen by the Lord, who provides that his course shall be bent to a milder hell, if he cannot be led in freedom to heaven, 3854. The spirits that are adjoined to man, whether good or evil, are removed from him without violating their freedom, 4110. Those who are in good are in such freedom that they are able in thought and intuition to range as it were through the whole heaven; those who are in confirmed falses are bound as in prison, and they appear to themselves to be free, because all freedom is of the affections, 5096. The idea of the natural man concerning freedom is that of being master of his own will, his own thoughts, and his own actions; but celestial freedom is to will from the Lord and not at all from self, and to think from heaven, 5428. The freedom of man consists in what comes from the heart, the will, the affection of man's love, thus from the man himself, 5619. Man is so far regenerated as he places the spiritual man in freedom by the subjugation of the natural, *ill.* 5650; and hence that the external man ought to be without freedom from the proprium, 5760, 5763, *ill.* 5786, 9096. The freedom of man is from the equilibrium in which he is held by spirits from hell on the one hand, and by angels from heaven on the other, 5982; see 2890. Man's freedom or choice in the election of good or evil is from his intellectual faculty and its capability of being perfected; for it is the intellectual part which is the recipient of spiritual good and truth, 6125, 9096; see below, 10,777. If man were in a state to believe that all

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good and truth are from the Lord, and all evil and the false from hell, he would be gifted with peace, and would be in essential freedom, *ill.* 6325. Man is encompassed with a general sphere of attempts to do evil from hell, and a sphere of attempts to do good from heaven, and hence has equilibrium and freedom; the author's experience, 6477; and that man is kept in the equilibrium between these, that he may be in freedom, and may be reformed, 8209. It is in man's freedom to desist from evil, because he is kept by the Lord perpetually in that attempt, *ill.* 8307. Repentance must be effected in a free state, otherwise it is of no avail; a compelled state briefly *ill.* 8392. Man acts from freedom when he acts from affection, *ill.* 8690. Faith and charity implanted in freedom remain, but not in compulsion, 8700. They are servants who act from the obedience of faith, or from truths only, and not from correspondent good, but they are lords and free, who act from the affection of charity; the law concerning servants and masters *ex.* 8974, 8979, 8987, 8988, 8990. See OBEDIENCE. Freedom consists in being led by the Lord, and servitude in being led of hell, or of self, *sh.* 9096; passages cited, 10,409; and that Christian liberty extends no farther than the liberty to do good and to shun evil, 9096 end. They are able to think and to will freely who are in the good of love to the Lord, and thence in the truths of faith, 9877. Seriatim passages concerning the freedom of the will, 9585—9591; here, as in the passages cited above, that all which is of the will and love is called freedom, and that it manifests itself by delight, 9585; that servitude consists in being led of hell, and freedom in being led of the Lord, 9586, 9589—9591; that the Lord leads man by freedom, 9587; that what is inseminated in freedom remains, and what in compulsion does not remain, 9588; and finally, that celestial freedom (free-determination, or free-will, *liberum arbitrium*) consists in doing good from the will or choice, 9591. That is said to be in freedom which comes from the love, because man wills what he loves, 10,097. Order requires that every man should act according to reason from freedom; hence, unless man be kept in the freedom even to do evil, good cannot be provided for him by the Lord, 10,777. A brief illustration that the doctrine of necessity is not true, and this notwithstanding that the Divine Providence proceeds according to the most essential order of things, 6487.

The freedom of man when he acts according to conscience, after fluctuating between falses and truths, denoted by Noah's going out from the ark, 905, 918. The freedom of the natural man in compelling himself to do good, and his submission to the government of intellectual truth, denoted by Hagar's return to her mistress, 1936, 1937, 1947. The natural man left in perfect freedom by the rational if the affection of truth is not accepted, denoted by the servant of Abraham to be released from his oath if the woman would not go with him, 3043. The freedom in which the natural man receives instruction in truths and goods, denoted by the servants' camels being loosened, and straw and provender given them, 3145, 3146. The freedom in which the natural man is conjoined to the rational, denoted by Laban and Bethuel's being asked to deliberate, and the choice afterwards given to Rebecca, concerning her marriage with Isaac, 3158, 3179. No other goods and truths but those conceived in perfect freedom given to the regenerate, and all such attributed to them, denoted by Jacob's flock derived from

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the first in coition of the flock of Laban, 4029, 4031. The freedom in which good not made spiritual is relinquished by the regenerate, denoted by Jacob's separation from Laban while Laban was gone to shear his flock, 4110. The external man when conjoined to the internal, without freedom from the proprium, denoted by the brethren of Joseph to become his servants, 5760. The freedom of natural affection and the cheerfulness of the mind after emerging from temptations, denoted by Napthali compared with a hind let loose, etc., 6411—6414. The external man no longer able to serve the internal if the affection of natural or sensual truth be destroyed, denoted by the Hebrew servant's having his freedom if his master struck him and destroyed his eye or his tooth, 9058—9063.

LIBRATION. The exploration of truth before its conjunction is a most exquisite libration or balancing, to prevent anything false being conjoined with good or anything true to evil, 3116. See INITIATION, CONJUNCTION.

LICE [*pediculi*]. The sphere of those who have persecuted innocences smells like the stench of domestic lice, 1514, 4628. The fourth degree of vastation, when all good perishes, is signified by the dust of the earth turned into lice, 7378. Lice signify evils which are delighted in merely because they are evils, 7392. Lice signify evils in the sensual or most external of man, answering to their residence amongst the filth and scabs of the skin; and the infestation of such evils is signified by their biting, 7419, 7424, 9331. See CREEPING-THING.

LIE, A [*mendacium*], denotes the false and evil of faith; bearing witness to a lie, the confirmation of the false, *ill.* and *sh.* 8908, 9261. The devil called the father of lies, denotes the evil from which falses proceed, 8908. To see vanity and divine lies, is predicated of the falses of doctrine and falses of life, *sh.* 9248; also the mouth speaking vanity, and the right-hand a right-hand of lies, 10,287 end. See FALSE.

LIE CONCEALED, *to* [*latere*], a man from his brother, is predicated of good and truth separated, 4199; compare 4189.

LIE DOWN, *to* [*decumbere*]. See the next article, 9027.

LIE DOWN, *to* [*cubare*], and sleep, denotes the state of tranquillity which the regenerate experience, *ill.* and *sh.* 3696. To lie down with a woman, predicated of Rebecca, denotes the perversion and adulteration of divine truth, 3398, 3399; predicated of Dinah and the prince of Shechem, the illicit conjunction of truth derived from antiquity with the Jewish religion, 4433, 4445; predicated of Reuben and his father's concubine, the adulteration of good, 4601, 6348; predicated of Joseph and the wife of Potiphar, the illicit conjunction of truth and good, 4989, 5001, 5007, 5015. The daughters of Lot lying with their father, denotes the state of impure good and its affections, when truth is altogether vastated, 2465. One lying in the bosom of another, denotes conjunction by love, 6960. To lie in the bosom of Abraham, and to lie down with Abraham, with Isaac, and with Jacob, in the kingdom of heaven, denotes conjunction by love with the Lord, 6960, 10,442. To lie with his fathers (meaning to be buried), denotes resurrection into life, 6182. To bow himself and to lie or couch down like a lion, denotes the good of love in its power, and in safety from all evil, 6369. To lie or

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couch down between his burthens, like an ass, denotes the miserable state of those with all their works who are in the love of self and the world, 6390; compare 9257. To persuade a virgin not espoused, and lie with her, denotes the conjunction of truth with some affection of honor or gain, instead of the legitimate conjunction of good and truth, 9182—9186. To lie with a beast, denotes conjunction with some evil of the lusts, 9190. To lie down in bed *(decumbere)*, from inability to go about, denotes what is separated in the natural man, 9027. The land on which he lay promised to Jacob, denotes the good in which he was, 3705. A well and three droves of sheep lying near it, denotes the Word and all who are principled in good, 3765, 3767. Sin lying at the door, denotes evil urgent to enter in place of good, 361, 364.

LIFE [*vita*].—1. *That life is love.* There is no life but what flows from love, good or evil, 33. The only true life is from the only true love, which is love to the Lord; in what life and light of intelligence the angels are from love, 33, 34. The life itself of man is celestial love, 1436, 2253. It is the life of celestial love which flows down even into the lusts and vivifies them, 1589. Life in its very esse, or love itself, is Jehovah, and the angels live in the esse of his life, because in his love, 1735. The life of the Lord is divine love towards the whole human race, 1803, 6467, 6495; and it is such as to transcend all human understanding, 2077. The Lord had no other life when he was in the world but this love, and it was by the life of pure love that he united himself to the divine, 2253. The quality of man's life is according to the quality of his love; happy, if it consist in love to the Lord and the neighbor, because the divine itself flows into it; and most unhappy if it consist in the love of self and the world, because hell flows into it, 3539; see below, 6872. The whole life of man is his particular love acting by its continuum, which is called affection, in all that he wills, thinks, and does, and manifesting itself as delight, 3938 end, 7081, 7342. Indestructible life is predicated of good, because good is of love, and love is the very life of man, 6677. Love in its first origin is nothing but fire and flame proceeding from the Lord as a sun; the fire or flame of this sun is the esse itself of every one's life, and this is the vital fire which fills the interiors with heat, *ill.* 6832, 8812; compare 4906. Man is altogether what his love is, not only in his organical principles, but in his whole body; hence the angels are loves in form, and infernal spirits are the images of their diabolical loves, *ill.* 6872, 10,153. Love and faith, which exist from the Lord as the sun of heaven, make spiritual life, as heat and light from the sun of the world make natural life, 7082—7083. Good from the Lord gives life and its heat, which is love; but truth from him gives illustration and its light, which is faith, 6564; that the flame or fire of life is love, its light, faith, 9637. See Fire, Light, Flame, Love.

2. *The Source and Influx of Life.*—There is one only life, which is that of the Lord, and all live from its influx, the evil as well as the good, 290, 1954, 2021, 2658, 2706, 2886—2889, 3001, 3318, 3337—3339, 3484, 3742, 3743, 4318—4320, 4417, 4524, 4882, 5605, 5847, 5986, 6058, 6325, 6468—6470, 6226, 7270, 8497, 8717, 8728, 9276, 9400. There is no life and esse except in those things which are from the Lord, thus which are eternal, 726; *ill.* by appearances in the other life, 671. The Lord as to each essence is life, but man is only a reci-

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pient of life from the Lord, 2021. The Lord, even as to the human, has life in himself, for the human was made life itself when it was made divine, 2658, 3733. The divine good of the Lord is esse itself, and his divine truth is life thence derived, 3619; that good and truth, or will and understanding, are apparently separate, and yet only one life, 3619, 3623. Life flowing from the Lord is always the same, but it diffuses itself in an incomprehensible manner into all forms, good and evil, and is varied in them according to reception, 2888, 3001, 5847, 5986, 6467, 6472, 6473; the oneness of life notwithstanding its manifold action, *ill.* 4206. The recipients of life seem to live from themselves, because of their correspondence with the influx of life, by which they are vivified, 3001, 3484; that such recipient forms are substances or organs, that their quality is according to their degree of correspondence, and that this is the correspondence of organs with life, 3484. The substances recipient of life appear to live because the influx from the Lord is continual, 3484. The influx of life does not appear to man, but life appears to be in him, because it flows from the Lord's love, which is such that it wills to be another's, 3742, 4320, 8497; but that its influx is manifestly perceived by the angels, 3742, 6466, 6469, 8497. Life flowing in from the Lord, and man as the recipient form of that life, are as principal and instrumental causes, which in action are one cause; thus the sensation of life is perceived in the instrumental as its own, 6325. The influx of the Lord's life as Very Man, thus of the divine human, makes the Grand Man of heaven, 3741, 3744, 6626, 6982, 6985, 6993, 6996, 9144, 10,196. The influx and operation of the life of heaven is into the material human form, in which divine influx is terminated and finished, 3629, 3632, 3721, 3741, 3745, 5862, 5990, 6192, 6211; see below (3), 3629, 3741. All things in the universe exist and subsist from things prior to themselves, and this even to the first, consequently from the Lord, who is the only fountain of life, by the medium of the spiritual world, 4523, 4524, 10,196. The life itself which fills heaven and the whole universe goes out from the Lord's divine human, thus it is divine truth containing in itself divine good, 6685. The all of life is from the Lord as divine good, thus from the divine itself and the divine human; but its procedure and influx is by divine truth, *ill.* 10,196. See INFLUX (especially 1, 7, 10), HEAVEN (7), GOOD (23), LORD.

3. *The Life of Man.*—What is of man's proprium is without life, but whatever is from the Lord is human and living, 41; *ill.* 726. Man is nothing but an organ or vessel that receives life from the Lord, and the life which flows in from the Lord is from his divine love, 3318; see citations above (2), 290, etc., and as to the author's experience concerning such influx, 6468, 6470. The life of man is from the spirits associated with him as mediums, and the life of the body as a whole is like the life of societies of spirits and angels, 687, 697; see below, 2886, 2887. The body of man lives from the soul, and the soul from celestial love, which is life itself, 1436. The body lives from the spirit, insomuch that all sensation in the body is the sense of the spirit acting by influx, *ill.* 4622, 9818; see below, 3629; and as to the correspondence between external and internal sensations, 10,199. The external man derives his life principally from the internal, and such life can only be distinctly received as the vessels of the external man are opened by

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scientifics and knowledges acquired sensually, 1563. The life of the internal man flows into all the affections of the external, and is varied therein according to ends; hence man may live a worldly life, a corporeal life, etc.; and his life is according to the ends regarded by him, 1909; *ill.* 5128, 5175. It is the Lord himself flowing in by the internal man who alone sees, etc., in the external, because he alone lives, 1954; see below, 2886, 2887. The life of man flows in from the Lord, who from pure mercy adjoins man to himself, and causes man to live to eternity, 2021. Man partakes of life from the Lord in the degree that he loves his neighbor, 2253. Man lives from the Lord by the goods and truths of doctrine, *ill.* 2538; compare 3690; and that life is in the affections, not in the scientifics or truths of doctrine without them, 3849. All men, even the worst, have life from the Lord, but it is various according to reception, 681, 2706; and with the evil is spiritual death, 4320; *ill.* 4417. Life consists in freedom, and depends upon it, because it consists in affection and delight, 2873, 5786 end; as to affection and delight, see below, 3293; and see LIBERTY. The reception of life flowing in from the Lord is various according to the genius of every one who receives it, 2888. There ought to be correspondence between life and its recipients, and the quality of the recipients is according to the degree of such correspondence, 3001; see below, 3318. There is no one, whether man, spirit, or angel, but thinks and wills from others, and finally from the Lord, 2886, 4319, 5847, 5986, 6467—6472, 9128. Man could not live, but will and thought would instantly cease, if communication by spirits and angels were taken away from him, 2887, 9715. The life of man consists in cupidities and phantasies against good and truth, and this life is sustained by evil spirits notwithstanding the Lord's power, *ill.* 5854. The life of the natural man is from good and truth, like the life of the rational; but his good is the delight of natural affection, and his truth, all that belongs to science, 3293. The affection or good of the natural man without the scientific part is a kind of vitality such as infants have, but the scientific part is nothing at all by itself; thus the one is perfected by the other, and the life itself is from good, 3293. Natural good is interior and exterior; by the exterior part it communicates with the body, and makes the life of the senses and actions; by the interior part it communicates with the interior or rational man, and makes the natural life of the spirit, which remains after death, 3293. The vessels receptive of life, both in the rational and in the natural man, are not in correspondence with its influx, but are made contrary by hereditary evil; they are disposed into order, however, as far as possible by the life of the Lord flowing in, which is divine love, 3318; and because they are contrary to order, man is governed by the medium of spirits and angels, and not by common influx, 5850. The vessels recipient of life are called truths, and, considered in themselves, they are nothing but perceptions of the variations of the forms of those vessels, and of the changes of state according to which their manifold variations exist, 3318; compare 2487, 3342, and see MEMORY, UNDERSTANDING. All imagination and thought are from natural and spiritual light, and all affection from natural and spiritual heat; these lights and heats in themselves are without life, but they are made living by the influx of life from the Lord, 3337—3339. All speech likewise lives

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from the Lord's life, but according to the degree in which it is, and among the angels its life is manifested by representatives illustrating it, 3344, 3485. See LANGUAGE (3). The life of the rational or internal man is distinct from the life of the natural, and can exist without it, yet it appears otherwise in the body because the life of the rational is within the natural, *ill.* 3498. The will and understanding are distinct faculties of life, but they make one life when the understanding is the procedure of the will, or truth the procedure of good; hence the use of *lives* in the plural, and *life* in the singular, 3623; these two faculties of life further *ill.* 9050; and how the life of thought and of will flows in from the Lord, 6472; see above, 2886, 4319, etc. Not the least particle of the body could have life and be moved without spiritual influx into it; such influx is from the whole heaven in common, and from the societies in particular that correspond to the various organs, 3629; that the variety of such organs, and the existence of forms within forms, is from correspondence with heaven, 3745. All angels are forms, or substances formed according to the reception of life from the Lord, and all the material forms and substances with man are analogically the same, but in an inferior degree, *ill.* 3741. Angels, spirits, and men are only recipient forms of the one life, and their appropriation of that life is from the Lord's love and mercy towards the universal human race, 3742, 4320. The evil and all infernal spirits are also recipient forms of the Lord's life, but from the love of self they deny its influx, and either reject, or suffocate, or pervert its good and truth, 3743, 4320, 5986. The principal part of angelic intelligence is to know and perceive that all life is from the Lord, that the universal heaven corresponds to his divine human, and that angels, spirits, and men correspond to heaven, 4318. The sweetness and peace of angelic life, in consequence of their not living from themselves, but from the Lord, was sensibly perceived by the author; the truth concerning such influx also confirmed from heaven, 6469: how grievous it is to those who are not in the good of charity when they perceive that all life flows from the Lord, 6471; and how impossible it is for doubts respecting the influx of life to be removed while men are in fallacies, while so much is unknown, and especially while such a negative principle prevails, 6479. See FALLACIES, DOUBT (2568, 4099, 4638). The life of man consists in three degrees corresponding to the three heavens, and when he is in the life of good and truth, he is a little image of heaven, and in virtue of that life an image of the Lord, 3747. The life of man consists in the delight of his affection, which prevails in all that he wills, thinks, and does, 3938 end. Nearly all think that life is in them, not that it flows in; yet it may be concluded from the influx of good and truth from the Lord, and of what is evil and false from hell, that man does not live from himself, *ill.* 4151; and further as to the influx of perception and thought, 9128. The whole life of man consists in the power of willing and thinking, and, in the strictest sense, in thinking and willing what is good and true, 4151, 4417; that in order to this man must be elevated above the sensual life, 6201; compare 6315, 6383, 6384. The life of speech is from the thought, the life of works from the will, and the life of both from the intention or end in them, *ill.* 5128. Life in man is one, but it flows and acts variously according to the organs, 4206. What man thinks to be true makes his intellectual life, and what he is impressed

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with as good his voluntary life; hence, that temptation combats are with the very life of man, 4274; compare 303. Evil spirits persuade themselves that the life of the will and understanding are their own, but their life is spiritual death, from experience, 4417. The vital principle of man is spiritual fire or heat, which is love, and this is turned with the evil into a consuming fire, 4906, further *ill.* 5071; see below, 5097, 6032. The whole vitality of the body consists in the five senses; thus the body is nothing but a receptacle of sensations and of life from them, and it only appears to live because the sensitive and the instrumental act as one, 5077. The senses and all things of the body perceive and act from the influx of heaven, 9278. The diverse thoughts and actions of man are from the influx of one life from the Lord, and this, as a single force, acts variously according to the construction of forms, 5259. Variations of intelligence and of love with man are from the light of heaven and its heat variously flowing in; that they are correspondent to the changes of natural light and heat, 5097; compare 3001. Spiritual light makes the life of man's understanding, spiritual heat the life of his will; and this heat and light in their first origin are the divine good of the divine love and divine truth proceeding therefrom, *ill.* 6032. Man's inmost nature is such that he can receive the divine, and not only so, but appropriate it by acknowledgment and affection; hence he is unlike the animals, and cannot die, 5114, 10,591. There is influx from the Lord into all men, but such influx, with those who are not in charity, can only impart life, and as far as possible preserve them from evil, 6475. Life received from the Lord flows in by the inmost part of man, and through his interiors into his exteriors; hence the appearance that life is in ultimates, 6451. Life in exteriors is obscure compared with its state in the interiors, and this because innumerable things flowing into exteriors appear in one common form, 6451. There is an immediate influx of life from the Lord into the exteriors of man as well as into his interiors; and besides the immediate influx of life from him, there is a mediate influx by heaven, 6472, 6495, 8685 and citations, 8701; and that the all of life with man flows in through heaven from the Lord 8717, 9276 and citations. Life flowing in from the Lord cannot be appropriated without its appearing to be of the proprium of him who receives it; yet those who are in the Lord manifestly perceive its influx, 8497; see above (2), 3484, 3742. The Lord dwells in his own, thus in what is divine with man, and not in the proprium of any one, *sh.* 9338; compare 10,153. The natural life of man and its good is not unlike that of the mild animals; spiritual life is only to be acquired by the truths of faith, 8772, *ill.* 9034. The natural life with its maladies corresponds to that of the internal man, which is the life of charity and faith, 9031. There are two fountains of life in man, the heart and the lungs, and the heart is first in order, corresponding to those in the Grand Man who are in the good of love, *ill.* 9276, 9817. The life of man consists in the two faculties of will and understanding, and the new life of these in the truth of faith and the good of love, *ill.* 9296; how necessary their conjunction is, *ill.* 9637; and that life is really in the will, and only derivatively in the understanding, 5969. The life of the will or voluntary part corresponds to the life of the heart, and the life of the intellectual part to the respiration, *ill.* and *sh.* 9817, 9818. Each faculty of life, the will and understanding, are internal and

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external; the internal of the intellectual part makes the spiritual life of man, and the internal of the voluntary part, his celestial life, *ill.* 9993. In man there is only the faculty or reception of life, the life itself in the faculty is from the Lord, 10,203. See FACULTY. The life of the external man is sensual or exterior, and natural or interior, according as its truths are from external objects or from the causes of them; the life of the internal man is also exterior or interior according to its correspondence with the heavens, 10,254; and that the whole life of man, so far as it is human, is from truths and their affections, 10,264; or from goods and truths, 9182. The life of man consists in love received by the will and faith received by the understanding; the life of heaven in the love of good and its faith, the life of hell in the love of evil and its faith, *br.* 10,714, 10,715. The Lord vivifies all by divine truth proceeding from his divine good, and this according to their reception, 10,262. Those who are principled in the falses of evil have not real life, but the life of phantasy, insomuch that they live in the midst of illusions; such is the life of all who are in hell, and infernals themselves, when they are seen, appear as phantasms and monsters to the angels, 4623, 10,284, 10,286. See MAN, SPIRIT, INTERNAL (2, 3, 8), EXTERNAL (2).

4. *The Life of the Body*, its senses and motions, depends upon the reciprocal action of the heart and lungs, 3635, 3887. The heart rules in the body and all its parts by the blood-vessels, and the lungs by respiration; hence, in every part of the body, there is like an influx of the heart into the lungs, but according to the form and state of the parts, 3887. The life of the heart is from the influx of the celestial angels; that of the lungs from the spiritual, 3635, 9670. There is a general operation of heaven into the brain and the kidneys as well as into the heart and lungs, 3884; the corresponding times or pulses observed by the author, 3884—3886; and that in heaven there are numerous less universal pulses and respirations, 3886, 3887. The influx of life is from the internal man into the external, or from the spirit into the body, because the spirit of man is in the spiritual world, and the body in the natural, passages cited, INTERNAL (2); see also above (3), 687, 1436, 4622, 3629, 3745, 3741, 5077, 9278; as to the vital heat of the body (1), 6832, 6564; and as to the appearance that life is in it, (2), 3484, 3742, 6325. It appears as if life were in the body because all the interiors close together in ultimates and dwell there in order, *ill.* 6451; and that the first holds all things in connection by means of the last, *ill.* 9828.

5. *The Life of the Proprium* consists in all that is false and evil, 164, 668, 731, 868; but when vivified by charity and innocence, it appears good and beautiful, 164, 731. The proprium of man with all the regenerate is vivified by the proprium of the Lord, 8409; see above (3), 41, 726, 8497, 9338; and see PROPRIUM, REGENERATION.

6. *The Life of Religion* is the acknowledgment and adoration of the Lord's divine human, 4733; see below (10), especially 2049, 2889, 3001, 4741, 7494, 8254, 8257, 8512, 10,083, 10,578.

7. *Spiritual Life* is represented in civil life, and man is led in it by similar affections; spirits and angels also live amongst one another, and enjoy discourse and society like men, *ill.* 4366. Spiritual life consists in exercises of charity according to truths, consequently in

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uses, 6119. Spiritual life is not from the internal man, but by the internal man from the Lord, 6576. Spiritual life is to affected with truths for the sake of good, also to be affected with good from truths, and to be affected with truths from good, 9034 end. Spiritual life is acquired by temptations, which are combats against evils and falses, 8346. Spiritual life is the life of the interior understanding, or the understanding illustrated in the light of heaven, 9051; see also (3), 9993; (10), 99, 977, 3690, 3913, 6685, 5562, 5614, 6097, 8257, 9034, 10,083; and see Good (12, 15, 16, 20).

8. *Eternal Life; the Life of Heaven.*—There is no eternal life except in what proceeds from the Lord, 726. By eternal life is meant eternal felicity, 726, *ill.* 3938. Men are recipients of eternal life, and it is of such reception that *existere* is predicated, but of life itself *esse*, 3938. There is no eternal or spiritual good but what proceeds from the Lord, and is appropriated to man by its conjunction with truth; the delights of the natural life are only good so far as this good is contained in them, *ill.* 3951; the quality of eternal life from their conjunction, *ill.* 3957. The eternal life of the just is life from good, and because such good is from the Lord it carries intelligence and wisdom along with it, 5070. Life is predicated of heaven and eternal felicity, because all who receive life from the Lord come into heaven, which consists in the wisdom of good and intelligence of truth, 5407. The life of heaven in man is love to the Lord and charity towards the neighbor; hell, on the contrary, is from the loves of self and the world, 2041, 3610, 4225, 4776, 6210, 7255, 7366, 7369, 7490, 8232, 8678, 10,455, 10,714—10,724, 10,741—10,747. Man was so created that he might be in heaven with the angels, and the angels with him, at the same time that he is in the world amongst men, 1880. The life of man is still from the conjunction of heaven with him, 9276 and citations. The life which man acquires to himself in this world becomes his eternal life; for if it be evil it cannot be transmuted into the life of heaven, *ill.* 3957, 10,578. See below (10); and see Heaven.

9. *The Life of Hell* is real to infernal spirits, yet it consists in mere phantasms, *ill.* 4623. An idea of life in hell may be formed from the life of such in the world, supposing all external restraints removed, and no internal compulsion to be felt, 10,748; see below (11), 695, 1742, 1860, 2228, 4623, 5395, 9008; and see Hell, Evil, False.

10. *The Life of Faith and Charity, of the Regenerate, etc.*—The life of faith and love was compared by the ancients to the life of the respiration, and the spirit or life to wind, 97. The essence and life of faith is the Lord alone, 30. Life from the Lord flows in by faith with the spiritual and by love with the celestial, *ill.* 99; see below, 3248. They receive life from the Lord who have faith in him, and without such life they are dead, *sh.* 290. None can receive life from the Lord but those who love others as themselves, for the life of the Lord is divine love, 1803; see below, 2049. On account of the distinct life of faith and love, *lives* is mentioned, and because these distinct lives make one, life in the singular number is also mentioned, 304. There is no real life in truths and goods unless they are vivified by the Lord, by regeneration, and this becomes manifest in the other life; how what is living and what is dead appear there, 671; see below, 1895. The life of faith and love is what distinguishes man from the brute animals,

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and unless this life dwell within the affections which he has in common with them, he can never be anything but an animal, 714. Life and the true joys of life are only known when man is led by the love of good and truth, 892. The evil believe that life consists in the freedom of their lusts, but the life of liberty is to be led by the Lord, 892. Only the regenerate have celestial and spiritual life, the ability of those not regenerated to understand what is good and true is from the life of the Lord flowing in by remains, 977. Scientifics and knowledges are only dead things or instrumental causes, and they are made alive by the life of affection, 1895, 3849. All knowledges have life for their end, and the doctrines and knowledges of faith are necessary to form the life of charity, 2049. The life of faith is not given without charity, and those who are in the life of love and charity are in the life of the Lord, 2049. Faith does not save, but the life of faith, which is charity, for the life remains after death, 2228; what different doctrines are formed according as faith or the life of faith is acknowledged to be principal, 4721. Life is what saves, not preaching, 4638 end (E. S.) No one can be saved by truths, or, as the common expression is, by faith alone without charity, for truths receive all the life they can have from good, 2261, 3607, 6677. The goods that dwell in truths take their quality from such truths, and from man's life, 2261. He who lives in good, and believes that all the good of love and charity, all the truth of faith, and all life, are from the Lord, is in a state to receive the freedom and peace of heaven, 2892. All within the church know that the life of evil and the false is from hell, and the life of good and truth from the Lord, yet few believe, 2893, 4151, 4319. Life really commences when the life of evil cupidities and false persuasions is abandoned, 2889, 3610. Life is adequately received when the receiving forms are in correspondence with it, thus when man is in love and charity, *ill.* 3001, 3484. When truth becomes of the life it flows spontaneously into act, thus it becomes an affection of the life and not of knowledge, *ill.* 3203. The spiritual receive life by the good of faith from the Lord's divine human, and the Lord is then said to live with them, 3248. In order to the reception of life from the Lord, it is necessary to bring the recipient forms into correspondence with it, and to this order man is opposed by birth and inclination; hence the necessity of temptation combats before man yields himself to the life of love, *ill.* 3318. All are able to understand good and truth, but the evil have no affection of truth for the sake of life, and hence they cannot be reformed; that the contrary is the case with the good, 3539; that the life of truth is wholly from good, 3607; and that it derives life from good by passing into the will when man lives according to it, 4884. Truth is said to have life from itself with those who are in the affection of truth, when they do not live according to knowledge, because then some pleasure or delight of the love of self is adjoined to it; that such life must be extinguished before they can receive life and felicity from the Lord, 3610. The life of those who become regenerate is at first according to external truth, which is only moral life; by degrees, however, they are led into a life according to internal truth, which is spiritual life, *ill.* 3690. The truth of faith derives its life from the will, not the understanding, *ill.* 3870. The natural man seems to have a life of his own when he is elevated to

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dignities, and occupies an eminence above others, but the spiritual man when he is in humiliation and least of all, 3913. The Christian life in its very essence is to will well and do well, 4741. Spiritual life, such as the angels have, consists in the affection of good and the affection of truth, and man is introduced into it by those things which are of faith and charity, 5562. Spiritual life is derived from the good of truth, and is both interior and exterior, the latter being in the natural man, 5614; *ill.* 5826, 6427; compare 9051; and that the spiritual principle, or spiritual life in its very essence, is divine truth proceeding from the divine human, 6685. Evils of life and falses of doctrine reside in the natural man, and hence temptations begin when the natural receives the spiritual, 6097; that such temptations are carried to desperation in order to extinguish the natural life, 8567. When man is affected with truth for the sake of life, he rejects glory and fame as ends, and cherishes the good of life, which is charity towards the neighbor, 6247. He who is in the good of life when he begins to think evilly, is instantly elevated above sensual things, and so carried from light to light by the angels who are with him, 6315. The life of faith and love is derived from spiritual light and spiritual heat, which exist from the sun of heaven, 7082—7084; and that its changes and varieties correspond to the changes and variations of natural heat and light, 37. Life consists in willing what is good and believing what is true, and they only who so will and believe are living men; but death consists in willing what is evil and believing what is false, and they are dead who so will and believe; passages cited from the Word, 7494. The life of love includes all the requisite wisdom of that love, *ill.* by the instincts of animals, etc., 7750; more fully *ill.* 9817, 9818; see below (11), 2494. The life is according to faith before regeneration, and afterwards according to charity, *ill.* 8013; the state before and after regeneration further *ill.* 9278, 10,729. In the man of the church the life of piety and the life of charity are conjoined, but the verimost worship of the Lord consists in the life of charity, and not in piety without it, 8252—8254, *sh.* 8255, 8256, 9393. By a life of piety without charity, man consults his own well-being only, but with the life of charity conjoined, he consults the welfare of his neighbor, 8254. The Christian life, called spiritual life, by which the Lord is principally worshiped, is a life according to his precepts, for it is by these precepts that a man knows what faith and charity consist in, 8257; that Christian good is formed in truths, otherwise it is only natural and does not give eternal life, 8772; and that spiritual life is the life of faith and charity, 8902. A life according to the divine precepts is a life according to truths and goods, which are eternal laws of order; and when man lives according to order he lives in the Lord, who is order itself, 8512, 9313. A life according to order is to be led by good, because order requires the divine to flow in by the will, which is most interior; a life not according to order is to be led by truth, 8513. The life of good and truth is from the Lord's influx into good and truth, and this life is lost when the influx is no longer perceived, 8801, 8868 end. Goods and truths have life from the Lord when they are attributed to him, *ill.* 9300. Truths become of the life when they are received into the will, 9386, 9393; for then they vanish from the external memory, and be-

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come spontaneous and natural, 9394. Truth becomes of the life when man loves it and lives according to it, before that it is only in the memory as a scientific and not in the man himself, 10,153; *ill.* 10,199. When man believes otherwise than he lives, truth is conjoined with evil, or good with the false, and this conjunction cannot be dissolved without distracting the spiritual life; the sin against the Holy Spirit, *ill.* 8882. The spiritual life consists in the truths of faith, because good forms itself in truths, 9034, 9058; hence it cannot be given if those truths are wilfully extinguished, 9075, 9152; or if they are not received, 10,731. The life of faith is to act according to the Lord's precepts from obedience; the life of charity to do them from love, 9193. Before man can live the life of faith he must be purified from evils and falses, 10,026. The beginning of all spiritual life is the acknowledgment of the Lord; from this acknowledgment faith, and from the truths of faith purification, *ill.* and *sh.* 10,083. Love and faith cannot proceed from man, and as love and faith make worship, neither can worship proceed from him, but all life in them, and hence the elevation of worship to heaven is from the Lord, 10,203. The life of heaven cannot be infused into man unless the life of faith and love exist with him, and the life of faith and love consists in keeping the Lord's precepts, 10,578.

11. *The Life after Death* is only a continuation of life, for it is entered upon almost immediately after the death of the body; the author's experience, 70. When man first comes into the other life he imagines that he is still in the world, and even in his body, 320. The life of the spirit is most perfect, and as all life consists in sense, their senses are most exquisite, 322, 1880, 1881; see below, 4623. The life of angels and spirits is not sustained by food such as men eat, but by goods and truths received from the Lord, 681, 1460; and the life of infernals by the opposite, 8410. No angel or spirit could live if he were not joined to some society, and thus introduced into the harmony of many, 687; but that the evil are not willing to be convinced they do not live of themselves, 3743. Every man is associated with some society in the life of the body, and after death he comes into that society, and there enjoys his own verimost life, 687, 697; that such consociations are according to love, because love is the life itself, 7085, *ill.* 8700. The life of infernal spirits consists in their lusts and phantasies, which is a life of death, and is turned into fearful torments, 695, 696. Man lives after the death of the body in virtue of the life of faith and love, by which the Lord conjoins him to himself, 714, 2021. The quality of man's life after death is according to the end which he loved, for the end or ruling love forms his life, 1568; that the life of every one remains after death, from experience, 4227; see LANGUAGE (4) end. The only life known to evil spirits is the life of their lusts, and hence when the devils were cast out of the maniac they prayed to enter into the swine, 1742. Infernal spirits perceive a kind of vitality in the delight of their lusts, 1860. The life of infernal spirits is contracted from all those ends, thoughts, and works, which flow from the love of self, and that of good spirits from the love of the neighbor, 2228. All consociations in the other life are formed according to these lives and not according to knowledges without life, 2049, 2228, 2261. Man's perfection and felicity in the other life

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is according to the quality of his truths and of the goods in them, 2261 end. Those who have lived in love to the Lord and charity towards the neighbor have angelic intelligence and wisdom concealed in the inmost part of their interior memory, and they come into its use in the other life, 2494. It is impossible for the life to be changed and the evil admitted into heaven after death; for they would become as helpless as new-born infants if the life of the love of self and the world were taken away from them; the author's experience, 2871, 9225 end; briefly, 10,749. Human life, from infancy to old age, is nothing but a progression of state from the world to heaven, and death is the passage itself; hence the angels who are with man have no idea of times, but of states of life, 3016; that man is introduced into life in a state of tranquillity, etc., 3696. Man has a natural life in the spirit as well as in the body, for the natural life is the ultimate plane into which the spiritual falls, and it is only its exterior communication with the world that ceases at death, 3293; further *ill.* 3498, 3539. The ideas of those who have truth without good in the other life appear closed, but the ideas of those who have good appear open, and like an image of heaven, 3607, 8868. Certain spirits seen by the author in the other life, who had been sailors and rustics, had so little life that they were like machines scarcely animated; that life was breathed into them by the angels, 3647. The felicity of eternal life is from the love of the Lord and the neighbor, and it cannot be perceived in the life of the body, because the interiors flow into cares and anxieties which occupy the exteriors, 3938. The life of man continues after death because he is capable of being conjoined to the Lord in thought and affection, 4364, *ill.* 5114. The sensitive life of spirits is twofold, real and unreal; real in heaven because from the life of the Lord, and unreal in hell, *ill.* 4623. The life of evil spirits is unreal because it is the life of the proprium in which the Lord cannot be present; how they endeavor to persuade others that all things are ideal even in heaven, 4623. The whole life of every one is laid open after death, even as to the most minute particulars, 4633; and its quality remains the same as it was in the body, 4663. Those who are inclined to deny the life after death are confirmed in their denial when they consult scientifics, those who are inclined to believe in it see innumerable confirmations, 4760. Those who have lived a good moral life, and yet ascribed all things to nature rather than the divine, are gradually divested of their false principles after death, 4941; and that the case is similar in other cases according to the life, 4943, 4944, 4947. Eternal life consists in receiving from the Lord that which is of life, namely, the intelligence of truth and the wisdom of good, 5070; that such intelligence and wisdom are from the light of heaven and from its heat, which are living, 5097, 5114. The life which remains after death is not man's external life, but the internal life of his thought and will, *ill.* 5128, 6495. The state of man's life after death previous to his introduction into the Grand Man, resembles the progress of food taken into the mouth, etc., 5175, 5176; those who have not loved any use, therefore, dwell in filth, 5395. The little spiritual life pertaining to those who have lived in evil, even after ages of vastation, shewn from experience; and that the little life they have is from remains, 5561. The life of the spirit resembles the life of the body as to

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walking one amongst another, dwelling in houses, etc., yet these are only changes of the states of life, *ill.* 5605. The life of every one is according to the interior form which he has acquired to himself by willing and acting, and by thinking and speaking, 6468. All in heaven are in the Lord's life, because they are in truth and good proceeding from him, 7212; that such divine proceeding is the life and light which fills heaven, and indeed the whole universe, 6685. The very delight of man's life is manifested in the other life, because all external restraints are then removed, 8293. The felicities of eternal life are to love the Lord and the neighbor, to understand truth, to be wise in good, and to perceive blessedness therefrom, 8747. The unhappiness of infernal spirits is from the evils and falses which occupy the place of goods and truths, and which make spiritual death; still they live because they were born men with the faculty of receiving life from the Lord, 9008. The life of man after death is the life of his love and faith, and such as his love and faith were in the world his life remains to eternity, 10,596; that he comes into the other life immediately after death, and it is then manifest whether the life of heaven or the life of hell is in him, 10,720, 10,741, 10,743, 10,745. See STATE, SPIRIT. Seriatim passages concerning man's resuscitation from death, and his entrance into eternal life, 168—189, 314—323.

12. *The Lives of Animals* are dissipated at death, because the influx of life is not terminated in them, 5114. Animals are born into all the science of their nature because they are in the order of their life, and this from common influx, which is a continual endeavor to act according to order, 637, 5850, 6211, 6323. See INFLUX (13); and see above (4), 7750, (3), 8772.

13. *The Life of the Evil.*—See above (1), 1589; (2), 290, 2888; (3), 681, 5854, 3743, 4151, 4417, 4906. 6475, 4623, 10,284; (5), 164; (8), 2041; (9) all the citations; (10), 892, 2893; and see LOVE *(Love of Self and the World)*, INFLUX (4). That the life of evil never conjoins itself with the truth, but induces a persuasion of what is false, 2689; *ill.* 4416. See EVIL (3), FALSE (2).

14. *The Reception of Life*, from the Lord, constitutes the very esse of man, spirits and angels, *ill.* 3938; see above (2), 2888, etc., 3001, 3484, 6325; (3), 563, 1909, 3001, 3318, 3741—3743, 4206, 5077, 5259, 5114, 6451, 6475, 10,203; and see INFLUX (2), 6829; (3), 5479, 8321, 5828, 3890, etc., (4), 5259; (7), 3632; (9); (11), 6472. INTERNAL (especially 2), EXTERNAL, FACULTY, VESSEL, RECEPTACLE, REMAINS.

15. *The Life of Goods and Truths* makes the true life of man, for it is only in good and truth that there can be life from the Lord, 3623; the quality of good and truth vivified by the Lord, and not vivified, briefly *sh.* 671. Good and truth considered in themselves have no life, but are only instrumental to the life which they derive from the affection of man's love, 1904, 3077. Truth derives all its life from good, for it is only a vessel recipient of good, *ill.* 3607. Truth is said to have life of its own when some delight, not good, is conjoined to it; when this life is extinguished, truth is really vivified, 3607, 3610; compare 7967. The life of truth is the life lived by the spiritual man, hence truth, when it passes into the will and into act, is called good, 6904. Good is contained in truth and acts in it, as the life of the

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soul in the variously composed fibres of the body, 4149, 9258. Good makes the life because it is of the will, and the will is the man himself; but truth makes the life only so far as it proceeds from good, *ill.* 10,110; and that divine truth is also the procedure of divine good, 10,196, 10,262. See above (3), 2538, 3849, 3293, 3318; (8), 3951; (10), 1895, 2261, 3203, 3870, 8801, 9300; and see Good (21), Internal (7), Influx (3), Truth.

16. *The Life of the Word* consists in its perpetual reference to the Lord who is the life itself, and without such life the letter is only a dead body, 2, 3, 8943. The life and soul of the Word is the internal sense as it is understood by the angels, which appears when the sense of the letter as it were vanishes, 1405. The life of the Lord is in all the contents of the Word, because it proceeded from him by the medium of heaven, 1461. The Word is a dead letter, but when read it is vivified by the Lord according to every one's faculty and state of charity and innocence, 1776, 1771. The internal life of the Word becomes more and more manifest to those who live the life which it enjoins, when they come into thought concerning it, and read it from the affection of truth, *ill.* 3690. The Word is opened to those who love the Lord and their neighbor, because they are in the very principles of truth and good, and by its medium they are associated with angels, and led into the life of truth and good, 3773. All the law and all the prophets were said by the Lord to be founded on love to God and love to the neighbor, thus on life itself, and not on faith without life, *ill.* 5826. The literal sense of the Word is like a body which lives from the internal sense as from its soul, and this again from the inmost which derives all its sanctity and life from the Lord, 8943. Man's own intelligence is spiritually dead, but what he derives from the Word is in itself living, 8941, 8943; compare 3451, 3452, and then 9410. See Internal (9), Inspiration, Influx (2), Illustration, Idea, Language (6), Light, Truth, Lord, Word.

17. *Signification of Life, to Live, etc.*—To live, signifies to have faith in the Lord, 290. To live to eternity, in the opposite sense, denotes to live in damnation or to live the life of death, 304. To be vivified or made alive, denotes life received from the Lord; seed vivified, the truths of faith, 726. To be or to live is predicated of Jehovah only, for all others live from him, 1735. "Lives," or the "years of one's life," signify times and states, 2904; see (11), 3016, 5605. Whilst he lived, denotes the ability to give life, 3248, 3998. The days of their lives, or the duration of life predicated of Abraham and others, denotes the representative state of such, 3251, 3274. By living, and by life in the Word, is meant spiritual life, which is intelligence and wisdom, in general heaven and eternal happiness; by death, the contrary, 5407, *sh.* 5890, 6685, 8801, 9136. Let Pharaoh live (by the life of Pharaoh), is an ancient form of asseveration, and denotes what is certain, 5449, 5454. This do and ye shall live, denotes what is certain if life be received from the divine, 5459. To arise, to go, and to live, denotes elevation to the spiritual life, *ill.* 5605, 5614. To live is predicated of what cannot be destroyed, which is good, 6677. When soul is put for life it has various significations, as life in common, the life of the will, the life of the understanding, and the life of truth and good, 7021, 9050. To live according to order is to be led by the Lord

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by good; to live not according to order is to be led by truth, 8512, *ill.* 8513. To live is predicated of the will, to believe of the understanding, 8882. See *to* Go, *to* Go Forth, *to* Journey, *to* Inhabit.

18. *Passages in illustration.*—The life of love and faith kindled in the internal man, denoted by two great luminaries set in the expanse of heaven, 10, 30—37. Life from the Lord brought forth into the external man, first from the understanding, denoted by the living creatures of the water and the air, 11, 39—42. The life of the regenerate next proceeding from the will also, denoted by the creatures and beasts of the earth, 12, 44—48. The state of the spiritual man, and life from the Lord sustaining him, denoted by the creation of man in the image of God, according to his likeness, etc., 49—54, 81, 86, 1013. The spiritual man made celestial, denoted by Jehovah's breathing into his nostrils the breath of lives, 73—76, 85—88, 91, 94—97, 99. The external man now made living, denoted by man made into a living soul, 91, 92, 94, 95. The Lord with him, and the life of love and faith flowing in by the will, denoted by the tree of lives in the midst of the garden, 102, 105, 200. The celestial life declining, and the proprium of man vivified by the Lord, denoted by the rib built into a woman, 131—135, 138, 140, 141, 147—155. The life of faith from the heavenly marriage in the internal man, denoted by Eve the mother of all living, 287—291. The life of eternal death consequent on the profane appropriation of heavenly wisdom, denoted by the man's eating of the tree of lives and living for ever, 298—304. The corporeal life to which the celestial man is reduced when he has declined from wisdom and intelligence, denoted by the expulsion from Paradise, and the man condemned to till the ground, 305. Goods and truths to be vivified after undergoing temptations, denoted by the animals of all kinds that entered into the ark with Noah, 671, 705, 711, 714, 715, 726. The life of freedom into which the affections and thoughts vivified by the Lord afterwards come, denoted by the animals going out of the ark, 918, 1030. The pleasures of all the senses, provided there be good in them sustaining the spiritual life, denoted by every moving thing that liveth being for food, 994—997. The life of the regenerate man, or the new life received from the Lord, not to be mixed with the evil life of man's proprium, denoted by the flesh not to be eaten with blood in it, 999—1003. Conjunction with the Lord by the new life of the regenerate man, denoted by the covenant with every living soul, 1040, 1049, 1050, 1059. All that really lives in man in the obscure state preceding regeneration, denoted by the soul they made in Charan going up with Abram and Lot, 1436, 1502 compared. The engrossment of all life by the evil in their own lusts, denoted by the king of Sodom's requiring Abram to give him the souls, 1742. Those who receive life from the Lord forming his kingdom, and not those who are only in externals, denoted by the son of Abram to be his heir, and not the son of his steward, 1799, 1801—1804. The affection by which external scientifics and knowledges are vivified in order to the conception of rational truth, denoted by the Egyptian handmaid of Sarai, 1895, 1896. The affection of sciences receptive of life from the internal man, denoted by the Egyptian handmaid given to Abram, 1897—1905, 1907, 1909. The first life of the rational man denoted by the conception of Ishmael, 1910, 1915. The eternal life of those who are conjoined with the Lord, denoted by his covenant for ever with

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Abraham and his seed, 2021. The new life of the rational man with the regenerate, and the rational made divine with the Lord, denoted by the promise of Isaac, and afterwards by his conception and birth, 2066, 2083—2085, 2092—2095, 2610 and sequel. The life of faith with the spiritual, or those who are rational from truth, by the blessing of Ishmael, 2078, 2087—2090. The life of doctrine from divine influx, so far as spiritual truth is undefiled by what is sensual, scientific, and rational, denoted by the case of Abimelech, 2533, 2536—2538. The life of the divine rational not in common between it and the human rational, denoted by the son of the handmaid not to inherit with Isaac, 2658. The influx of life from the Lord in the obscure state of the spiritual man, denoted by God with the boy (Ishmael) in the desert, 2705—2710; compare 2706 with 3733. The regenerate life, when the internal man is entering into a state of celestial order, denoted by Abraham's coming into days, 3016, 3017. The conjunction of truth with good in the rational mind thereupon, denoted by the marriage of Isaac and Rebecca preceded by the circumstances of initiation, 3012, 3013, 3030, 3048, 3077, 3085, 3086, 3098, 3108, 3116, 3125, 3128, 3138, 3153, 3155, 3188—3192, 3196—3200, 3202. The affection of truth separated from the scientifics of the natural man in order to this conjunction, and thus become of the life, denoted by Rebecca's alighting from off her camel, 3203; compare 3108. The life of the spiritual from the Lord's divine human but distinct from the celestial, denoted by Abraham's sending away his sons by Keturah while he yet lived, 3247—3249. Life in the natural man corresponding to the marriage of good and truth in the rational, and rational life terminated therein, denoted by Esau and Jacob born to Isaac, and by Isaac's dying, 3232, 3286, 3288, 2389, 3293 and sequel, 3498, 4618. The good of life meanwhile sustained by the doctrine of truth, and truth appearing as good, denoted by Jacob's selling his pottage to Esau, and afterwards simulating his person, 3332, 3550. The life of truth to be substituted by good when the rational should flow into the natural, denoted by the purpose of Esau to slay Jacob at the death of Isaac, 3606, 3607. The life of external truth in this state of contrariety, denoted by Jacob's going from Beersheba to Charan, 3690, 3691. The study and holy state of life when acquiring the affection of truth, first external and afterwards internal, denoted by Jacob's serving Laban for Leah and for Rachel, 3822—3826, 3846, 3852, 3845—3848, 3852. The life of the natural affections to which the affection of truth is conjoined, and in which it is quickened, denoted by the handmaids of Rachel and Leah, 3835, 3849, 3913, 3917, 3919, 3925, 3931—3933, 3937. All the states of life through which the regenerate man is led, until from being a dead man he is made living, denoted by the twelve sons of Jacob, 3913. The life of the regenerate with all its goods and truths separated from the life of the natural man, denoted by Jacob's going away from Laban with all his acquisitions, 4061, 4063, 4069, 4073, 4103. Truth become of the life, and its reception of good from the Lord, denoted by the return of Jacob and his submission to Esau, 4337. Celestial good coming into its potency by the reception of truth proceeding therefrom in the natural man, denoted by the birth of Benjamin, 4588, 4592. The new life which the affection of truth now puts on, divested of all that is selfish and worldly, denoted by the death of Rachel, 4590, 4593, 4594. The life of divine truth in

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the natural man making one with the rational, denoted by the love of Israel for Joseph, 4676, 4667 compared. Spiritual life from the good of truth, or the church sustained by scientifics, in which internal good is present, denoted by the sons of Israel going to buy corn in Egypt when Joseph was there, 5402, 5405, 5407, 5414, 5605, 5614, 5890, 5967, 6553. The state of the natural man who has received spiritual life full of temptations in the meanwhile, denoted by the words of Jacob that his days were few and evil, 6093—6098. The existence and life of spiritual good, when in order in the goods and truths of the natural man, denoted by Jacob and his family in Egypt, 6101—6106, 6169—6175, 6328, 6335—6340, 6445—6448, 6463—6465. The life of good unassailable because the Lord is in good; but truths open to infestation and assault, denoted by the daughters of the Hebrews to be saved alive, but the sons slain, 6676, 6977, 6685. The truth of the divine law threatened with destruction by the false, denoted by Pharaoh's seeking the life of Moses, 6771. The life of truth with those who are in simple good, denoted by Moses' dwelling in Midian, 6773. The life of truth and good secured from the falses which would destroy it, denoted by the safety in which Moses might return to Egypt, 7021. Eternal life from the Lord given to those who are liberated from infestation by falses, denoted by the promise of Canaan to the sons of Israel when they went up. from Egypt, 7210—7212. The temptations which they undergo who are liberated, denoted by the passage of the Red Sea, and the life of the sons of Israel in the desert, 8039, 8125, 8259, 8395, 8554, etc. The delight of those who are in evils of life, and hence the infernal life itself, denoted by the glorifying of Pharaoh in the contemplated destruction of the Israelites, 8293. The life of their own pleasure and lust, generally the life of natural good, denoted by the flesh-pots of Egypt, which the Israelites longed for in the desert, 8408—8410. The proprium vivified, or the delight of the natural man in the appropriation of good restored, denoted by the flesh given them, 8431, 8452; the good of the internal man or spiritual life, by the manna, 8431, 8454—8464, 8497. The life according to order when man is led by good, denoted by the Israelites keeping the precepts and laws of Jehovah, 8512. The loss of spiritual life, whether it consist in good or truth, when influx from the Lord is no longer perceived, denoted by the judgment of death upon beast or man who should approach the mountain, 8801. The life of evil and yet the truth believed in, denoted by taking the name of God in vain, 8882. Spiritual life, which is the life of faith and charity, not to be extinguished, denoted by the precept not to kill, 8902. The life of truth to be restored by a just interpretation when it has been weakened by conflicting appearances of truth, denoted by the amends to be made when one man has injured another in strife, 9031. The life of faith not extinguished if an apparent truth be rejected after full intuition, denoted by the circumstances in which there was no punishment for causing the death of a servant, 9033—9039. The new life of man not produced in externals in the just order of correspondence, denoted by an untimely birth, the law concerning it, etc., 9041—9047. The life of faith and love injured in man in the same degree and respect that it is not acted upon in externals, denoted by the law of retaliation, 9048—9057. The internal man unable to live the spiritual life if the affection of truth be hurt in externals, denoted by the servant to have his

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freedom when his master struck him so as to destroy his eye or his tooth, 9058—9063. The internal life not destroyed by the affection of evil in externals before it is known and seen to be evil, denoted by the owner of an ox going unpunished, etc., 9065—9069. The internal life destroyed, thus damnation, when the evil of the external affection is known and not repressed, denoted by the case in which the owner was to be punished with death, 9070—9075. The loss of spiritual life by the loss of the truths of faith and the means of its restitution, denoted by the theft of silver, of vessels, etc., left in charge, 9152. The spiritual life, which is the life of the internal man, from the conjunction of good and truth denoted by marriages, the laws concerning them, etc., 9182. The extinction of spiritual life, when falses of evil are conjoined with anything of the church, denoted by a witch not to live, 9188, 9189. The extinction of spiritual life when the lusts of evil are conjoined with anything of the church, denoted by those who lay with beasts not to live, 9190, 9191. Evils of life and falses of doctrine to be shunned, and goods of life and truths of doctrine implanted in their place, denoted by the laws and injunctions of Exodus xxiii., 9246 and sequel. Those who receive life from the Lord and come into his kingdom hereby, denoted by the Israelites who should inherit Canaan, 9338. Divine truths impressed on the life, denoted by Moses writing all the words of Jehovah, 9386. The influx of divine truth, and its becoming of the life and worship, denoted by the blood taken by Moses and sprinkled upon the people, 9393, 9399. The life of heaven in man distinguished as the life of the understanding and the life of the will, denoted by the spirit and the heart, 9817, 9818. The first reception of life from the Lord by the acknowledgment of him, denoted by the agitation of the wave-offering, 10,083. The elevation of all worship to the Lord when it proceeds from love, denoted by the incense ascending, and that such elevation is not of man, but that it is owing to the influx of life from the Lord, 10,203.

LIFT, *to*. To lift up the hand denotes power in spiritual things; to lift up the foot, power in natural things, 5327, 5328; *ill.* 10,241. See Elevation.

LIGHT [*lux*].—1. *Lumen, as distinguished from lux*, is the obscure light of truth with the regenerate, in the first state after temptations, 854. The supposed good and truth of man, which appear as light before regeneration, are thick darkness, and are compared to night; but good and truth from the Lord with him are life and light, and are compared to day, 20, 21. The first state after temptations, when the truths of faith begin to appear, is like the first dawning of light, some obscurity of the night still remaining, 865, 880, 883, 4283, 6829. See Day-Dawn, Twilight, Morning. The life of lusts appears as a coal fire, and the false as a lumen thence derived; in this lumen evil spirits dwell, but it is turned into darkness when light from heaven flows in, 1528; *ill.* 3224. Evil spirits see one another in the other life, they also see many representatives which exist in the world of spirits, and this from the light of heaven, but turned into a lumen as from a coal fire with them, 3195, 6000, 7870. When the knowledges with which man is imbued are filled with genuine goods, he comes into more and more illumination, but if the goods be not genuine he comes into the lumen of infatuation, 3665. The evil are capable of reasoning

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from their own lumen, and even more sublimely than others to the appearance, but true rationality consists in knowing good to be good, and evil to be evil, etc., and this is from the light of heaven, 4156, 10,227. There is true light and false lumen; those who are in good are in illustration from true light, but those who are in evil are in false lumen, *ill.* 4214. Those who have lived in a false lumen while in the world, are in a similar lumen after death, and reason from it, 4214. The light of truth with the evil is confused and darkened by light from heaven, and when they remove themselves from the light of heaven, a yellow lumen as of sulphur succeeds, in which they appear like spectres, and their truths like phantasms, 4416. The lumen of evil spirits is various according to the false and evil in which they are; that they can never receive divine truth, because its light is instantly changed with them, 4416, briefly *ill.* 5847. The evil as well as the good live from the Lord, but their life is spiritual death; its quality appearing as lumen from a coal fire, and smoky, etc., 4417. The hells are said to be in darkness, because in falses, but by this darkness is meant the sulphurous lumen in which they appear, which is instantly turned into darkness when light from heaven flows in, 4418, 4531, 6000, 7870; a case in illustration shewing the quality of intelligence from the proprium and from the divine by the appearance of lights, 4419. Those who are in hell appear to one another in their own lumen like men, and according to their phantasies not unhandsome, but when they are viewed by angels that lumen is dissipated, and they appear like devils and monsters, 4533; their monstrous appearance in the light of heaven further shewn, 4674, 5013, 5057, 5058. The arrangement of falses from their loves makes an appearance of light about infernal spirits, but within it all is dusky and monstrous; the light around angels, on the contrary, is from the flame of celestial love, which occupies the midst, 5530. The scientifics of the natural man are in a lumen almost like that of the sensual sight, and this lumen is such that it leads into falses and evils, unless it be illuminated by the light of truth, 6004 end, 6310. Man's state when in sensual lumen is such that the light of heaven is turned into darkness by it; and the mind filled with scandals and defilements; seriatim passages concerning this lumen, and concerning elevation from it, 6310—6315. All those who live in contempt of rational and spiritual things, generally, such as live in mere pleasures, and in dishonorable sloth, the avaricious and adulterers, are in sensual lumen, 6310. All the hells are in sensual lumen, and also some spirits not particularly evil, in whom the rational sense has not been cultivated, 6311. The sensual sphere so prevails because it receives influx from the most subtle and malignant spirits of hell; hence if man be not elevated above it by the good of faith he must needs perish, 6312. As man is elevated from the sensual lumen, he is brought into a milder lumen, and at length into celestial light; how well the elevation of man from sensual things was known to the ancients, 6313. The man who is elevated by the good of faith is alternately in sensual and interior lumen, for he is in sensual lumen when occupied with the cares of the world, and with pleasures, etc., but he is elevated from one lumen to another the instant he begins to think evil, 6315. Those who are in sensual lumen believe themselves illuminated when they confirm the doctrinals of their

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churches; and this because the light of the world appears clear so long as the light of heaven does not flow in, *ill.* 6865. The glory of the world from the love of self kindles the intellectual light of those who are in evil, so that it sparkles and appears like truth, 6907. While the light of the world sparkles with the evil, the light of heaven is thick darkness to them, and the contrary with the good, 6907. Man is in darkness as to the things of heaven when he is in the sensual state and its lumen, because the sensual faculties are the subjects of fallacies and falses, *ill.* 6948; examples of the principal of these fallacies, 5084; and the difference between the faculty of reasoning from the proprium and being wise from the light of heaven, *ill.* 10,227. The natural mind and its scientifics are in the light of the world, which is called the lumen of nature, but the rational mind in the light of heaven, which is spiritual, 7130; further *ill.* 9103; and that the light of the world is called natural lumen, 9227. The natural lumen is acquired by man from the senses, and from this lumen he can see nothing but what pertains to self and the world, 8636; not even when he goes to the Word, 8941, 9382. Man could never know anything of spiritual and divine things from the lumen of nature without revelation; and that all the knowledge concerning God, etc., has commenced in one way or other from an ancient revelation, 8944. A consuming fire and a false lumen make the life of the evil, as the fire of love and the light of faith make the life of the good, *ill.* 9141. Those who are in love with truth and good for the sake of themselves and the world, are not illustrated by divine truth, but by a false lumen which is turned into darkness on the approach of light from heaven, 10,330. The intellectual mind is only opened in those who perceive and love truths from good; with all others, however dexterously they may be able to reason, there is only a false lumen, 10,675. See False, Sense, Darkness. Some suppose the joys of heaven to consist in a lumen of glory, etc., 455. See Heaven (1), Glory, and see below (3).

2. *The Light of the World and the Light of Heaven.*—There are two lights, the light of heaven from the Lord, the light of the world from the sun, 3223, 3224, 5477. The light of heaven is of the interior or spiritual man, the light of the world of the external or natural man; the quality of each briefly *sh.* 3223, 3224. Between these lights and all the objects belonging to them, there is correspondence; hence all things seen in the light of the world, or the natural man, are representations of such as exist in the light of heaven, 3223 end, 3225, 3337. Representations or appearances in the other life are indeed appearances, but they are alive and real because from the light of heaven, which is the light of wisdom and of life from the Lord; the things seen from the light of the world, on the contrary, are not real, only so far as they are conjoined with those things which are of the light of heaven, 3485. The light of heaven is immensely more perfect than the light of the world, insomuch that one ray of the latter represents myriads of the former, 3223. So far as any one is in the light of the world, so far those things which are in the light of heaven appear to him as darkness, 3224, 3337, 10,227. The imagination of man is from the forms and shapes seen in the world's light, wonderfully modified; the interior imagination or thought from similar things seen in

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the light of heaven; such images also are inanimate, but the influx of the Lord's life causes them to live, 3337; see below (5). Generally, things seen in the light of the world are dead, but those seen in the light of heaven are living, and when the former are obliterated the latter remain, 3717; the former *ill.* 9103. Those things which pertain to the light of heaven can only appear in the light of the world representatively, as the mind, for example, appears in the face; when the light of heaven appears in its clearness then the representative images of the darkness are dissipated, 4835. When the light of heaven in man falls into those things which are in the light of the world, it vivifies them and causes them to be perceived by man intellectually, thus as man, 5114. So long as man is only in the light of the world, which is the case while he is unregenerate, he is in hell, but when he comes into the light of heaven also by regeneration, he is in heaven, *ill.* 10,156.

3. *Light in the Heavens* is from the Lord, who is the sun of heaven; hence the modifications of light in objects, which are angels, 1053, 1521, 1529, 1530, 8812. The state of light in heaven is according to the intelligence and wisdom of the angels, 1524, 1529, 1530, 339. The Lord appears as a sun to the celestial, as a moon to the spiritual, 1053, 1521, 1837, 2776, 3636, 4696, 7173, 10,130, 10,809; *ill.* 7270, 8812; *ill.* and passages cited, 9684; *ill.* from the Word, 1529—1531, 1861, 3195, 7083. Where the Lord appears as a sun, is the east of heaven; where he appears as a moon the south, 9684. The first proceeding of the Lord's love does not enter heaven, but appears as a radiant belt around the sun, 7270. The Lord, as a sun, is the common centre of heaven, and all the angels are in aspect with him, thus in his presence, 3633, 9489, 9828, 9864, 10,130, 10,146, 10,189, 10,420, 10,702. The light which flows from the Lord as a sun is his proceeding divine truth, which makes the intelligence of the angels, 3195, 3339—3341, 3636, 3643, 5400, 8644, 9399, 9548, 9684, 10,691, 10,703. The beautiful colors which appear in heaven are the variations or modifications of its light, thus they are appearances of truth from good, 1042, 1043, 1053, 1624, 3993, 4530, 4677, 4742, 4922, 9466, 9905. The differences of light in heaven are as manifold as the angelic societies, because so various are the differences of good and truth, or of wisdom and intelligence, thus of the reception of light, 4414. There is no state corresponding to night in heaven, but only like the morning twilight, and this from the proprium of the angels, 5579, 6110. The celestial angels who are principled in love to the Lord are in such life and light as it is scarcely possible to describe, 34. The light in which the angels live compared with the light of this world, is like the sun at noon-day compared with the light of a candle, 1053. The light of heaven which is from divine truth is a thousand times brighter than the noon-day light of this world, 5400. The angels derive no light from the sun of this world, for they are above or within the sphere of that light; when they look into it also, the light of this world is as thick darkness to them, 1521, 1783, 1880. It is well known in heaven that they derive their light from the Lord, but not so in the world of spirits, 1529. The light of the atmospheres in heaven is beautiful beyond description; its appearances likened to the sparkling of diamonds, of all manner of precious stones, of colors, of flowers, of gold and

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silver, of infants sporting, of rainbows, of the splendor of pearls, etc., 1621—1625, 4528, 9577; seriatim passages concerning the light in which the angels live, 1521—1533, 1619—1632. The speech of the angels is sometimes manifested in the world of spirits like flaming light, 1645. Spiritual ideas are expressed by variations of heavenly light, but celestial by variations of flame, which move the affections; angelic speech also is illustrated by representatives, by paradisiacal scenery, etc., appearing in the light of heaven, 2157, 3343—3347, 4528, 6486, 7089, 8733, 8920. See LANGUAGE (3). The celestial (proceeding) of the Lord manifests itself before the angels like the flaming brightness of the sun; the spiritual, like its proceeding light, 2231 end. The light of heaven not only illuminates the sight of spirits and angels, but at the same time the understanding; hence the quantity and quality of their understanding is as the quantity and quality of their light, 2776; see below, 3339, 9103. The internal sense of the Word, which does not appear in the light of the world, is most manifest and clear in the light of heaven, 3086. There is actually light in heaven infinitely brighter than light upon earth; and in this light angels and spirits see one another and all the glorious objects of heaven, 3195. The light of heaven appears lucid, similar to light in the world, but it differs in this respect, that it is nothing but wisdom from the Lord; passages shewing that the Lord is light, 3195; and that the divine human was the light of heaven from eternity, 3195; see below, 4180. The loves and their affections are represented with inexpressible variety by flames in heaven, and truths by innumerable modifications of light, 3222. The lights and heats which affect the internal man are manifestly perceived in the other life, and the angels are in more light and heat in the degree they are in more intelligence and wisdom, 3339; *ill.* 3484; that there is a lumen also in the hells, but that it is the lumen of infatuation, 3340; see above (1). Nothing can be represented in the other life, except by the intermingling of light and shade; that all such light is from the Lord, and all shade from the proprium, 3341. It is the most universal of truths that the Lord is the sun of heaven, and that all light in the other life proceeds from him; in this proceeding light there is intelligence and wisdom, and in his proceeding heat love; and from this universal correspondence all other correspondences are derived, 3636, 3643; that heaven is in a serene aura of light and heat, and hell in thick darkness and cold, 3643; that the light of the angels has intelligence and wisdom in it, 3693 and citations, 3717, 3993 and citations; 4413, 4415, 4526, 4530, 7719; and that all truth is from the light of the sun of heaven, 3862. The thoughts and affections of the angels are nothing but variations or modifications of celestial light and heat proceeding from the Lord as a sun; the responses given by the resplendence of light in the Urim and Thummim, *ex.* 3862, 9905. See PRECIOUS STONES. Light in heaven is never obscured, but the sun and moon perpetually shine there, nevertheless it appears obscure, and is extinguished with those who are in contrary principles, 4060. Before the coming of the Lord the influx of the divine itself gave light in heaven, and by heaven to the human race; after his coming, the divine human itself gave light, *ill.* 4180. Those who are in heaven can see from its light all and everything in the world of spirits,

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and even in hell; the angels of the superior heavens also can see all things in the inferior, but not contrariwise unless there be correspondence and a medium, *ill.* from experience, 5427. Only those who are in the third heaven can see the sun of heaven, others see the light from it, and also the moon, 7173; what a clear and great light the spirits of Mercury were carried into, 7174. The light in the habitations of the angels is according to the intelligence and wisdom of their minds, and in proportion to their light is the darkness of those who are in opposites, 7719; that the light of heaven is thick darkness to those who are in falses, *ill.* 8918. Comparison with the sun and light of the world to shew what is the quality of the divine good of the divine love of the Lord, and what the quality of its proceeding truth; that the latter has good in it, as light heat, etc., 8644, 10,196. Divine truth, which shines before the angels as light, gives them intelligence and wisdom variously, according to its reception in good, 9103. In the inmost heaven, the Word, which is divine truth proceeding from the Lord, appears as flaming light, in the middle heaven as shining light, 9468. Light in the celestial kingdom or inmost heaven does not appear as light, but as flame, because they are principled in the good of love; in the spiritual kingdom, or the middle heaven, it appears white, but immensely transcending the light of the world, because the inhabitants are in truth, 9570; that heaven is illuminated by divine truth proceeding from divine good, thus from the Lord as a sun, 9571 and citations. See SUN. All things in heaven appear refulgent as with gold, and silver, and precious stones, because the angels are in the intelligence of truth and the wisdom of good, and their interiors are reflected in such correspondences, 10,227 end. See HEAVEN (10).

4. *The Author's Experience*, concerning the light in which spirits and angels dwell, was so common as to render it quite familiar to him, 1522. The surpassing splendor of the light seen by him in their mansions, 1523. How greatly the light in heaven exceeds that in the world of spirits, and this according to their superior intelligence and wisdom, 1524. The golden light of those who are in the affection of good, and the silver light of those who are in the affection of truth, 1525; and that the spirits described in this place belong to the province of the eye, 1525, cited in the original Index; but compare 1623, 4528. The sparkling light as of diamonds, in which he thought abstractly from material ideas, 1526, 4413. The opening of his internal sight to such a degree, that he saw the Lord as a moon, but not as a sun, 1531; see above (3), 7173. What wonderful things appear in the light of heaven, and that such were seen by the prophets when their internal sight was opened, 1532—1534, 1619, 1626. What a superior light those who were of the most ancient church live in, 1117; compare 4328. What light and lucidity there is in the atmospheres, paradises, rainbows, palaces, and habitations, which are the immediate outbirths of the light of heaven, 1620. Description of rainbows of variously colored light seen by the author, 1624, 1625. What beautiful representations, by lights of various colors, etc., were shewn to him by a spirit who belonged to the province of the eye, 4412. With what amazement recently departed spirits first perceived the light of the other life, and how the good are led into the further knowledge of it, 4415.

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The snowy cold light of those who have confirmed themselves in truths, and yet have lived an evil life, thus who are in persuasive faith, 4416, 4802, particularly 5128; and that truths are lucid in the other life even without good, but as the light of winter, 5219. The light similar to that of the world into which some spirits first come, their unbelief in any superior light, their astonishment that they have eyes and senses, etc., 4527. The delight and astonishment of one who had been a famous botanist when he perceived the sweetness and beauty of the flowers in a paradisiacal heaven, and the sparkling brilliancy of its light, 4529. The variety with which intellectual light was given, taken away, diminished, and moderated with the author while thinking, speaking, and writing; and that he perceived it as an illumination illustrating the substances of interior sight, etc., 6608. See ILLUSTRATION. That spirits have seen through his eyes those they have known in the world, and various objects in natural light, 1880, 1954, 4527, 4622, 5862, 9791, 10,813.

5. *The Light of the Understanding, of Intelligence, of Wisdom, etc.*— The light of intelligence is procured by knowledges, the light of wisdom is of the life, *ill.* 1555. The light of truth from the Lord cannot flow in while man is in the dark persuasions of his proprium, 2682, 2694. The Lord from his divine human illuminates the sight and understanding of those who are remote from celestial love, thus of the spiritual, if only they are in the faith of charity, 2776, *ill.* 3095. The truths of the rational mind seldom come to man's apperception except as a kind of light illuminating those which are in the natural, or as a faculty flowing in and disposing them into order, *ill.* 3057, see below 3573. All light, life, and order in the natural man, is from the divine flowing in, 3086. All illustration in the natural man is from good, by the medium of truth as its object, because good is like the flame of the sun from which heat and light proceed, *ill.* 3094. Those who are only in the light of the world, by reason that they are not in good, cannot apprehend those things which are of the light of heaven, 3108. There are two lights which form the understanding of man, the light of heaven and the light of the world; the light of heaven is from the Lord, but the light of the world is from the sun and moon, 3138, 3223. The internal man derives sight and understanding from the light of heaven, the external from the light of the world, 3138, 3223, 3438 and citations. It is the influx of the light of heaven into those things which are of the light of the world that gives illustration and apperception, provided there be life in the light, which is affection or love, *ill.* 3138; the passage further *ill.* 3679, 5422, 5423, 5427, 5428, 5477, 5511, 10,240. The internal or spiritual man is man made wise from the light of heaven, the external or natural from the light of the world, 3167, *ill.* 3224, *ill.* 10,134. When truth is elevated from the external or natural man into the rational it passes from the sphere of the world's light into the sphere of heavenly light, thus from obscurity into clearness, and man, hereby into intelligence and wisdom, 3190. The understanding of man, especially of the regenerate, is illuminated from the light of heaven, but man does not perceive it while in the body because the light of the world prevails, 3195. The Lord was willing to be born a man that they might have light who were in thick darkness, and had so far removed themselves from good and truth,

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3195. Having assumed his humanity, the Lord is able to illuminate the natural as well as the rational things of man, 3195; see below, 4180. The natural man can have no understanding of anything but from what exists and appears in the solar world, thus from the form given by the light of the world as shade, 3223; and that lights and shades are equally necessary in the other life, 3341, *ill.* 3993. The interior mind, which is the subject of intellectual or immaterial ideas, is in the light of heaven, and truths and goods which are of the light of heaven flow into it, 3223, 3224, see above (2), 3337. The will of man lives from the heat of heaven, which is from the divine love of the Lord, and his understanding from the light of heaven, which is from the divine wisdom of the Lord, 3338, 3339; thus spiritual light and spiritual heat constitute the life of man, *ill.* 6032, 6128. Those who are not willing to know that light consists in truth from the Lord, believe it to consist in the shade in which the external man dwells, which is the light of the world, *ill.* 3438. The rational mind, which is in the light of heaven, ought to be manifested in the natural as in its face; otherwise how little idea can be formed of internal truths, 3573. The light of every one's life consists in his love, and such as the flame of his love is, such is the light of truth with him, 3798, further *ill.* 3834. Those who are in charity are, as to their interiors, in the light of heaven, in which light is intelligence, but not those who are in the light of the world, for in this light there is no intelligence unless the light of heaven be in it, 3969. Those who clearly see that good is good and truth truth, receive the influx of light from heaven, insomuch that reasons in their understanding appear like rays of that light, and their scientifics are illuminated and disposed into celestial order, 4156. The light of intelligence and wisdom passed to the human race by the medium of heaven before the Lord's coming, but since then it proceeds from the divine human itself, *ill.* 4180. Those who are in the light of heaven are in intelligence and wisdom, not those who are in natural light, only so far as the light of heaven flows into it in good, *ill.* 4302. Divine truths can never be received in heart by the evil, shewn from light and its reception with such in the other life, 4416. The ability of man to procure intelligence from things that appear in the light of the world, is from the light of heaven flowing into such objects, and making them appear representatively and correspondently, thus intellectually, 4526. The progression of man towards interiors is represented in the other life by passing from mist into light; the nature of such progresion, *ill.* 4598. How the interior truths of the Word cohere together, follow one another, and are contained in one another, cannot be seen in the light of the world, unless it be illustrated by the light of heaven; how many ideas from the light of heaven do not fall into human ideas and expressions, 4609. The falses and evils of the church appear in their proper quality before the light of heaven, but not amongst those who are in them, *ill.* from experience, 4674. It is by light from good contained within man that he is brought to see truths so as to acknowledge and have faith in them; how impossible it is for the quality of this good to be seen in the light of the world, 4930. Man can only see spiritual and celestial things in natural light, but when he is regenerated, the scientifics of the natural mind are illustrated by the light of heaven; when not regenerate, the light flowing

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in is perverted by spirits who are in the false and evil, 4967. The intellectual part in general is the visual faculty of the internal man, which sees from the light of heaven, and the objects of its sight are spiritual and celestial; but the sensual part in general is the sight of the external man, which sees from the light of the world, 5114. The intellectual part, which is in the light of heaven, proceeds by successive derivations into the sensual, which is in the light of the world and carries life into it, so that sensual objects are perceived intellectually, *ill.* 5114; the subordination of the sensual to the intellectual, *ill.* 5128. The light of heaven, which is divine truth from the Lord, can only flow into truths; hence truths with angels, spirits, and men, are succenturiate lights, and good in them is the medium by which they receive the light of divine truth, *ill.* 5219. The common truths of the church are seen clearly by those who are in celestial spiritual light, but truth from the divine cannot be seen in natural light not illuminated by celestial, *ill.* 5427, 5428, 5477. The unregenerate man cannot believe that there is any light which has nothing in common with the light of the world, much less that it is the light of heaven which enables him to think, to conclude, and to reflect, by illustrating the objects seen from the light of the world, *ill.* 5477. The operation of the angels into the mind of a regenerate man when their influx is rendered visible, appears like light flowing in, which light consists of innumerable truths shining from good, 5893. When the light of heaven flows in, it illuminates round about natural light, not within it, hence the affection of good and perception of truth is never contained in natural light but in spiritual, 5965. When the light of truth flows in with those who are not in charity, it is absorbed in the darkness of self and the world like the light of the sun by black objects, 6000. Those who are in truth but not yet in good are in darkness, because truth emits no light of itself; good, on the other hand, is like a flame, which, when it meets with truth, illuminates it and draws it into its light, *ill.* 6400. The light of truth from the Lord flows into the intellectual part by good, and thus into truth, not into truth immediately, *ill.* 6405. When man is in temptations, he is obsessed by evils and falses, which impede the influx of light from the divine; but when he emerges from temptations light appears to him like a morning after darkness, 6829. As the new will is formed, which is done in the intellectual part, man can be illustrated, but it is a feeble lumen like that of the moon compared with the illustration of celestial love, *ill.* 7233. The common illumination of the understanding by the light of heaven gives the faculty of understanding, but not the apperception of truth; this illumination is from the immediate influx of truth, and is as necessary to the sight of the internal man, as the light of the sun to the eye, 8707. The understanding is illustrated by the light of heaven, when man reads the Word from the affection of truth, and by such illustration of the internal sight revelations of truth are made, 8780. When men read the Word for the sake of confirming the doctrinals of their churches, they are not illustrated by divine light from heaven, but by sensual light, 8780, *ill.* 8941. The internal sight, which is illuminated by divine truth, has for its objects spiritual, civil, and moral truths, and in the ultimate natural truths, which are conclusions from the objects of the external senses, but especially sight, 8861. The angels in heaven

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think without any idea of space and time, and when such an idea enters they instantly fall from the light of heaven into the lumen of nature, 8918. The spiritual discernment of man, by which he distinguishes between what is useful and not useful in the objects acquired from the lumen of nature, is from the light of heaven flowing in; how such discernment is proportionate to the influx of light, and such influx to the correspondence and obsequiousness of knowledges in the external man, *ill.* 9103. The conjunction of good with truth in man is like the conjunction of light with heat, which makes all things in the earth flourish, 9206. Truths which enter into the memory and are seen therein by the understanding are in the light of the world only; when they pass into the will and become of the life, they are seen in the light of heaven, 9227. Truths seen in the light of heaven return into the light of the world when they pass out of the will into act; but they now appear under another form because heaven, and not the world, is in them, 9227. Every one is illustrated and informed from the Word, and this from the light of heaven, according to his affection of truth to the degree of his desire, and his faculty of reception, *ill.* 9382; see below, 10,400. The spiritual state proper to the internal man consists in the illumination of the intellectual part by the light of heaven, and the affection of the voluntary part by the heat of heaven; the natural state is to be affected with truths which are of the world's light, and with goods which are of its heat, 9383. Divine truth is continually flowing in from the Lord as light makes the intellectual principle of man; and the heat which is in that light kindles and vivifies the will, *ill.* 9399—9400. The divine truth proceeds from the divine human of the Lord; how it flows in, etc., illustrated by the radiant circles painted about the head and body of God as a man by the ancients, and that they are spheres of light, 9407. Man is elevated more interiorly into divine light according to the quantity and quality of good with him, 9407; and, conversely, the more he is elevated, the more he comes into the perception of good and the light of truth, 9648. Light from the Lord is divine truth from his divine good or from his divine human, and from this truth is faith, intelligence, and wisdom, passages cited 9548, 9571, 9905, particularly 9684. The resplendence of the light of divine truth in those who are illustrated from the Word discovers itself in the natural man, because all things which are of divine light descend to ultimate ends, and there and thence shine forth, 9905. Those who suffer themselves to be elevated by the Lord into the light of heaven, see the scientifics of the natural man in its light, and adopt such as are in agreement, etc., 10,156. The light of truth shines with man altogether according as his love is kindled, for the good of love is the vital fire itself, and the truth of faith intellectual light itself, *ill.* 10,201. The love of the will continually flows into the understanding and illustrates it, hence those who love evil think falsely, though they may appear like angels of light before men, 10,284. When man receives the influx and illustration of divine truth, his interiors are actually elevated into the light of heaven, thus he dwells with angels, and they communicate to him their intelligence and wisdom, *ill.* 10,330, 10,400. The man whose internal is opened to heaven is illustrated when he reads the Word, but according to his reception of light, by means of the knowledges acquired by him,

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10,400 end, 10,402 end, *ill.* 10,551. It is real light which illuminates the understanding, but distinct from that of the world; hence the correspondence of the eye and of light, 10,569; and that it is the same light by which angels and spirits see, 10,703. See IDEA, ILLUSTRATION, UNDERSTANDING, PERCEPTION, INSPIRATION.

6. *The Correspondence of the Eye and of Light*, in seriatim passages, 4403—4420, 4523—4533. Those who correspond to the face in the Grand Man are of distinct genius according to the senses, 4403. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the rest of the senses, and this also because it is modified by a more subtle atmosphere, 4407. Those who correspond to the eyes are eminent for intelligence and wisdom, and the sense of sight corresponds to the affection of understanding and becoming wise, 4403—4405. The sight of the body corresponds to the understanding, because the understanding is the sight of the spirit, thus because there are two lights, one of which contains intelligence and wisdom, 4405; *ill.* 4406; see below, 4526, 6032. The sight of the body in the case of man depends from the sight of his understanding, hence so large a brain, etc., 4407. The light of intelligence and wisdom flows in through the internal man, and meets the light and its images, which enter through the external by the eye, 4408. The interior light flows in and operates according to the disposition of things received from the light of the world, 4408. As the sight of the eye corresponds to the intellectual sight, it also corresponds with truths, because truths are of the understanding, and there is nothing which has not relation to good and truth, 4409. The sight of the left eye corresponds to the truths of faith, that of the right eye to the goods of faith, and this from the influx of heavenly light and heat into the two hemispheres of the brain, 4410. The humors and coats of the eye have also their correspondences in heaven, and these are more pleasant and beautiful according as such parts of the eye are more interior, *ill.* 4411. Those who belong to the coats of the eye communicate with the paradisiacal heavens, 4412. The sight of the eye corresponds to the sight of the understanding, and hence to the truths of faith, because the light of the world corresponds to the light of heaven, *ill.* 4526. Those societies more especially correspond to the eye, or rather its sight, who dwell in paradisiacal heavens, 4528. The first heaven is distinguished into several heavens, which correspond to the several parts in the chamber of the eye; in one of these heavens variously colored atmospheres appear, which are refulgent as from gold, silver, precious stones, pearls, and flowers, etc.; in another, rainbows of the most splendid colors, and all from the light of heaven, in which is intelligence and wisdom from the Lord, 4528—4530. As the intellectual mind is the eye of the internal man, there is also internal light by which it sees; how greatly this light exceeds that of the world, and that external and internal vision correspond together, 6032; the former *ill.* 8708, 10,569. See EYE.

7. *Signification of Light.*—The literal sense of the Word is as shade, the internal sense as light, *ill.* 3438, 3717, 3798; compare 9407. In the internal sense, light denotes truth from good; in the supreme sense, the Lord himself, 3195. Light denotes the truth of faith, flame the good of love, 3222, 6032. Light and day signify truth and good,

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7870. Comparison of charity to a flame which is the essential of heat and light, and of faith to light thence derived, 365, 2231, 3862, 5482, 6128, 7625. That those who are in faith alone appear in snowy light, which is turned into darkness when they approach towards heaven, 3412, 3413; that those who are in faith separate from charity cannot be in the light of heaven, because all spiritual light comes by good from the Lord, *ill.* 7950; and that the loves of self and of gain induce darkness which extinguishes light, 3413. See FIRE, FLAME, SUN, DARKNESS.

8. *Passages in illustration.*—Two great luminaries (or lights) set in the expanse of heaven denote love and faith in the internal man, 31—34. A bow (of variously colored light) given in the cloud, denotes the goods and truths of faith shining in the proprium of those who become regenerate, 1043, 1053. Abram's journeying from the south (or light of noon-day) to Bethel, denotes progression from the light of intelligence into the light of wisdom, 1555. Isaac's dwelling in the land of the south denotes the rational man in divine light, 3195. Zarah, named from the rising light, denotes good from which truth proceeds, 4930. Light in the habitations of all the sons of Israel, and thick darkness in all the land of Egypt, denotes the illustration of the spiritual, and the loss of truth and good by those who infest them, 7719. The pillar of cloud and fire which journied with the Israelites, denotes the illustration of the spiritual according to their changing states, 8106, 8108. The golden candlestick for the tabernacle, its seven lights, etc., denotes the Lord as the divine spiritual, or the spiritual heaven and illumination therefrom, 9548 and sequel, 9570, 9571, especially 9684. Incense to be burned when the lamps were dressed in the morning, and when they were lighted in the evening, denotes the elevation of worship in a clear state of love when truth comes into its light, and in an obscure state when truth is in shade, 10,200—10,202. The light of a candle not to shine any more in Babylon, denotes that there should be no longer any intelligence of truth, 4335, 9548. The raiment of the Lord shining like light, as white as snow, when he was transfigured, denotes the divine truth; his face shining as the sun, divine love, 5319, 5585. The vision of a golden candlestick with seven lights, seen by the prophet Zechariah, denotes the spiritual church restored, and its holy truths, 9548. The Lord as the Son of Man in the midst of the seven candlesticks, denotes the divine truth, 9548. The holy Jerusalem not needing the sun or the moon to shine in it, because the Lamb is the light thereof, denotes the intelligence of truth and the wisdom of good from the Lord alone, 9548. See LAMPS.

LIGHTNINGS [*fulgura*], denote the splendors which are of truth derived from the good which is of love, which glance through and penetrate the internal sight, and this in both senses, *sh.* 8813. Lightnings of rain denote the splendor of truth descending from heaven, 8813. Lightnings or flames denote the splendor of truth derived from good, 8914. The aspect of the Lord's countenance seen in vision by Daniel, described like lightning, denotes the good of love, and this from the signification of fire, 6135; compare 8813. The coming of the Son of Man to be like the lightning which goes out from the east and appears even to the west, denotes the celestial light of the good of love and its dissipation, 3900.

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LIGURE [*cyanus*]. See PRECIOUS STONES *(Azure Stone)*.

LIKENESS [*instar*], has the same signification as *similitude*, 8870; which, again, is the same as *effigy*, 51. The spiritual man is denoted by an image, and called a son of light; but the celestial man is an effigy, a similitude or likeness, and is called a son of God, 51, 473, 1013; compare 1737 end. All things in heaven and the world exhibit the likeness of a marriage, and this from the conjunction of good and truth as active and passive, without which nothing can be produced, 5194. Goods and truths conjoin themselves according to the form of heaven in the regenerate man, and make a likeness of heaven in him, 9079. In all the good that proceeds from the Lord there is his likeness, and hence the likeness of heaven; but in man's self-derived good there is nothing but evil, and hence a likeness of hell, 8480. That which appears like good in externals, and is not from the divine, is hypocritical and vile, and is forbidden in the spiritual sense by the commandment not to make any likeness, etc. (image), 8870. See SIMULATION. The body is produced from the soul, and formed to its likeness, and the case is similar with the union of the divine and the human in the Lord, for the likeness of the one is in the other, 10,125; that the soul is from the father, 5041. See EFFIGY, IMAGE, SIMILITUDE.

LILIES. The spheres of charity and faith are perceived in the other life like the odor of flowers of various kinds, of lilies, etc., 1519. See SPHERE.

LIMIT. Every man in the world acquires his particular measure or capacity, whether for good or evil, and this is filled full in the other life, where its limit and degree of extension is also manifestly perceived, 7984. How the determination of the thought to any particular people or person, generally to anything of time and space, limits and concentrates the ideas of man when reading the Word, 5225, 5253, 5287, 6653, 6804. See BORDER, EXTENSION, FACULTY.

LINE [*linea*]. Round figures denote goods, linear and angular figures truths, 9717. The line of emptiness and the plumb-lines of wasteness (Isaiah xxxiv. 11), denote the desolation and vastation of truth, 5044. [A *line* is a *rule*, and a rule is a law or precept of truth. In the Authorized Version it is expressed "line of confusion, and stones of emptiness;" understand the weight of the plumb-line, because weight denotes the state as to good, 5658, from which the extension or rule of truth is produced, and hereby rectitude or righteousness.]

LINEN, LINEN THINGS [*linum, lintea*]. Flax, of which linen is made, signifies exterior natural truth, and natural truth is represented in the other life as a texture of fine linen threads, soft and shining like silk if it be the truth of good, but otherwise opaque and fragile, 7601. The linen in which the angels appeared clothed, and the linen garments worn by Aaron when he ministered in the holy place, denote truth of the exterior natural; in heaven also, those who are in natural truth appear clothed in white, like linen, 7601. The Lord girded himself with a piece of linen, and wiped the feet of his disciples with it when he had washed them, because purification from sins is effected by the truths of faith, and a linen girdle upon the loins denotes the truth of good, such as it is in the church at its commencement, 7601. A garment of linen mixed with wool was not to be worn by the Israelites, because man cannot be in a state of good and from that regard truth, at the same

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time that he is in a state of truth from which he regards good, 7601; and because the angels can form no idea of good and truth as distinct things, 5895. Linen signifies spiritual truth, which is of the good of faith, wool celestial truth, which is of the good of love; on this account Aaron was to wear linen garments when he ministered in the holy place, 9470. Linen signifies truth that invests good, 9872.

LINEN, FINE [*byssus*]. Garments of fine linen (by which *cotton* is meant) denote truths from the divine, on account of the whiteness and splendor of this material, *sh.* 5319. Raiment of fine linen, and silk, and needlework, denotes truths both rational and natural, 5620. Fine linen and silk denote truths derived from good, which in the light of heaven are most splendid and transparent, 5954. Fine linen [*linum byssinum*], on account of its whiteness and softness, denotes truth in the natural man from a celestial origin, 9469, 9942. Fine linen thread, or fine twined linen, denotes truth from celestial good, 9596. Fine twined linen denotes the intellectual principle as formed of genuine truths, *ill.* 9744. The coat of fine linen commanded to be embroidered (or woven) denotes the procedure of the understanding from the will, or of truth from good, *ill.* 9942. See GARMENT, TENT, REPRESENTATION, AARON.

LINGER, *to* [*tardare*], denotes a state of doubt, because to go, to journey, etc., denotes a state of life; and when the state of life is in doubt the external man lingers, 5613. Moses lingering in the mountain denotes the influx of divine truth from heaven stayed, 10,396. The boy not lingering, etc., denotes a state of desire, 4474. How the slow or lingering are made to think and speak quickly in the other life, 5187. How slow they are in all things who belong to the bones, 5562. See *to* TARRY.

LINTEL [*superliminare*]. All things in a house have reference to the human form, the apartments and bed chambers to the interiors of the mind; windows, doors, etc., to the exteriors which introduce, 7847. Posts denote the truths of the natural mind, lintel its goods, and have reference respectively to the hands and the forehead, *sh.* 7847, 8989.

LION [*leo*]. A lion denotes the truth of the church in its power; in the opposite sense the false also in its power, 6367. A lion's whelp denotes innocence, and the strength of innocence which is its truth, 6367. A lion denotes the good of celestial love and truth therefrom in its power; in the opposite sense evil, 6367. To bow as a lion, to couch down as a lion, and as a lion's whelp, denotes the good of love when it puts itself into power, and its safety from all evil, 6369. Lions denote divine truths fighting and overcoming; the twelve lions of Solomon's throne, all these in one complex, 5313. Lions, oxen, and cherubs, on the bases of the brazen lavers made by Solomon, denote guardianship from truths and goods in their power, and from the Lord, 10,236. The four animals round the throne, one of them like a lion, seen by John, denote the protection and providence of the Lord, 9391. Dan a lion's whelp, he shall leap from Bashan, denotes the first principle of truth, by which the regenerate man fights and conquers, 3293. Passages cited only, in both senses, 3240, 5828; and that the teeth of lions, in the opposite sense, denote falses destroying truths, 9052.

LIP [*labium*], denotes doctrine; the whole earth of one lip, doctrine everywhere in common, 1285—1288, 1799 end; passages cited from the Word, 1286. Their lip confounded, and a man not able to

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hear the lip of his companion, denotes the confusion of doctrine, and the discord which ensued when the worship of self took the place of the worship of the Lord, 1321, 1322, 1327. To be of uncircumcised lips denotes impurity of doctrine, 7225. To render the calves of the lips is to confess Jehovah from the goods of doctrine, 9391; and the good of doctrine is love and charity, 2572. The lips touched with fire from the altar (Isaiah vi. 3—7), denote the interiors of man, which are of charity and its doctrine, thus internal worship, 1286. For one to speak the lip of Canaan, is to apply himself to the divine, 4197. The men of the most ancient church did not discourse by articulate language, but by changes of the face, especially about the lips, 607, 1118. The first speech of man in every earth has been by the face and lips, which far surpasses the speech of words, and agrees with the language of angels, 8249; the author's experience in such language, with the spirits of other worlds, 4799, 7359—7361, 7480, 7481, 7745, 7802, 8022, 8247, 10,587, 10,588. Generally, all the parts of the mouth, as the lips, the tongue, the throat, etc., correspond to the enunciation of truth, 9049 end. See LANGUAGE.

LIQUID, *to become* [*liquefieri*]. See *to* MELT.

LITIGATE, *to*. See DISPUTE (page 129).

LITTLE CHILD [*parvulus*]. See INFANT (3).

LIVE, *to* [*vivere*]. See LIFE (17).

LIVER [*hepar, jecur*]. The influx of those who correspond to the liver is various according to its function; their operation generally is orbicular, 5183. Those who correspond to the pancreatic, hepatic, and cystic ducts are of distinct genius, and delight in inflicting chastisement, etc., 5185. The liver denotes interior purification of the good of the natural man; and because the embryo derives its nourishment through the liver, it sometimes denotes the good of innocence, *ill.* and *sh.* 10,031, 10,073.

LIVES [*vitæ*], is used in the plural on account of the distinction between the will and understanding, and consequently between good and truth; life in the singular, because these two lives make one, *ill.* and *sh.* 3623. See LIFE.

LOATHE, *to* [*fastidio*]. To be affected with loathing denotes aversion, 6665. The natural man loathes and nauseates the wisdom of angels; hence the loathing of manna by the children of Israel, 999, 5648, 4027, 4096, 5006, 5648, 9109. The author's experience in the case of certain spirits from the Christian world, who were affected with sickness on hearing the interior sense of the Word, 5702. To loathe husbands and sons (Ezek. xvi. 3, 45,) is to reject goods and truths, 1203. The words of Rebecca concerning the daughters of Heth, *ex.* 3620. To loathe life denotes no adjunction, 3620. See HATRED, AVERSION.

LOCUST, signifies the false which vastates the extremes of the natural, 7643, 10,071. When locust and caterpillar are mentioned together, the former signifies the false vastating, and the latter evil; when only the locust is mentioned, it signifies the false and evil combined, because the false derived from evil, 7643. The multiplication of the locust and caterpillar denotes the multiplication of evils and falses from the pleasures of the appetites and the fallacies of the senses, 7643. By locust in a good sense is denoted truth in its ultimate and most common form, and also its pleasantness, 7643. John the Baptist eating

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locusts and wild honey, denotes the good of the literal sense of the Word and its delights, 5620. See JOHN. The locusts brought by the east wind signifies the infusion and infestation of dense falses, 7682—7686. That those who are in falses are signified by locusts, 9052; and that locusts signify truth affording nutriment in the extreme natural, 9372. See INSECT, CATERPILLAR.

LODGER, A [*inquilinus*], or stranger of another people dwelling with an Israelitish family, denotes one who does good from natural disposition only, and hence is not of the church, 8002.

LOGIC. See PHILOSOPHY.

LOINS [*lumbi*]. See THIGH.

LOOK BACK [*retrospicere*]. See BACK.

LOOKS [*vultus*]. See COUNTENANCE, FACE.

LOOPS [*loramenta*], of a hyacinthine color, made for the curtains of the tabernacle, denote conjunction by the celestial love of truth, 9605, 9608—9610, 9623, 9625. See TENT.

LORD (*Dominus*).—1. *That He is the source of life.* The Lord is called Lord, and is held and acknowledged for the Father in heaven, because they are ONE and THE SAME, 14, 15, 1729, 2005, 3035; passages cited, 3061; *br.* 7086, 7209, 8864; seriatim passages, 9194; *br.* 9278 end. The Lord is good itself or life, and truth itself or light, *sh.* 20, 24, 2011, 5110, 10,336, 10,619. The Lord is good itself and truth itself because he is infinite, of which nothing but esse can be predicated, 10,619. The Lord is the heavenly marriage itself because he is good itself and truth itself, 2509, 2588, 2618, 2649, 2803. All good and truth with man, thus all intelligence and wisdom, are from the Lord alone, 24, 39, 109, 112, 121, 124, *ill.* 128—130, 141, 633, 874, 904, 932, 1402, 1424, 1614, 2004, 2016, 2882—2892, 2904, 2946, 2974. No divine good can pass to man except by the human essence united to the divine, thus by the Lord, *ill.* 2016. The Lord alone is the life and the one living, *sh.* 290, 1735. The Lord is life itself as to the human essence as well as the divine, but man is only a recipient of life from him, 2021, 2658, 3733, 10,196. All live from the Lord, the evil as well as the good; variously *ill.* 41, 141, 149, 290, 671, 681, 780, 933, 1026, 1735, 1954, 2021, 2658, 2706, 2886—2889, 3001, 3318, 3337—3339, 3484, 3742, 3743, 4318—4320, 4417, 4524, 4882, 5605, 5847, 5986, 6058, 6325, 6468—6470, 6626, 7270, 8497, 8717, 8728, 9276, 9400. All things exist and subsist from the Lord, and from the union of his human essence with the divine, which is like a marriage; also from the conjunction of both with his kingdom, which makes the heavenly marriage, 1432. It is the very essential of all intelligence with the angels to know and perceive that all life is from the Lord, that the whole heaven corresponds to his divine human, and that all angels, spirits and men, correspond to heaven, 4318, *ill.* 4319; the former *ill.* 4417. The life by which heaven and the whole universe is filled is from the Lord's divine human, 6685. The Lord is the first principle and only fountain of life, comparatively as the sun is the only fountain of heat and light in nature, 4524. The influx of life from the Lord is always the same, but it is varied according to reception, and diffuses itself in an incomprehensible manner into all forms; variously *ill.* from the human will and understanding, and from other subjects, 2069, 2888, 3001, 3318, 4206, 4320, 5147, 5259, 5847, 5986, 6467,

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6472, 6473, 7343. All and everything exists and subsists from the Lord, thus all goods and their truths, celestial, spiritual, natural, corporeal, and sensual, 775, *ill.* 880, *ill.* 1096, 1422. All order and all the laws of order are from the Lord, 2447. All things in the universe not only exist from the Lord, but continually subsist from him, as the fountain of life, 4523, 4524, 6056, 10,196. Every existing thing is from something prior and superior to itself, thus from the first, and finally from the Lord; evils and falses, however, are not from what is superior, but from what is inferior, thus not from the Lord, but from the world, *ill.* 9128. All things in the world are actual, and not ideal, because they are from the Lord, 1808; but that he alone *is* and *exists*, 2621; compare 4882. There is no life and esse except in those things which are from the Lord, thus which are eternal, 726. The recipients of life appear to live from themselves, because the influx of life from the Lord is continual, and because of the correspondence between the organs and the life, whereby they appear and act as one cause, 3001, 3484. The all of life is from the Lord as divine good; but its procedure and influx is by divine truth, *ill.* 10,196. Before the advent of the Lord into the world, the influx of life with men and spirits was by the angels of his celestial kingdom, not so afterwards, 6371; compare the passages cited, 9276, and see below (27, 59). As to the general subject, see INFLUX (1), LIFE (2, 8, 14). The life of the Lord in its very esse is divine love, and it is the essential life which is meant by Jehovah, 1735.

2. *That the Lord is Jehovah himself*, the one God acknowledged in the Jewish church, *sh.* 1736. The Lord is God from eternity, 3704; *br. ill.* and *sh.* 7209. The Lord was and is Jehovah in human form, *sh.* 9315 and citations. The Lord is called the Father, and is everywhere meant by Jehovah in the Old Testament, 1736, 2005, 2921, 3023, 3035, 3061, 3704, 4692, 5663, 6303, 6905, 7090, 7209, 7406, 7444, 7539, 8864, 9194, 9223, 9227, 9414. It is no other than the Lord who is called the God of Jacob and the Holy One of Israel, *sh.* 3305 end, 3481, 6846, 6847, 7090. The Lord is called Jehovah as the Father or divine good, 7499, 7005, 8330, 8897, 8988, 9194; or as love itself, which is the esse of all life, 1735, 2001, 2769. The Lord is manifestly called God in the prophecy of Isaiah, 10,154. The Lord alone had divine seed, thus his soul was no other than Jehovah when he was in the world, 1438, 1921, 1999, 2004, 2005, 2011, 2018, 2021, 2025, 3023, 4641, 4963, 5041, 5157, 6716, 10,125. The Lord's internal man was Jehovah, and the interior and external was also made Jehovah by temptations and victories, 1725—1729, 1733, 5041. The Lord's internal man was Jehovah, because conceived of Jehovah, *ill.* 1815, 1921, 1999, 2018. The Lord made his human essence or external man Jehovah, thus life itself, by uniting it to the internal, 1603, 2004, 2005, 2011, 2018, 2021, 2025. The human, when glorified, could not possibly be any other than Jehovah; illustrated by the soul forming the body to its image, 4727. Since the union of the human essence with the divine in the Lord, all in him is Jehovah, not only his internal man and his interior, but also his external and his very body itself, 1729, *ill.* 1603, 3737; especially *sh.* that he is one with the Father, 3704. The Lord was one and the same with Jehovah when he was in the world, so far as the human essence was united to the divine;

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but he was distinct from Jehovah, and spake with him and prayed to him as another, so far as he was in the infirm human, 1745, 1815, 1999, 2159, 2580; the former only; passages cited, 3367. In the sense of the letter a distinction is made between Jehovah and the Lord, but in the internal sense they are one; the reason, 3035; see below (3), 2580, 6993; and see the summary of passages, 3061. In the most ancient, and also in the ancient church, no other than the Lord, and indeed the divine human, was acknowledged by the name of Jehovah, because there can be no conjunction in thought and affection with any other, 5663, especially the end; see below (21), 4733, 5110.

3. *The Trinity in the Lord* consists in the Divine itself, called the Father, the divine human called the Son, and the divine proceeding called the Holy Spirit, and these three are one, 2149, 2156, 2288, 2321, 2329, 2447 end, 3704, 6993, 7182, *ill.* 9303, 10,738, 10,822, 10,823. These three in one are the Lord, and the Lord is Jehovah, *sh.* 2156; especially that the whole trinity is in the Lord, 3704. It is possible to conceive of this divine trine existing in one person, thus in the Lord, but not in three persons, 10,738, 10,821—10,824. The Father in the Lord is divine good, the Son divine truth; and they are so distinguished in accommodation to human understanding, 2802, 2803, 3704, 3863, 4180, 4207, 9194; see below, 6993. The Lord is one with the Father, because the divine itself and the divine human are united in him, 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736. The holy proceeding of the Lord is from the divine itself and the divine human, 2288. The divine itself has no procedure or influx except by the divine human; hence in heaven they adore no other Father than the Lord, 3038. The divine proceeding of the Lord, called the Holy Spirit, is his divine in heaven, and not any spirit from eternity, 3969 end, 3704 end, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9229, 9407, 9818, 9820, 10,330. The divine trinity is acknowledged in heaven, not as in the Christian church at this day, but as being in the Lord, 5256; more particularly how the angels think of the trinity; *ill.* by a similar Three in themselves, 9303. The trine is perfect in the Lord, for the divine in him is the Father; that divine in heaven is the Son, and the divine thence proceeding is the Holy Spirit, 5110 end; briefly, that the Father is in him, the Holy Spirit from him, 7182. The distinction, as of person in the literal sense of the Word, is because all the laws of order are from the divine itself, the divine human, and the holy proceeding of the Lord, 2447. The sense of the letter divides what the internal sense unites; thus the Father, the Son, and the Holy Spirit are one God, and the whole trine is perfect in the Lord, 2580, 2663; thus that the Lord alone is God, 1607, 2149, 2156, 2329, 2447, 2751, 3704, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303. The Father, Son, and Holy Spirit are spoken of in the Word, to the intent that the Lord and the divine in him may be acknowledged, *ill.* 6993. The celestial perceive that the divine, the human, and the holy proceeding are not three, but one; the spiritual, on the other hand, remain in the idea of three, though they endeavor to think of one, 3241. Those who are in love to the Lord and charity towards the neighbor know and acknowledge the trine, but they adore the Lord alone, because they know that there is no access to the Divine itself

but by him, and that all the holy [principle] called the Holy Spirit proceeds from him, *ill.* 2329; in support of this, that the Lord as to the human has life in himself, 1603, 1999, 2021, *ill.* and *sh.* 2658; that to have life in himself is God, 2658; and that all who are in evils of life deny the divine human and the holy proceeding, 2352, 2354, 2357. That the learned were explored what idea they had of one God, and it was found they had an idea of three, whence the Jews allege that Christians worship three Gods; also concerning the Gentiles in this matter; from experience in the other life, 2329, 5256, 10,736—10,738, 10,821. A trinity of persons and not a trinity in the Lord is necessarily acknowledged if the truth concerning the divine human is not admitted, 4766. Summary of doctrine concerning the trinity in the Lord; passages cited seriatim, 3061. See Holy (2), Father.

4. *That nothing but Good is from Him.*—Everything good and true is from the Lord as the alone Lord of heaven and the church, 1614; passages cited 8046. All the freedom that man can have is from the Lord, when he is led by the love of good and truth, 892, 905, 2882, 5660, 5763. All celestial freedom is from the Lord, and it consists in being led of the Lord, 2872—2875, see particularly 3043. All the ability to think and to will is primarily from the Lord, who is the source of all life, of all good and truth, 2886, 2882—2892, 6472, 8495 and citations. Nothing but good proceeds to man from the Lord, but his good is turned into evil by the wicked, 7643, 7679, 7710, 8632; more particularly how infernal spirits bring evil upon themselves, 7926. Good and truth from the Lord flow in so far as evil and the false are removed, 2411, *ill.* 3147. The Lord also turns evil into good, this represented in form by the spirits of Jupiter, 8631; and that there is nothing even harsh from the Lord, 8632. The angels know that all good and truth are from the Lord, but the evil are not willing to know this, 6193, 9128. In the hells they are against the Lord, but they are not unwilling to hear of the Father, the Creator of the Universe, a proof that the Lord governs heaven, 6197, 6475, 7097. The angels receive more and more good from the presence of the Lord, but infernal spirits immerse themselves still deeper in evil, and cast themselves into hell, 7989, 8137, 8265. The Lord judges all from good, for he is love itself and mercy itself; how the evil are judged from truth, 2335; and in what sense anger and the punishment of evil is attributed to the Lord, 245, 592, 696, 735, 1093, 1838, 1857, 1874, 1875, 2395, 2447, 2768, 3605—3607, 3614, 6073, 6997. The Lord is always the same, but he appears to every one according to their quality; to the angels as a sun, the source of all light, but to the evil as darkness and a consuming fire, 1838, 1861, 3235, *ill.* 6832. The Lord is one with the Father; the universal heaven is his; from him is all innocence, peace, love, charity, mercy, all good and truth; also that Moses and the prophets, and every ceremony of the Jewish Church, relate to him, 2751, 2892, 3061; that conjugial love, and the love of parents for their children, are especially from him, 686, 1865 end, *ill.* 2039, 2618, 2649, 2728; and that he is peace itself, consequently all that proceeds from him brings man into a state of peace, 1726, 5662, 8455, 9387, 10,054, 10,723. See Good (23).

5. *The Lord nothing but Love.*—The Lord is the very esse and life of love, and his will is to give all that is his to the human race, *sh.*

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1499, *ill.* 1799, 1803. The very life of man is the celestial love that flows down from the Lord, 1436, 1589, 2253, 3539. Celestial love from the Lord flows into man continually, but it is impeded by the loves of self and the world, 2041, 2045—2046. Man's love to the Lord flows in from the Lord himself, from his love for the whole human race, 2227, 6138. The love of the Lord is so great that he would have all in the highest heaven near himself, yea, in himself, yet some are comparatively near and some remote from him, according to their charity and love, 1799. The love of the Lord transcends all human understanding, and must be quite incredible to those who do not know how great celestial love [with man] is, *ill.* 2077, 2500 end. The life of the Lord, when he was in the world, was nothing but pure divine love; passages cited, 3063; and how it was nothing but the divine love that made the Lord's human divine, 4727. The divine love of the Lord is celestial and spiritual, but this distinction is in respect to those who receive, 3325, 4696. The love of the Lord is such that he wills to have the whole man, and not that man should be partly his own and partly the Lord's, *ill.* 6138. The ardor of divine love is a fire so intense that even the angels could not receive it without perishing, 6834; hence that they are veiled with a thin suitable cloud lest they should be hurt by divine influx; but that the human of the Lord is divine, because receptive of the fire of divine love, 6849. See Love (9).

6. *The Mercy of the Lord.*—The life of the Lord is mercy, which is love to the whole human race, 2261. The Lord regards all from mercy, and any apparent departure therefrom is according to man's reception of him; hence mercy, peace, and all good are signified by his faces, 223, 224, 2434, 5585, 8867, 9297, 9306, 9546, 9936. See Face (3). It is the Lord himself who is merciful and not the Father who is moved to mercy in consideration of the sacrifice of his Son, 2854, 8573. By the Lord's mercy, the men of the most ancient church, who were celestial, understood their own reception of his love, and their perception of it, 3122. The Lord provides that his love and mercy shall not appear before man is regenerated, yet the Lord never removes himself, but evils hide him as with a cloud, and cause the appearance of his removal, 5696. The mercy of the Lord is common to all, but it is only predicated of those who receive it, thus who are in good, 6851, 7206. Mercy and grace are predicated when the Lord is implored, mercy and truth when he is described, 10,577. See Grace.

7. *The Acknowledgment and Worship of the Lord.*—The acknowledgment of some supreme flows from the Lord into all men, by the angels associated with them; those who are not in such acknowledgment are under the dominion of infernal spirits, 1308. The angels acknowledge the Lord as the all in all in his kingdom, because they perceive that all the good of love and charity is from him alone, 1416; *ill.* 3038, 6193; the contrary with infernal spirits, 6197, 6475, 7097. The divine human is acknowledged as the all in heaven because the angels cannot think of the divine itself, and be conjoined therewith in faith and love, *ill.* 7211. Those who are principled in any acknowledgment and love of God, providing they have lived in charity, are easily imbued with the truth concerning the Lord in the other life, and acknowledge the divine human, 932, 1032, 1059, 1328, 1366, 2049, 2051, 2574, 2589—2604, 2861, 2986, 4190, 10,205. Those within the church who do

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not acknowledge the Lord can have no conjunction with the divine; but the case is otherwise with those who are without the church and live well, 10,205. The acknowledgment of the Lord, of the divine in him, and his union with the Father, is the very beginning of spiritual life, and the verimost essential of the church, 7550, 8635—8640, 10,083, 10,112, 10,370, 10,728—10,730, 10,816—10,820. In the first state of the church, when resuscitated, the Lord is unknown; but he is still present in the honesty and decorum of those in whom the church is to be formed, 2915. It signifies nothing that the name of the Lord is acknowledged without mutual love, for herein salvation in his name consists; the signification of quality by name *ill.* and *sh.* 2009, 10,087. Those within the church who are in the good of charity acknowledge the Lord in the Divine Human; but those who are not in the good of charity divide between the divine and the human, or only acknowledge the Lord from hypocrisy, 2326, 2354; *ill.* 2357. Those who are principled in worldly and corporeal loves cannot believe that the human of the Lord was made divine, indeed they do not will to believe, 3212. The divine human and the holy proceeding of the Lord, and also the good of charity, ought not to be violated; yet these holy things are violated by those who possess the Word and are in the life of evil, 2359; that such may shew much zeal for external worship nevertheless, 2373. Those who love and adore the Lord regard others as their neighbor in the degree they have the Lord in them; also that he is the neighbor in the supreme sense, 2425. The all of doctrine contained in the Word, especially expressed in the internal sense, consists in the worship and love of the Lord, 2859. No one can have celestial good unless he acknowledges the Lord, 3864. No one can acknowledge and worship the divine human who is in faith separate from charity; hence it has been unknown to the Christian world that the human of the Lord is divine, that he alone rules heaven and the whole universe, and that his divine human is the all of heaven, 4689, 4692, *ill.* 4727. The ancient church acknowledged the Lord, and called him Jehovah, because they were in charity, 4692, 4727, 6846—6847, 6876. The ancient churches acknowledged God under a human form, thus the Lord; but when they turned to evil they began to worship representatives, etc., 9193. The acknowledgment of the Lord, that his human is divine, and that charity is essential before faith, are common truths, to recede from which leads to the denial of truths in particular, 4717; that these are the primary articles of divine truth, 4723. The acknowledgment and adoration of the divine human is the very life of religion, because no man can worship that which is not adequate to his perception and thought, *ill.* 4733. The ancient church and also the primitive Christian church acknowledged the truth concerning the Lord's divine human, but a distinction was made between the divine and the human in a certain council, in order that the papal power might subsist; from the author's experience, 4738; that the ancient church and the primitive Christian church were the same in internals, 4772. Those who are in simple good acknowledge the divine human, and also the necessity of works of charity, 4754; a caution to the learned, 4733, 4760. The church cannot be where it is not acknowledged in life and doctrine that the human of the Lord is divine, or that the Lord is one with the father, *sh.* 4766. The church cannot be where the Lord is acknowledged from doctrine only

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and not from life, 4899. The Lord requires humiliation and adoration, not for the sake of himself, but for the sake of man who is then in a state of receiving truth, 5957. Jehovah, or the Lord, extolling his power and glory, as we read in the Word, is not for the sake of himself, but for the human race, 7550, 8263, further *ill.;* and that their salvation is his glory, 10,646. While a youth is being educated by his natural father, the latter is in place of the Lord to him; but when he is capable of judging for himself the Lord is his father, 6492, *ill.* 8896—8900; and that all are really born sons of the Lord, 3494. It is by the performance of uses that the Lord is principally worshiped, and therefore John, who represented the exercises of charity, that is, use, lay on the Lord's breast, *ill.* 7038; *ill.* 7724, 8254, 8257. The principal requirement of internal worship is to acknowledge the Lord as the one and only God, and that all good and truth proceed from him, 9193; supported by seriatim passages, especially shewing that he is Jehovah in the Word, and that divine good in himself was the Father so called when he was in the world, 9194. Those who are in good acknowledge the Lord, but not those who are in evil, notwithstanding the latter may be in truths, 9193. The Lord is better accepted out of the church than within it, for though he is received by Christians in doctrine, few acknowledge him in heart, 9198. The new church is raised up among the Gentiles because they adore one only God under a human form, and when they hear of the Lord they receive and acknowledge him, *sh.* 9256. The acknowledgment of the Lord as the Saviour of the world is of all things the first and most essential to spiritual life, thus to the reception of faith and love, *ill.* and *sh.* 10,083, 10,089; *ill.* 10,112. The true worship of the Lord consists in doing his precepts, *ill.* and *sh.* 10,143, 10,153; also the love of the Lord, *ill.* and *sh.* 10,578; both variously *ill.* and *sh.* 10,645. It is the Lord who elevates the worship of man to himself, and when this cannot be done, it is not worship; hence what is said of the worship of idolaters who are in charity, *ill.* 10,203, 10,205. If man be worshiped instead of God, and not the Lord, infernal spirits are worshiped because every one in hell wills to be a god; *ill.* 10,642. See IDOLATRY, WORSHIP.

8. *Salvation by the Lord.*—It may appear surprising that to believe in the Lord is to be saved, or that faith in the Lord is saving, but faith cannot be given except in its life, which is love and charity, 2343, 2349. Life and salvation by the body and blood of the Lord in the Holy Supper signifies by the divine human and the holy proceeding, that is, love itself, 2343, 2359. The divine human is the means of salvation to all who are in good, 2666, 2670, 2841. Those who are saved by the union of the divine and the human in the Lord are the spiritual, who are illuminated by the influx of light, whereby divine good can be conjoined with their truths, 2554, 2661, 2671 and sequel, 2716, 2764, 2765, 2776, 2805, 2807 end, 2828—2830, 2833, 2834, 3094, 6289, 7066, 7195; especially 6373, 6427, 6854, 6914, 7719, 7828, 9684, and seriatim passages. The spiritual who are saved by the Lord are all those who are in the faith of charity, 2836, particularly 2839; and that such faith and charity, consequently salvation, is from the marriage of good and truth in the Lord's divine human, *ill.* and passages cited, 3187. It was the consolation of the Lord after enduring temptations that the spiritual were thus saved, that they

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would be multiplied as the stars of heaven and the sand upon the sea shore, and that all who should be in good were also saved, 2841; *ill.* that such were the consequences, 2845—2854. The spiritual, who are saved by the Lord's advent into the world, are treated of in the Word in classes; generally they are such as are within the church, and such as are without, but still in good, 2861, 2869. None are saved by the Father looking upon the Son as having suffered upon the cross for the human race, but by the union of the divine with the human in the Lord, 2854, 10,152; this also because man could thus mentally regard and adore the divine in the human, 3441. The spiritual could not be saved or elevated from the lower earth into heaven before the Lord's advent because there was no force strong enough to detain them from falses, 6945; *ill.* 7091; and that they were then really delivered from the infestation of evil spirits, and elevated to heaven, 6306, 6373, 6858, 6864, 6914, 7090, 7207, 7686, 7828, 1932½, 8006, 8018, 8047, 8049, 8054, 8137, 8261, 8294 end, 8321, 8407, 8668, 8751, 9197, 9292, 9396 end. The spiritual, who were saved by the Lord's advent into the world, could not sustain temptations before the Lord made his human divine, and in this could be present with them, *ill.* 8159, 8346. The work of salvation is one of order proceeding from the celestial to the spiritual, etc., and the Lord as to this entire work was represented by the priesthood, 9809, 10,017, *ill.* 10,019, 10,152. The work of salvation was effected from the divine itself by the divine human, because the divine alone could not penetrate through to man, nor even to any angel; that the blood of the Lord in this work is divine truth proceeding from him, etc., 10,152. All who are in celestial love have confidence that they are saved by the Lord, because they believe that he came into the world to give eternal life to those who believe on him, and keep his precepts; also that no others have faith in the Lord but those who live according to his precepts, 9244, 9245.

9. *The Government of the Lord; his Providence, etc.*—The whole heaven and the whole earth is governed by the Lord, and no help can come from any but him, 940 end. The Lord has all power in the heavens and the earths, *sh.* 1607, 4727, 8331, 8769; *sh.* 10,089; *br. sh.* 10,827, 10,642. The Lord, as Jehovah and God from eternity, had all power before he came into the world; what he says of this power being then given to him has reference to the human essence, 1607; that he is God from eternity and rules the universe, *sh.* 3704. The Lord is called King and Priest; as king he governs all from divine truth, as priest from divine good, *ill.* 1728. The Lord derives no power from the evil and false, but only from himself, because from good and truth, *ill.* 1749, 1755. The Lord rules all things from permission, from admission, from leave, from good pleasure, and from will, 1755; *ill.* 2447. All men are immediately present under the Lord's view, and subject to his providence, 1274 end, 1277 end; *ill.* 1999. The Lord is order itself, and from himself he provides and governs all things in order, not only in the most universal, but in the most singular; that this is philosophically true, 1919. The Lord from himself alone governs the whole heaven, 1928; consequently all things which thence depend, thus all worlds, 2026, 4524. Now that the human is made divine, the Lord governs the universe by his holy proceeding from the divine itself and the divine human, 2288. The Lord

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rules every one, and leads them to good, so far as possible, by their own ends, 2706, 3854; or affections, 4364. The Lord rules and governs the universe by influx from the divine human, which is the very existere of the infinite divine esse by which he has ruled from eternity, 4687. The Lord knows all things and provides all things, even to the most minute; and were it possible to conceive his care remitted for the least instant the human race would perish, and this from a disturbance in the series of consequences, which extend to eternity, 5122; also that his government, and thus his providence, is by influx, 6056, 6058; *ill.* 6481—6495. See INFLUX. Things done from the Lord are said to be from his will, his good pleasure, and his permission, by which so many degrees of influx and reception are meant, 9940. The Lord foresees and provides all things to eternity, because he is himself infinite, *ill.* 10,048. The Lord's providence concerns good, his prævidence evil, both which must be, because all that comes from the Lord is good, and all that comes from man is evil, *br.* 10,781. See PROVIDENCE, GOVERNMENT.

10. *The Kingdom of the Lord.*—The reception of good and truth from the Lord introduces into his kingdom, and the Lord himself is all in all therein, 2904. So far as man believes that good and truth are from the Lord, so far he is in his kingdom, 2904 end. The first state of those who are reforming and regenerating is, that they suppose good and truth to be from themselves, in which opinion they are left for reasons treated of; when they are regenerated, however, they believe good and truth to be from the Lord, in which perception are all the angels, 2946, 2960, 2974. See GOOD (especially 2, 21). The kingdom of the Lord in man begins from the life, which is of works, and when man is regenerated, and the kingdom of heaven is in him, it also terminates in works, 3934. The Lord's kingdom on earth conjoined to his kingdom in heaven is the communion of all the good, whether in the church or out of it, 7396. The Lord's kingdom is no other than the divine human of the Lord, by which alone the very divine itself can flow in and make heaven, 3038, 4069. The spiritual kingdom of the Lord is from the marriage of good and truth in his divine human, 3181; passages cited, 3187. The form of the Lord's spiritual kingdom exists according to the arrangement of affections in his divine human, 3189. The spiritual kingdom of the Lord is separated from his celestial kingdom by the difference with which the Lord is received, 3230, 3235 and citations, 3325; see below, 6372. The man of the celestial kingdom is a likeness of the Lord, and does good from love, but the spiritual man is an image of the Lord, and does good from faith; passages cited, 3235; *ill.* 3240. The spiritual disagree concerning what is most essential, namely, concerning the divine, the human, and the holy proceeding of the Lord: how much more concerning other points, 3241; but that it is still one when all are in charity, 3267. The Lord's kingdom consists in the holy internals of the Word, and thus of all doctrine and worship; these are, the Lord's divine human, love to the Lord, and love to the neighbor, 3454. The Lord is all in all in his kingdom, and whatever therein is not from the Lord, and does not regard him, is not of his kingdom, 3705. The Lord's kingdom is a kingdom of ends and uses for the sake of the human race, and man comes into it when he prefers the common good to his own, 3796. The celestial kingdom of

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the Lord lives from the good that proceeds from him; the spiritual kingdom from truth thence derived, 3970; the latter in particular, 4669. The spiritual kingdom and the celestial kingdom were one before the Lord's advent, only that the spiritual was the external of the celestial, but since then they are distinct, 6372; that evil spirits were cast out when they were separated, 6306; and that the human divine was separated from the celestial, and made an essence by itself, 3061, 6371; see these several points *ill.* 6373. The Lord's kingdom is signified generally by the twelve tribes, 6640; and by Canaan, 1607, 3038, 3703, 4240, 4763. See KING (4). As there is only one life, which is that of the Lord, and as the influx of life and the forms receiving it are in correspondence, therefore all things in nature are variously representative of the Lord's kingdom, 3001, 3002, 5116, 5136, 9280 and citations, 10,030. See REPRESENTATION.

11. *The Lord's Presence with Man.*—When man is undergoing temptation it appears as if the Lord were absent from him, but he is then more really present, 840. The Lord appears as absent or far off when man suffers himself to be led by evil spirits, and he is more and more present with him according as he is principled in love and charity, 904, 905. The Lord is present with every one, but more remotely so in the degree that man is not in charity, 981; *ill.* 1096. The Lord is present with the Gentiles in their charity and innocence, for there is no innocence and charity but what proceed from him, 932, 1032, 1059, 2049. The Lord is present in charity, and his conjunction with the regenerate is by charity, 1036. The fruit of faith is charity, charity is love, and love is the Lord, 1873. The presence and conjunction of the Lord is by love and charity, because he is love itself and mercy itself, and man can only be conjoined to him by what he is, 1038. The Lord's presence in the intellectual part of the regenerate man, by means of charity, makes his intellectual state a heaven, while his voluntary state is a hell, 1043; *ill.* 2053. The Lord is present with every one who receives charity, thus who has not extinguished the innocence and charity with which he was imbued in infancy, 1050, 1051. The Lord is present with those who have no knowledge of internal truths, providing they have charity, for wherever charity is, the Lord is operating, 1100, 1150, 2049. The Lord is present in external worship so far as the worshiper is in the true adoration of the Lord, and the adoration of him is according to love and charity, 1153. The Lord is continually flowing in by the good of love, by the medium of the internal man, 1589; *ill.* 1824, 2041 end. The Lord is present with man by mutual love, which makes the celestial proprium or internal man, 1594; *ill.* 1707. The Lord is present in the celestial things of love, but his presence is not perceived until conjunction is effected, and conjunction is by the filling in of knowledges, 1616; *ill.* 2064. The conjunction of the Lord is by the internal man, which is the Lord himself with man, *ill.* 1745. The all of love, which is above perception, internal dictate, and conscience, is of the Lord; and all that is below conscience is of man, 1831, 1832; that there is parallelism and correspondence between the Lord and man as to things celestial [thus which are above conscience], 1831; but not as to things spiritual, 1832. The influx of the Lord with man is by charity into his conscience, and when the conscience is relaxed, there is no medium by which he can operate, 1835, *ill.* 1999; see

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below (13). The Lord is present with no one in truth or faith separate from good, but only in good, that is, in love and charity, and thereby in faith, 2572. The influx and presence of the Lord is by good into truth, 10,154. The Lord is present with every one, even the worst, and in hell itself, but according to reception, 2706, 4198, particularly 6806, 7926; see below, 7681. The presence of the Lord is according to the quality of man's good, and the quality of man's good is according to the state of innocence, of love, and of charity, into which the truths of faith can be implanted, 2915 end, *ill.* 6707—6712; that such varieties are not in the Lord (according to the author's Index, that various truths are not in the Lord), but that they so appear from reception, 4206. The presence of the Lord in the natural man disposes all its goods and truths into order, for the Lord is order itself, 5703; that such order is under Christian good as a principle, *ill.* 5704; and that evils and falses cannot infringe upon it, 8206. The presence of the Lord gives the perception of good and truth, and the perception of his presence removes every source of disquiet, 5963. The presence of the Lord brings with it deliverance from hell, 6442. Man cannot draw near the divine in body, but only mentally in thought and will; hence that the divine presence with him is according to the state of his thought and will, 6843, 8439; and that the Lord himself is present with man, not man with the Lord, 9415. The presence of the Lord, which confirms, arranges into order, and protects those who are in good, causes those who are in evil to arrange themselves in the opposite order, and so to rush still more into evil, even into hell, 7681, 7710, 7926, 7989, 8017, 8137, 8264 end, 8265, 8286. The Lord can be present in his own divine human with the spiritual, and thus fight for them in temptations; hence the spiritual were saved by the Lord's advent into the world when he made his human divine, 8159. The presence of the Lord more nearly or more remotely is according to the reception of good; hence the distinction of the heavens; passages cited, 9680—9683. The Lord's presence with the good is in singulars, with the evil in common, 10,146.

12. *The Lord's life with Man*, called the living soul in all flesh, consists in the remains of innocence, charity, and mercy, which are preserved from infancy; so far as these are extinguished by man in adult age he is dead, *ill.* 1050. The Lord's life in man consists in his pure love, and all other life is apparent only, 1735. The verimost principle of life which all who are in the Lord's kingdom derive from him as their father is mutual love, 1802 end. He who is not in the Lord's love is not in his life, thus he is not a son, or an heir of his kingdom, 1799, 1803; *ill.* 2658. Of those who receive life from the Lord some are more remote, some nearer to him; thus they are more or less heirs according as they are more or less interior, 1799, 1802. Life from the Lord flows in by the internal man, and is communicated by the internal to the external; but in the case of the Lord the internal was life itself, 1954; *ill.* 1999. The Lord's life is conjoined to man by influx and reception, whereby man is made living; but the human essence of the Lord was made Life Itself, 2021, 2658. Man has life from the Lord so far as he loves his neighbor, but the pure love of the Lord, which was his very soul and life when in the world, cannot be given to any man, 2253. Man receives new life from the Lord by the

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indwelling of the divine human, as he overcomes in temptations; also, that no one can believe in the Lord unless he is in good, or have faith in him unless he is in charity, 2343. All life and salvation are from the divine human and holy proceeding of the Lord, and this because the divine human is pure love, 2343 end. The influx of the Lord's life is according to its reception with angels and men, and the Lord's mercy is such that he permits them to appropriate it as if they lived of themselves; its various influx *ill.* 3741—3743, 4206; and further, that it is of the Lord's mercy that life appears in every one as his own, 4320. The true order of man's life is such that he should be the medium of the divine proceeding to the ultimates of nature, and of ascent from the ultimates of nature to the divine, *ill.* 3702; and that the divine indeed can manifest itself by angels when their proprium is rendered quiescent, *ill.* and *sh.* 1925; passages cited 9315; see below (71), and see MAN.

13. *The Lord's work in Man.*—The Lord operates all good in man by the new will, which is conscience or charity, 987, 1001, 1023, 1076, 1077, 1100, 1835; *ill.* 2053, 2063. Unless there be influx from the Lord flowing in by the internal man, the good called spiritual is not good, 6499—6500; the difference between goods and truths which are of the Lord, and which are not of the Lord, *ill.* 7564. The Lord's will is to perfect the good of the spiritual man by his own influx through the internal man, and so to draw it towards himself; yet it can never be elevated even to the first degree of celestial good, 6500. Man is prepared to receive truths and goods by temptations, and when a change is thus effected, and he is regenerated, the truth of the church becomes good, and ascends above things external and scientifics, 6506, 6507. So long as the truth of doctrine or faith predominates, and not the good of charity, the natural man is not subdued to the spiritual, but it is subdued when good has the dominion; some tokens of its subjugation, 6567. The Lord continually subdues all evil intended to the good to his own ends, so that the very temptations which assail them tend to the corroboration of truth and good; thus that nothing reigns in the universal spiritual world but the end which proceeds from the Lord, 6574, 6663. The Lord himself fights with man against evils and falses, and associates heavenly societies with him as he becomes regenerate, 6611; how the Lord in this way brings salvation to the spiritual; passages cited seriatim, 6427. The Lord not only provides the means by which man may be drawn from hell and led to heaven, but he also continually draws and leads him, yet with a constant regard to his freedom, *ill.* 3854; that he never breaks, but bends, etc., 1255. The Lord draws the man who is regenerated continually towards things interior and into heaven, thus nearer to himself, and this from love towards the human race, whom he wills to have with himself, *ill.* and *sh.* 6645; how he excites truths and goods in man by means of the angels who are with him, 6647. When celestial love prevails, the Lord disposes all truths with man into a celestial form under that love, and when this order prevails, truths and goods are always excited together, 6690. All good in man is from the Lord, yet it differs with every one in heaven and earth, and this to such a degree, that even the angels can only know it in some species, 6706. Good from the Lord among Christians makes one man neighbor to another; and as

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the Lord is in such good, he is the neighbor in the supreme sense, 6706, 6711. The truth which the Lord insinuates into man is from good; in the first state of regeneration, however, it does not appear, but acts into truth, but in the second state it manifests itself, 6717. The Lord acts and arranges with those who are reformed by internal influx, even when they are in the midst of evils and falses, providing however there be good and truth in the external to receive his influx, 6724. With those who are led by the Lord all things flow in, even to the least minimum both of their intellectual and voluntary life, 8495 and citations. All the good and truth of charity and faith, that is, of the new life in man, come from the Lord alone, and goods which serve as means of accommodation to the reception of good and truth from the Lord, come from him by the medium of angels, 8728. The Lord inspires the will of man with good, from which he is free to act, so far indeed as to believe that it is his own, *ill.* 8988. The Lord does not teach any one divine truth openly or immediately, but by means of the Word, 5952, 10,290; passages cited, 10,375 end. See, on the subject generally, REGENERATION.

14. *The conjunction of the Lord with the human race*, is by the church as a heart, by the medium of heaven and the world of spirits; and without such conjunction the human race would perish, 637, 2054. The conjunction of the Lord with man by the life of love and faith is the reason why he lives to eternity, 714. The conjunction of the Lord is by love, which forms man into his similitude or likeness, and makes him one with him, *ill.* 1013. There is no conjunction with heaven (and therefore with the Lord) by externals now that representatives are abolished, 1003, *ill.* 2037, *ill.* 3147, 3480. All union and conjunction throughout nature, animate and inanimate, is by love; thus all conjunction with the Lord is by love to him and love to the neighbor, 1055. Love to the Lord and the neighbor conjoins men and angels by the verimost life of heaven, 1121, 2057. The conjunction of the Lord with the human race is by the human essence, 1985, particularly *ill.* 1990; and that it is properly called *conjunction*, not *union*, 2021. The conjunction of the Lord with those who believe in him is by the faith of charity, *ill.* and passages cited, 2034, 2836; that the Lord is called the seed of the woman from the faith of charity, 256, 1610; and that he alone has celestial seed, and they only are his seed and the heirs of his kingdom who have the faith of charity, 1438, 1608, 2023, 2085, 3038. The conjunction of the Lord with the human race was the cause of his union with the Father, and this because he was love itself, *ill.* and *sh.* 2034, 2077, 2102. The Lord was conjoined with the human race after the first promise of his advent by the faith of love in him as then to come; when this ceased, then the Lord came and united the human essence to the divine, *ill.* 2034. The conjunction of the Lord takes place with man in his impurity, because no one can receive pure intellectual truth, but that such conjunction is by conscience, *ill.* 2053. The conjunction of the Lord is effected with man by filling good into his truths, whereby conscience is formed; for that in all good the Lord is present, etc., 2063; see above (11), 1616. The conjunction of the Lord with man is by the human essence made divine, but in order to this conjunction the unclean loves which impede its influx must be removed, 2102. The conjunction of the Lord with the human race is by love and

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charity, and faith therefrom, 2342. The conjunction of the Lord both with angels and men is by the Word by apparent truths, superior and inferior, into which divine truths flow, 3362, *ill.* 3364, especially 3376, 6789; and as to apparent truths with the angels, 3404, 3405. The conjunction of the Lord with the man of the church is when divine truth proceeding from his divine human is received, 9395, *ill.* 9396. There is no conjunction with the supreme divine of the Lord, but only with his divine human, because an idea may be formed of the divine human but not of the divine itself, *ill.* 4211, 5663, 6804. The conjunction of the Lord with man is according to the state of his thought and affection: those who are in a most holy idea of the Lord and at the same time in knowledges and affections of good and truth are conjoined with him as to his divine rational, but others as to the divine natural and the divine sensual; in the latter case are Gentile idolaters who live in charity, 4211, compare 5321. The conjunction of the Lord with the natural man is by a medium formed as regeneration proceeds, 5688, 5696, 5698, 5804, 5807, 5816, 5822, 5956. The Lord is conjoined and made present with all in the universe by charity, and all such are known to him as his sons; also that he knows all others, but that his knowledge of them does not involve conjunction and presence, 6806; further, as to his apparent presence or absence according to conjunction, 7056. Those are conjoined to the Lord and thus elevated to heaven who receive the truths of faith and the goods of love proceeding from him, 7200. Man cannot draw near the Lord and be conjoined to him of himself, but the Lord approaches and joins himself to man; in other words, the Lord draws all men to himself, which makes it appear that they of themselves go to him, *ill.* 9378, 9401. All communication and conjunction with the Lord is by influx, 9786, 9933. The conjunction of man with the Lord is the state when he is led by the Lord and not by himself, *ill.* by the Sabbath after six days of labor, 10,360, 10,362, 10,366, 10,730. The conjunction of the Lord with man by the medium of heaven is the end of all worship, 10,436 end, *br. ill.* 10,452 end; and is effected by the reception of divine truth from the Word, 10,495, 10,632 end, 10,634.

15. *To be in the Lord*, is to be in his love, 2227. To be in the Lord is to be in good from him, and they are more interiorly in heaven who are more interiorly in the perception that all good is from him, 2974. The Lord is alone man, and heaven represents him, and is made by good and truth from him; hence the angels, who are in good and truth, are said to be in the Lord, 2996, *ill.* 5130, 5662. The Lord is in those who are such as he describes as the subjects of Christian charity, 4959. Those who are in love to the Lord and love to the neighbor are most conjoined to the Lord and, indeed, in him, because they are in the divine that proceeds from him, 6370. Good is the Lord himself, and truth from good is the proceeding life of the Lord; hence all in heaven are in the Lord's life, 7212. Those who are in the Lord manifestly perceive that the all of life flows in from him, and that it is of the divine love such life is appropriated to them as their own, 8497; and the passages cited, 8495. Those who are in the Lord live according to the order of his laws and precepts, because the Lord is order itself, 8512. The angels are said to be in the Lord, because the Lord as to the divine human reigns universally in all things of their

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thought and will; also that they not only perceive it to be so, but love it to be so, 8865.

16. *The Lord in the other life* appears to every one according to his state, to the evil therefore as the cause of their punishment, 1838; see below (72). The Lord in the other life is always a sun, the source of all light, but he appears as darkness and a consuming fire to the evil, 1838, 1839, *ill.* 9434; see FIRE. The Lord really appears as a sun or a moon, according to reception, and all mental and visual illumination is from him, *ill.* and numerous passages cited, 9684; see below (17), 1053, etc., 3195, 3636, 4380, 7270 (59), 5704, etc.; see also HEAVEN (8, 10), INFLUX (2), LIGHT (3).

17. *The Lord in Heaven.*—The universal heaven has reference to the Lord, insomuch that all its order and felicity are from him, 550—552. The order of heaven is such, that the Lord governs the spiritual by the celestial, and the natural by the spiritual, thus all together as one man, 911. The Lord himself to the heaven of the celestial angels is a sun, and to the heaven of the spiritual angels a moon, 1053, 1521, 1529—1531, 1837, 1861, 3636, 4696, 7083, 7173, 7270, 8812, 9684, 10,130, 10,809. The light of heaven is from divine good by divine truth in the Lord's human, which illustrates all who are in wisdom and intelligence, 3094; and this both as to sight and understanding, 2776. The omnipresence of the Lord in heaven causes that all angels and spirits have a constant situation in respect to him, also in respect to every particular angel, and in respect to every man to whom heaven is opened, 1276. The general situation of the angels is at the right hand of the Lord, that of evil spirits at the left hand, that of the middle sort in front, that of the malignant behind, and under foot the hells, 1276. From the order and situation of societies all are most present to the Lord, and any spirit or angel may in like manner be immediately present with another or with man, if the state permit, 1274, 1276, 1277, fully *ill.* 1376—1382; and how the Lord's presence and absence is to be understood, 9415, 10,146 compared. The societies of heaven are innumerable, and they are all various, yet they make one whole because they are led by the Lord as one; *ill.* by the human body, 1285, *ill.* 1316, 2982, 9276 and citations. The heavens are altogether an image of the Lord's external man, 1590. [When the heavens and the earth are mentioned together], the heavens are understood of the Lord's interior man, and earth of the exterior, 1733; or of the divine rational and the divine natural, 3705. Some are more remote from the Lord, some nearer to him in heaven, according to their love and charity; the economy of heaven, *br. ill.* 1799, 1802; and that some are taken up into heaven and accepted by the Lord immediately after death, 318 end, 319, 1112. See HEAVEN (3). The whole heaven appears before the Lord as a Grand Man, because the Lord himself is all in all there, and he is the only real man, 1894; also 1276, 2996, 2997, 3624—3649, 3741—3750, 4218—4228, 4625. The Lord in heaven is the Father of all, and he loves all as his sons, 2360; how all really are his sons, 3494 end; and that he is the only Father they acknowledge, 14, 15, 1729, 2005, 3035, 3038, 5256, 9303. The Lord is not only in heaven, but he is heaven, 2859. It is the divine human of the Lord that flows in and makes heaven, and not the divine itself except by the divine human, 3038; *ill.* 7211; see below, 8897. The Lord is the very

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light of heaven, and light there is of surpassing brilliance compared with light in the world, *ill.* and *sh.* 3195; passages cited, 9905. The light of heaven is from the divine wisdom of the Lord, and heat there is from his divine love, 3339. Love and faith proceed from the Lord as the sun of heaven, 7083. See HEAVEN (10), CHARITY (2). Heaven corresponds to the Lord, and man in the whole and in every part corresponds to heaven; hence heaven is a Grand Man, 3624—3649, 4219. Those who are in heaven are in the Lord, yea, in his body, 3637, 3638, 3700, 4225. The Lord is the sun of heaven, the source of light in which is intelligence, and of heat in which is love; from which, as their universal principles, all other correspondences are derived, 3636, 3643; see below, 4380, 4390. The Lord is a common centre, and every one in heaven is a centre of all influxes in a heavenly form, 3633, 3641; that he also rules the hells, 3642. The Lord as the sun of heaven does not rise and set but appears constantly, yet according to the reception of light from him, 3708, 8812. The inmost heaven is the nearest image of the Lord, and is called his likeness; the lower heavens are images in their degree more common, because it is a general law that the superior represents itself in the inferior in a more general form, 3739. The Lord appears as a sun at a middle altitude above the plane of the right eye in heaven, and as a moon before the left eye, 1531, 4321, 7078, 9684. Good and truth from the Lord fill the whole heaven, 4380; and hence all things have reference to good and truth, 4390. The light that proceeds from the Lord is received in the third heaven as good, in the second heaven as truth, and in the ultimate heaven as substantiality, forming paradises and cities, etc., 4411. Divine good and truth from the Lord constitute the whole order of heaven, divine good the essential of order, and divine truth the formal, hence the Lord is order itself, and when order is represented in form it appears as a man, 4839. An image of the whole heaven is contained in every idea of good and truth, which, when opened, appears as a universe leading to the Lord, and this because it is from him, who is the all of heaven, 4946. See IDEA. Heaven is called a marriage from the conjunction of good and truth which proceed from the Lord and make heaven, 6179. See HEAVEN (6). The divine of the Lord above the heavens is divine good, but the divine in the heavens divine truth, 7268. Heaven, properly speaking, is nothing but the divine there formed, for the angels are human forms recipient of the divine, and constituting a common form, which is that of man, 7268. Divine truth immediately proceeding from the Lord, and even its second procedure, does not affect heaven, but these successive [emanations] are as radiant belts of flame encompassing the sun of heaven, which is the Lord, 7270; further *ill.* 8443, 8760. The divine that is in heaven is the good that is in divine truth proceeding from the Lord, but the divine above the heavens is divine good itself; that the divine in heaven, or good which makes heaven, is to be understood by the *Father that is in heaven*, 8328; and divine truth in heaven by *God*, 8760. Divine good from the Lord is communicated to all in heaven universally and singularly, but everywhere according to the power of receiving, 8472. The divine proceeding of the Lord fills all things and makes the life of all in heaven, 8875 end. Divine truth from the Lord makes heaven, because the Lord as to divine good in the other

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life is a sun, and as to divine truth light, 8897. Heaven is a Grand Man because it is an image of the Lord, and the same image is formed in man when his faculties are opened by affections of good and truth from the Lord, *ill.* and passages cited, 9279. The Lord dwells in heaven by the reception of good and truth which flow from him as heat and light, 9594 end. All in heaven look to the Lord, and this their continual aspect with him is preserved by love to him and charity towards the neighbor, *ill.* 9828, *br. ill.* 9841; in addition, that it is the Lord who turns them to him, 10,189. The order of heaven and all its innumerable societies exists from one only good, which is the good of love to the Lord and is from him, *ill.* 9863 and citations at the end, 9864, 10,261; and that there is influx from the Lord into the various goods of heaven, both mediate and immediate; passages cited, 9682, *br.* 10,270. All in heaven turn their faces to the Lord, and this to whatever quarter they look; but all who are out of heaven turn their faces away from him, 9864, *ill.* 10,130, 10,579 end. As there is a trine in the one person of the Lord, so the three heavens are one in ultimates, 9866. A sphere of divine good and truth from the Lord surrounds every society and also every angel in heaven, 9874; passages cited, 10,188; also, that the goods and truths received by the angels are effigies and images of the Lord, 9879. As soon as an angel is elevated into the divine sphere (or the sphere of celestial love in heaven), he comes into manifest perception of the Lord as to the divine human, *ill.* 9933, 10,159. The Lord is really above heaven, but still as present as though he were really in heaven; also, that only the divine as it is in heaven can be represented, and that this, to the perception of the angels, is the divine human, 9946, 9956; more particularly as to the Lord's real presence in heaven while yet he is above it, 10,106. It is the divine of the Lord, thus the divine human, that makes heaven and the church, because the Lord dwells in his own and not in the proprium of any one, man or angel, thus that he is all in all, *sh.* 9338, 9594 end, 9606, 10,123, 10,153, particularly 10,125, 10,151, 10,157, 10,283, 10,359. See *to* INHABIT. There is no other heaven but that of the Lord, and though evil spirits seek another they do not find it, 458, 2751, 7086. See HEAVEN (especially 6—8). Influx proceeds into all the heavens immediately from the Lord, and also mediately by one heaven into another, and the same into the interiors and exteriors of man, 6058, 6063, 6466, 6472, 7004, 7270, 8685, 8701, 8717, 8728, 9682, 9683. See INFLUX (1, 7, 11); LIFE (14).

18. *Manifestations of the Lord.*—To the men of the most ancient church, with whom the Lord spake mouth to mouth, he appeared as a man: they also regarded him as the only man, and themselves as men from him, 49; passages cited, 3061. The Lord appeared as man to the prophets, and he also called himself the son of man, or man, *sh.* 49. The men of the most ancient church had their knowledges of truth by revelations, for they discoursed with the Lord and with angels, 125, 597. The Lord speaks with every one more nearly or more remotely according to their state of love and faith, 904. The men of the most ancient church were in such love to the Lord that they had a clear perception of all things pertaining to faith; they knew also that the Lord would come, and the sweetest of their delights in the love of offspring was from the influx of this perception, 1123. The worst of

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their posterity (except those who perished) knew also that the Lord would come, but they thought of him as a bearded old man, 1124. Those who perished thought much of God also, but they believed men, thus themselves, to be gods, and were confirmed in their phantasy by dreams, etc., 1268; their dreadful phantasy *ill.* from experience, 1270. The Lord was able to assume the human essence without being born as a man, and was seen as a man in the most ancient times, and more recently by the prophets, 1573. The Lord appeared to the fathers of the most ancient church and also to Abraham and the prophets as a man, because Jehovah is very man in esse; hence it pleased him to be born as a man in the world, etc., 1894. The Lord appeared to Moses and others in ancient times, and spake with man by the medium of angels, the angel in every case believing that he was Jehovah himself, *ill.* and *sh.* 1925; see below, 6831. Jehovah, or the infinite Esse, could not appear to man except by the human; thus that it was the Lord who appeared in ancient times, 1990, 2016, 5663. The Lord appeared to Moses and the elders of Israel, but only according to the externals in which they were; that he appeared otherwise to John, who saw him as the Word, 2162. It was known to the ancients that the Lord would come into the world and would become a sacrifice, and hence it was that they sacrificed their sons, 2818. The wise ancients, who were in celestial and spiritual love, knew that the Lord would come into the world, that Jehovah would be in him, and that he would make the human in itself divine, and thus save the human race, 3419. All in the ancient church who had not separated charity from faith believed the God of the universe to be a divine man, and they called him Jehovah; they knew this from the elder ancients and also from his appearance as a man to many of their brethren, 4692, 4727, 6876. The Jewish church believed Jehovah to be man and God because he appeared to Moses and the prophets as a man, but they thought of him as the Gentiles of their gods, and called every angel who appeared Jehovah, 4692, 9315; that they believed in many gods, but believed Jehovah to be greatest, 7401. Jehovah appeared as an angel when he manifested himself previous to his advent into the world, because the divine itself was made manifest by its transflux through heaven, thus by the divine human; hence that the divine human is called the angel of Jehovah, the Sent, 6831, 10,528, 10,579. The Lord has always manifested himself according to reception, thus in one way to Moses, and in another to the people who were under the mount, *ill.* and *sh.* 6832. The God of the ancient church was the Lord as to the divine human; it was also known to them that he was represented in their rituals, and to many of them that he would come into the world and make the human divine in himself; this because he appeared to them as a divine man, etc., 6846, 6847, 6876. The divine was always known and manifested as a divine man because heaven is a Grand Man, and the divine was made manifest by passing through heaven; hence, that the divine human is the only and necessary mediator between the divine and man, 8705, 10,579. Jehovah became manifest in external form before the Jews, because they were without good and truth in which to perceive his internal presence, 8792. A manifestation of the Lord in the sun of heaven to the spirits of Mercury, to the spirits of Jupiter, and to those who when they were men saw him in this world;

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also, that the spirits of Jupiter acknowledged him as the God of the universe who had appeared to them in their earth, 7173. The Lord manifested before the author and the spirits of another earth in the midst of an angelic society, 10,810, 10,811; see below (65). That the author discoursed with Aristotle about his idea of the Supreme God when in the world, and that he represented it as the idea of a human face, and a glory proceeding from it, etc., 4658. As to the Divine itself, see below (30), and as to the divine human (27).

19. *As Man, the Son of Man, etc.*—The Lord calls himself the Son of Man because he is the seed or faith of the church, and because he is very man, 264 end; 49 compared. The Lord alone is man, and all others are men, in their degree from him, 49, 565, 714, 768, 1894. The Lord is alone man, and heaven represents him, 2996. The Lord is the only man, and men are only so far men as they are his images, that is, so far as they are in good, 8547. When the Lord is called the Son of Man his human essence is meant, which, united to the divine, is also Jehovah, 1607, 1729, 1893. The Lord is called the Son of God, and the Son of Man as to the external man; the Son of God in respect to Jehovah, and the Son of Man in respect to the mother, 1733. The Lord called himself the Son of Man, and the Son of God from the divine human; the Son of Man as to truth, and the Son of God as to good, 2159, 2813, 7499; compare 3704. The Lord was the Son of God, and thus one with Jehovah, not only as to conception, but as to nativity, because he progressively put off all the human derived from the mother, 2649, also the end. The Lord is called the Son of Man as truth divine in the human divine, but the Son of God as good, 2813, 2814; compare 3704. The Son of Man, in the internal sense of the Word, is the Lord as to divine truth, thus it is divine truth from the Lord, 4809, 8127, 9548; *ill.* and *sh.* 9807. The Son of Man is the Lord as to the truth of the church, 9295. The Lord is called a Son from the truth of faith; the passage, "kiss the Son lest he be angry," *br. ex.* 9309. The Son of Man is divine truth not yet inscribed or implanted in the life of man, but the Holy Spirit is divine truth implanted in the life; hence the sin that cannot be forgiven, 9818. The Lord called himself the Son of Man as divine truth, not as the Son of Mary, 10,053. The Lord in the supreme sense is the Grand Man, and he came into the world that he might make the human divine, that all things might have reference to himself, 3637; and the summary of this doctrine, 3061. See HEAVEN (7); INFLUX (7); LIFE (2); MAN.

20. *As the First-Begotten, and the Only-Begotten.*—The Lord is called the first-begotten as to his human essence, because all love and consequently the faith of love proceeds from him, 352. By the Lord as the Son, the only one, is meant the divine rational or divine human, 2772, 2827, 2844 compared. The Lord called the only-begotten Son who is in the bosom of the Father, denotes the divine human by which alone the divine can flow in, 3038. The Lord was the only-begotten Son of Jehovah; hence his internal human was divine; and, like the soul of man, it formed the body to its likeness, *ill.* 6716. By the only-begotten Son is meant the Lord as to divine truth, from which also he called himself the Son of Man, 8127.

21. *Why born into the world.*—The Lord was pleased to be born,

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that he might unite the divine celestial proprium to the human proprium in his human essence, 256, 279; thus, that he might conjoin and unite the external man to the internal, 1587. The Lord was born in a church which had utterly fallen into an infernal and diabolical proprium, 256, 3857. The Lord, by his coming in the flesh, liberated the world of spirits from the antediluvians; and unless this had been done, the human race must have perished, 1266, 1673, 2025 end; particularly 2034. The Lord was born as a man that he might assume the iniquities and evils of the human race, in order to overcome them; and such evils could only be put on by the hereditary way, 1573. The Lord had no need to be born as a man, unless to put on and overcome evil, because he could assume the human essence without nativity, 1573. It may appear to some that the Lord who is omnipotent might have subjugated the hells without coming into the world; but unless he had thus come, and, by temptations admitted into himself, had subdued the hells and glorified his human, the human race could not have been saved, nor, indeed, any who were born in this world from the time of the most ancient church; that it is sufficient to know and believe this, 1676. The Lord came into the world that he might be made Justice for the human race; and he made himself Justice, by temptations and by victories therein, over all evils and over all the hells, 1813. Jehovah who is very man in esse, was pleased to be born as a man because all that was truly human had perished in the world, 1894. Unless the Lord had actually assumed the human essence by nativity, mankind must have perished in eternal death, and this because the divine and the human could not otherwise be conjoined, 1990; what such conjunction and disjunction consists in, 1999; and that the communication is by the human united to the divine, 2016; further *ill.* 2034. The cause of the Lord's advent into the world was the conjunction of the human race with him, which conjunction could only be maintained by the faith of love and charity, *ill.* and *sh.* 2034, 2077, 2102, 2853. The Lord's advent into the world and the union of the human essence with the divine, was the means of saving the human race, 2218, 2236. The Lord came into the world when the bond between heaven and the human race was dissolved; and thus, by the union of the human essence with the divine, he conjoined heaven and earth, and at the same time instituted a new church, *ill.* 2243, 2853. By the union of the human essence with the divine in the Lord the evil were separated from the good, and the latter saved; also, that those who are in external worship could not have been saved unless the Lord had come into the world, 2457. The Lord put on the human that he might combat with the hells and overcome them, because the divine does not combat, 2523; that he continually fights with man, and for man with hell, and holds him from evil with a mighty power, 2406. The Lord was born into the world that divine good might flow in and be conjoined with rational truths in man, yea, with scientifics and sensuals, which are hardly other than fallacies; that this could only be by the divine human, 2554, *ill.* 3195. The Lord came into the world to save the spiritual, not the celestial; had the latter remained in their integrity the Lord had no need to be born, *ill.* and *sh.* 2661, 2716; that the obscurity of the spiritual receives illustration from the divine human of the Lord, 2716; and that the spiritual were saved by the union of the human with the divine, 2764,

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2765 and sequel, 2828 and sequel, 2833, 2834, 2848, 2861, 2869, 3235, 3246, 3248, 7719 and citations, 8049 and citations, 8105—8110, 8137, 8159, *ill.* and passages cited, 8261. It is generally believed that the Lord suffered for the human race, and thus took away their sins; but the truth is, the passion of the cross was the last of temptation, by which he fully united the human to the divine and the divine to the human, whereby also the human race was saved, 2776; passages cited, 10,026 end. Unless the Lord had come into the world and united the human to the divine, the perceptive faculty of good and truth would have been utterly lost to man, *ill.* 2776; see below, 4733. The Lord came into the world, and put on the infirm human that he might reduce all to obedience and bring all into order, by temptations admitted into himself, and this because the divine and the divine human cannot be tempted, 2795. The Lord was pleased to be born into the world when he could no longer affect the human race by the divine clothed with the human in the Grand Man, 3061. The Lord was the light of heaven from eternity, and he was willing to be born a man that he might also be light to those who are in thick darkness, viz., who have removed themselves so far from good and truth, 3195. The Lord came into the world in the fulness of time, that is, in the consummation of the age, or when there was not any good remaining, in order that the internal truths of the Word might not be profaned, for where there is no good there can be no internal acknowledgment of truth, 3398. Before the Lord came into the world the divine itself flowed into the universal heaven, which then consisted for the most part of celestial men, and from such influx light was brought forth to the human race; it was when this light could no longer be produced through heaven in consequence of the departure of man from love and charity, that the Lord assumed the human, and himself illuminated the whole heaven and the whole world, 4180, 6280. The Lord was pleased to assume the human and make it divine, because men are of such a quality that they can only worship that of which they can form to themselves some idea, and lest therefore only idols or deceased men, who might be devils, should be worshiped, 4733. The Lord from eternity is a divine man, for so he was Jehovah in heaven, but he took upon him the human that men might have an idea of the divine, which had else utterly perished, together with all that is celestial and spiritual, in things corporeal and terrestrial, 5110, 5663. Before the Lord's coming a great part of heaven was occupied by infernal spirits, and these, by assuming the human and making it divine, he expelled, and thus liberated heaven from them, and gave it for a possession to his spiritual kingdom, 6306, *ill.* 6373, 7686, 8054, 8294 end; that the spiritual were then separated from the celestial, 6372; and that the divine human from henceforth existed as an essence by itself, 3061; see below, 6854, 6858. When the Lord came into the world, and made the human divine, he assumed in his own person the power which he had given to the angels of his celestial kingdom, 6371. The Lord took the human upon himself, and assumed this power, because order could no longer be preserved by its transflux through heaven, *ill.* 6373. The Lord saved the spiritual by his advent into the world, because they were such as the divine passing through heaven could not reach; this also, because their doctrinals were not truths, and consequently

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their good not good, 6854. The Lord by his advent into the world elevated the spiritual from the lower earth into heaven, and thus delivered them from the surrounding hells by which they were infested; of such also he then formed the second or spiritual heaven, 6854; that evil spirits and genii had formerly occupied the whole region of heaven, to which they were elevated, 6858; more fully *ill.* 6914, 7090 and citations; and that now by the holy proceeding from the divine human the heavens and the hells are alike preserved in order, 6864. The Lord had always manifested his divine human in an angelic human form, but he was pleased to be born a man that he might actually put on the human and make it divine; passages cited, 9315, 10,579. Unless the Lord had come into the world, and opened the interiors of the Word, the communication of heaven with the world by means of the Word would have been broken, and the human race must have perished from this earth, 10,276 end. At the time immediately preceding the Lord's coming, the infernal crew raged almost without control, infesting and attempting to subdue all, 8289. For the reason why the Lord was born on this earth see below (64); and why born at Bethlehem, (76), 4592, 4594.

22. *His state when born, and afterwards.*—The Lord was born like another man, and hence he progressed from an obscure to a more lucid state, 1401; see below, 1557, 1561. The Lord progressed from scientifics to celestial truths, 1402. The state of the Lord when born is a profound mystery; in general he was like another man, only that he was conceived from Jehovah, and yet born of a woman, a virgin, from whom he derived the common infirmities of men, 1414. The hereditary principle which the Lord derived from the Father was divine, that from the mother was the infirm human, afterwards made divine, 1414. 1444. The sensual and corporeal principles were with the Lord as with other men, but, unlike the case with others, they were at length united to celestial principles and made divine, 1428. The progression of the Lord in the world was the progression of the human essence to its union with the divine, 1426, 1428, 2523. The truth first insinuated into the Lord when a boy was sensual, but it was such as sees some likeness of the kingdom of God in every created thing, because he alone was a celestial man, 1434; *ill.* 1807. The Lord alone was born with celestial seed, because from Jehovah; whereas the seed of other men is infernal, 1438. The life of the Lord from nativity to boyhood consisted in the procedure of the celestial seed forming a state of love, 1438. The soul comes into light in the celestial state; hence the Lord had perception, and Jehovah appeared to him when he was yet a boy, 1440, 1442, 1443, 1446; see below, 1990, 2137. The hereditary evil of the external man, which the Lord derived from the mother, was the cause of his temptations; but this he fought against and overcame, and hence he had no actual evil, 1444, 1573. The Lord was introduced into the celestial state according to order, thus by degrees, from infancy to boyhood, and this because he was born like another man, 1450. The Lord was not born into knowledges, but he imbued them in the external man according to influx, and this in boyhood, after he had imbued the celestial things of love, 1450, 1451, 1458, 1460; see below, 1548. The Lord was instructed as another man from the Word, 1457, 1461. The Lord in his boyhood imbued

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no other knowledges than those of the Word, 1461, 1462. The Lord in his boyhood was eminently above others in the power of learning, 1464. The Lord did not learn truth, but the truth was always adjoined with good in his internal man; the knowledges he acquired were only the vessels of the external man, by which the way was opened to the influx of truth, 1432, 1468—1470; see below, 1541; and that all truth with the Lord was from a celestial origin, 2503. The Lord was instructed from his Father according to all order by knowledges as means, 1475. The Lord, when a boy, knew that all knowledge was for the sake of use in human society and the Lord's kingdom; and that the celestial principle could only live in such use, 1472. The Lord in boyhood was captivated with the delight of perceiving the truth in science, 1484. Knowledges are acquired in boyhood with no end in view but knowing, but in the case of the Lord, from the delight and affection of truth, 1487. The scientifics acquired in boyhood are only the means of ultimately becoming rational, and when they have served to this end they are destroyed; so in the case of the Lord, who was born and instructed as another man, only according to divine order, 1487, 1489; see below, 1499. The Lord's memory, thus his consideration of things, was derived from science, or from Jehovah by science, 1491, 1492. The Lord, when a boy, knew no other in the first place than that scientifics were for the sake of arriving at truths, but afterwards that they were for celestial ends, *ill.* 1495. The Lord came into intellectual truth in boyhood; how this differs from rational truth and scientific truth, 1496; and how scientific truths are relinquished or dissipated, 1499—1502. The Lord in his boyhood willed the separation of such things in his external man as impeded its conjunction with the internal; he also knew the quality of the external when not conjoined and when conjoined, and that all power in the latter case would be his, 1537—1539; see below (43), 2171, cited after 2207. When the Lord, in boyhood, relinquished scientifics, celestial truths remained with him, 1541, 1545. The Lord first relinquished the scientifics of the understanding, and afterwards the pleasures which favor the lusts of the will, both of which prevent man's becoming celestial, 1542, 1547. The Lord came into interior light in boyhood, first by imbuing the good of love, and afterwards by knowledges implanted therein, 1548; that he imbued love first and knowledges afterwards, 1556. The Lord, from his earliest infancy, proceeded according to divine order, first to celestial principles, and afterwards in them, 1554. The Lord proceeded according to order from the light of intelligence to the light of wisdom; how three distinct planes are formed in this procedure, *ill.* 1555. As the Lord acquired knowledges, he arrived at the celestial state in which he was when a boy, and, by degrees, at the celestial state of infancy in which the human essence was fully conjoined to the divine, 1557; that the prior celestial states are made lucid by knowledges, 1561; both *ill.* 1616; and that the life of the Lord was love to the whole human race, such indeed that it was pure divine love, 1690, 2253. The Lord's state was such that evils and falses at first served with apparent goods and truths, and were not manifest to him until the age of boyhood, 1653. The Lord fought against evils and falses as they became manifest, and hereby came into temptation combats, 1653, 1654, 1661. It was by such temptations and victories that the external man was united

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to the internal, and thus made divine, 1725—1729, 1733, 5041. The union of the external and the internal in the Lord was effected by temptations and victories, because it was only evil which disunited them, 1603, 1607 end. The union of the Lord as to the external man with the celestial internal was by knowledges, because there could be no combat except from the knowledge of contrary principles, 1661; also because knowledges in the external man are the recipient vessels of the internal; passages cited above, 1432, 1450, 1462, 1472, 1475, 1487, 1495, 1548, 1557, 1561, 1616. The progress of the Lord to conjunction and union with Jehovah was by successive degrees, by continual temptations and victories, because he was born in ignorance, and into sensual and corporeal affections, like another man; passages cited above, 1401, 1428, 1450, 1487, 1557, 1542, 1653; to which add, 1864, 2523. Generally, that the Lord's internal man was Jehovah, and that he united the external man or human essence to the internal, 1999, 2004, 2005, 2011, 2018, 2021, 2025; that he united the human essence to the divine by his own power, and was thus made Justice, 1921, 2025; and that his progress in the union of the human essence with the divine was according to his instruction by continual revelations, 2500, *ill.* 3382.

23. *How like and how unlike other men.*—See above (22) particularly, 1414, 1428, 1438, 1457, 1464, 1472, 1487, 1554, 1690. The Lord differed from all other men in this, that Jehovah was inmostly in all and singular things with him as his verimost life or soul, 1902, 1921; *ill.* 2026. The Lord was born like another man, and came into order like another man, even as to the rational mind, but with this difference, that he was imbued with the life of love for the whole human race, 1902. The Lord was unlike all other men in this, that the interior was conjoined to the internal or divine from nativity by its goods; but he was like other men in this, that it was conjoined to the external or human by its truths, 1707. The Lord was distinguished from all other men in the ability to think from the divine as from himself, thus from intellectual truth, *ill.* 1904, 1914, 1935. The Lord was instructed as another man, but his reception of wisdom differed from that of other men in the degree that his love was infinitely greater, 2500. There were no fallacies with the Lord as with other men, but only appearances of truth when the rational was first conceived; that he had perception also how intellectual truth was despised from such appearances, 1911, 1914; the former only, 1917; why the rational man was imbued with hereditary evil, and thus in such appearances, 1921; and that the Lord perceived the disorder from such appearances, and arranged all and singular things appertaining to himself into a celestial form, 1928. The Lord, like other men, always elevated the rational after undergoing temptations, 2857. The Lord, unlike other men, was born a celestial spiritual man, 4592, 4594; see below (32). The Lord was born like other men as to all that is taken from the mother, consequently his human was internal and external; but in place of interior evil, which every other man derives from his father, he had divine good, because his father was Jehovah, 4963. The human of the Lord was not divine from nativity, for he was born like another man, and learned to speak in his infancy, and afterwards increased in intelligence and wisdom, like others; but that the inmost of life, which continually flows and operates into the external, and which every one derives

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from his father, was the divine itself in the Lord, *ill.* 6716. The Lord was unlike other men after his resurrection in this, that his whole human was made divine, so that he was no longer the Son of Mary, but arose with his whole body, 9315, 10,044, 10,125, 10,252, 10,825; see below (41, 42, 53).

24. *How the Father was in Him and He in the Father.*—The Lord was conceived from Jehovah, and was Jehovah as to his internal man; thus his soul was life itself, which in man is only a recipient of life, 1438, 1725—1729, 1733, 1815, 1902, 1921, 1999, 2004, 2005, 2011, 2018, 2021, 2025, 2026, 4641, 4963, 5041, 5157, 6716, 10,125. The Lord was the Son of God not only from conception, but nativity, because he put off and separated from himself all the human derived from the mother; insomuch that the divine esse itself existed in his human, 2649, and the same at the end; 2803. Jehovah was manifested in the human essence of the Lord even in his state of humiliation, yet not as one with him, 1990. So far as the Lord was in the infirm human, thus so far as his external and internal man were not one, he prayed to Jehovah as to one distinct from himself, although in himself, 1990, 1999, 2265, 2288, 2580. The divine itself was actually in the human, and present to the Lord so much as his human was glorified, 7058. While the Lord was in the world, he put off the human and put on the divine, yet the divine was never separate from him, 2010, 2063, 2159, 2198, 2288, 2511, 2592. The Lord perceived the divine manifested to him in the human, and he willed that it should approach nearer to him by putting on somewhat natural; he also willed that his human should draw nearer the divine by putting on the celestial, 2137, *ill.* 2161—2163, 2165, 2171; that he was in two states of perception when in the world, 2098; and that from the power of the divine within him he could take upon himself any state, 2786, 2795, 2796. When Jehovah appeared to the Lord he perceived the threefold divine essence in himself, and how his human was to be assumed by the divine in order to the salvation of the human race, 2149—2156, 2218. The union of the divine and the human in the Lord was a mutual or reciprocal union, and on this account it is compared to a marriage, 2004, 2011, 2012, 2620—2626, 2649, 2798, 2803. The divine in the Lord was above the inmost of the rational; and the human in him, as in other men, began in the inmost of the rational, 2106, 2194. The divine in the Lord was the inmost [principle] of his life answering to the soul in man, which is received from the father; this divine principle also had its influx and operation into the body derived from the mother, *ill.* 6716, and further, 10,125. The Lord was the divine human which had been the divine in heaven from eternity; but whereas he had previous to his advent assumed the human form by passing through heaven, he now made himself really and essentially man, 10,579.

25. *The Human derived from the Mother* was infirm, but it was brought into perfect correspondence with the divine, 1414. The correspondence of the human with the divine obtains with the Lord alone, who is alone and perfect man, 1414 end. The human and the divine could not be brought into correspondence until hereditary evil derived from the mother was expelled, 1477. The human of the Lord was united to the divine after it had been purified of all that he derived from the mother, 1793. The external which the Lord derived from the

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mother was united to the internal or divine by temptation combats, and until this union took place it appeared to the Lord that Jehovah was another than himself, 1815, the latter *ill.* 1999, 2159, 2580; and that the divine was in the human so far as hereditary evil from the mother was expelled, 7058. The maternal or hereditary principle derived from the mother was what the Lord had to relinquish, and which he relinquished as he overcame evils and falses, 1816. The evil of the hereditary nature derived from the mother was what the Lord subjugated and expelled by his own power, 1921. The Lord made the human essence divine by expelling all evil therefrom, and this by his own power, 2107. The Lord overcame and utterly expelled the infirm human, so that nothing derived from the mother remained, 2159; insomuch that he was no longer her son, 2574, 2649, 2657 end, 4692 end, 6866, 9315 and citations, 10,053, 10,057. The human derived from the mother was as dust and ashes compared with the divine, and the Lord in this human was in a state of humiliation; that he altogether expelled it, and put on the divine human in its place, 2265. The Lord separated and put off from himself all the human derived from the mother, and this successively and continually, during his whole life in the world; that he spoke to his mother, when on the cross, according as she thought, 2649. The separation and putting off of the maternal human cannot be understood by those who have merely corporeal ideas concerning the human of the Lord, and think of it as the human of another man, 2649 end. The Lord put off all that was not life in itself, that is, all that was merely human, 2658; his state when he first thought of separating it from himself, 2659 and sequel. When the Lord was in the human from the mother he was in appearances of truth, but as he put off the human, so he put off those appearances, and put on the infinite and eternal, 3405. The human from the mother was internal and external like that of other men, yet only as to the clothings or exteriors in which was evil; the inmost, answering to the soul which man receives from his father, was all divine, 4963, 5041. The divine love itself had influx through the inmost of the Lord's life into all that he did from the human derived from the mother; thus it ruled his minutest actions, to the end that the human race might be saved, 5042. The Lord had prævidence and providence in the human when he was in the world, but still it was from the divine, because the human is nothing but a form recipient of life from the divine, 5256, 5264, 5304, 6951; see below (26). For the representation of the human from the mother, see Lot, Hagar, Ishmael.

26. *The Human Essence* of the Lord is his external man, 1535, 1577, 1584, 1928. The Lord from eternity was able to assume the human essence, without being born as a man, but he was so born that he might also assume evil, 1573, *ill.* 1990. The human essence of the Lord is called the seed of the woman, 256, 1610. The human essence was introduced and united to the divine by continual combats and victories gained in its own strength, 1661, 1707, 1708, 1739; see below, 2025. The human essence of the Lord is celestial love itself, 1675. The human essence of the Lord is what is called the Son of Man, 1607, 1729. The human essence of the Lord, after temptation combats, was united to the divine essence, and made Jehovah itself, 1729, *ill.* 1737, 1738 end. The union of the human essence with Jehovah is full and

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eternal, so as to be Jehovah himself; the conjunction of the Lord with the angels, *ill.* 1745; the latter only, 1925. The human essence of the Lord was not born Justice, but it was made Justice by continual combats and victories over the hells, and this from pure love, 1813. It is to the human essence of the Lord that the prophetic promises apply, for as to the divine the whole universe was his from eternity, 1817. The human essence is the only medium by which the divine can be manifested to man; and Jehovah was manifested in the human essence of the Lord while it was not yet fully united to the divine, 1990. The human essence united to the divine is also life itself, and not a recipient of life, *ill.* 2021; *ill.* and *sh.* 2658. The human essence of the Lord was left to itself in conflict with all the hells, and because it had life in itself, it overcame them by its own powers, 2025; see below, 10,055. The human of the Lord, like that of all other men, began in the inmost of the rational, above which was the divine, 2106, 2194, 2827, 3161, 3704. The human of the Lord, after being glorified or made divine, is not to be conceived as human, but as divine love in human form, *ill.* 4735, particularly 10,125; and not as a recipient of life, but as the very esse of life from which life proceeds, 5256. Unless the human of the Lord were divine it could not possibly be united to the divine itself, on account of the ardor of infinite divine love, in which the merely human would perish, 6849, 6834. It was the divine assumed the human, and from the human fought against hell and subjugated it, and at the same time united the human to the divine, 10,055. The Lord was made innocence itself as to the human when he was in the world, and all innocence proceeds from him, 10,132. For the representation of the Lord as to the human essence, see ABRAHAM.

27. *The Divine Human of the Lord* existed from the divine itself, 2268. The divine human of the Lord was not only conceived, but also born of Jehovah; hence the Lord as to the divine human is called the Son of God and the Only-Begotten, 2628, 2798, 2803; passages cited, 3061. The divine human of the Lord is the name of Jehovah, that is, his quality, 2628, *sh.* 6674, 6887, 8274, 9310, 10,615. The divine human *is* and *exists* from the divine spiritual united to the divine celestial, 2629. The divine human is the same as divine truth, 2643. The Lord, as to the divine human, from eternity, was truth itself, and the same after he was born into the world, 2803 end. The Lord admitted temptations into himself, and prepared himself for them as to the human divine, 2816. It was from his divine human that the Lord sustained temptations, and it is the divine human whereby he saves the spiritual, *ill.* and *sh.* 2714. The divine human could not itself be tempted, hence the infirm human was adjoined thereto by the Lord when he underwent temptations, 2795; the former *ill.* 7193. It was not the divine human or divine truth therein that was tempted, but the human divine as to truth divine, which is in appearances, 2814. There is influx of light from the divine human of the Lord into the affection of sciences and into the appearances of truth with the spiritual, whereby they are illuminated, 2671, 2716, *ill.* 2776, 2828—2834, 2836, 2841, 2848—2851; see below, 3195 and passages cited, 7719, 9684. The divine human of the Lord is the all of worship and the all of doctrine, 2811; see below, 5321. It is the divine human of the Lord that flows in into heaven and makes heaven, *sh.* 3038. The divine human was from eternity,

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notwithstanding the Lord was born in time, for it was Jehovah in heaven clothed with the human; thus the divine human was the divine itself in heaven or in the Grand Man, 3061, 5663; see below, 4180, 6000, 6280, 6831. Since Jehovah descended and assumed the human by divine conception and nativity, the divine human exists an essence by itself, which fills the whole heaven, and is the means of salvation to those who before could not be saved, 3061; that divine truth from the divine human fills heaven, 7873; and that the spiritual are saved because the Lord can be present with them in his divine human, so that they can now sustain temptations, 8159; their salvation by faith in the Lord *br. ill.* 8172, 8179. The divine human is the going forth of divine good, and its outbirth by means of divine truth into the rational, 3194, 3210; compare 3141; and that the birth of the Lord from divine truth means as to the divine, 3210. The divine human was the Lord from eternity, as good itself and truth itself; hence the Lord is called the light, and he was born into the world that he might illuminate the rational and natural man, *ill.* and *sh.* 3195; see below, 9571. The divine human is called a servant, under the symbol of Abraham my servant, Israel my servant, Jacob my servant, and David my servant, because it serves as a medium of access to the divine, whereby men have salvation, 3441, 8241; see below (56). Divine truth from eternity flowed in and was received by the human race through the medium of heaven; but as this was not sufficient when man removed himself from the good of love, therefore the Lord then came into the world and made the human in itself divine, from which divine truth might afterwards proceed and save those who would receive it in good, 4180, 6280, 6373. All truth that proceeds from the Lord's divine human is holy, because the divine human is the very marriage of good and truth, 4575; hence the inviolability of the divine human, also of its union with heaven, and of the marriage of good and truth, 8887 end. The human made divine is the source from which divine truth flows into heaven, and from heaven into human minds, consequently which rules and governs the universe, 4687. In the divine human the Infinite Existing is made one with the Infinite Esse, 4687, 4692. All divine truth, wheresoever it be in the universe, must proceed from the divine human, because the infinite divine itself cannot be communicated either to angel, spirit, or man, 4724; also, that they acknowledge the divine alone separate from the divine human who are in the life of faith separate from charity, 4724, 4731, 7097; see above (7), particularly 2326, 3212, 4689. By the divine human of the Lord in a celestial sense is meant divine love itself, which is love to the whole human race, desiring their happiness to eternity, and willing to appropriate its own divine to them, *ill.* 4735. The divine human is the all of doctrine, because there can be no procedure of doctrine from the divine itself, whatever proceeds therefrom being incomprehensible, because it infinitely transcends human understanding, 5321; but that such truths as can be received proceed from the divine human, 6374. An idea of God formed from the human, whatsoever quality it be, providing only it flows from the good of innocence, is accepted, 5321; see above (14), 4211; and, on the other hand, if no idea be formed from the human, the mind at last relapses into the worship of nature, 6876. Before the advent of the Lord the divine human was not so One with the divine itself as when the Lord assumed it in person, and made it one,

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6000. The divine human before the Lord's advent was Jehovah himself passing through or flowing in by heaven when the word was spoken; now, however, the divine does not become the divine human in heaven, but the divine human itself flows in, 6280; see above, 3061; and see below, 6720. The Lord himself as to the divine human is above heaven, for he is the sun of heaven; the divine human in heaven is divine truth proceeding from him as light from the sun, 6280. By the divine transflux through the celestial kingdom before the coming of the Lord the celestial angels had power, but when he made the human divine he also assumed this power to himself, 6371; that the natural must needs be regenerated in order that there may be influx through the internal from the Lord, and that the internal is otherwise closed, 6299. The divine in heaven, called the human divine, was assumed to himself by the Lord because heaven was not pure. and things had fallen into disorder, insomuch that heaven was infested by evil spirits, *ill.* 6373; that they actually occupied a great part of heaven, 6306, 6858, 8294; and more fully *ill.* 6914, 7090, 7686, 8054. The Lord made his human divine, by transflux from the divine through heaven; not that heaven contributed anything from itself, but that the divine could not flow into the human except by transflux through heaven, 6720. The divine human of Jehovah was presented to view before the Lord's advent by the transflux of the divine through heaven, and hence as a divine man or angel, 6831; also that order was preserved by heaven before the human was made divine, 7931. The Lord as the divine human reigns universally in all things of heaven, and all things of the world; also that the divine human is meant by Jehovah, because the divine cannot otherwise be approached, *ill.* and passages cited, 8864, 8865. Those who are in evil cannot acknowledge the divine human of the Lord; and though some who are distinguished by their intellectual acumen may understand it, they cannot believe it, 8878. The Lord as to the divine human is called the angel of the faces of Jehovah, because the divine human is the divine itself in face or form, *ill.* and *sh.* 9306, 9571. The divine human of the Lord is the sun of heaven, the source of its light, and this light is the divine truth from which comes all mental illumination, 9571 and citations. The infinite divine is above all finite comprehension, but the divine in heaven is perceived by the angels as the divine human, which is therefore the alone holy, 9956, *ill.* and *sh.* 10,067, 10,359. The Lord as to the divine human is the very order of heaven, to which every one who is regenerated must be reduced, 9987 end. Whether you say the divine human of the Lord or divine truth it is the same thing, because the Lord was the divine truth itself when in the world, and now divine truth proceeds from him, 10,258. Whether you say the divine good of the divine love or the divine human it is the same, 10,285, because the Lord made himself divine good when he went out of the world, 10,258. Nothing is holy but what proceeds from the Lord's divine human, and all that proceeds from it is holy, *sh.* 9229; passages cited, 10,267; that this procedure is what is meant by the Holy Spirit, 6788, 6864. See HOLY (especially 2); and see below (59), 4735, 5272, 6982, 6993, 9407, 9818; (35), 3210.

28. *The Human Divine* is the human essence of the Lord before his glorification, 2811, 2813, 2814. The human divine was the divine transflux through the celestial heaven, which also presented itself to

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view as a divine man when Jehovah appeared, before the Lord came into the world; and that the human divine then ceased, 6371; compare 6000, 6720, 6831, cited above (27).

29. *The Conjunction of the Human with the Divine.*—The human essence of the Lord was inaugurated into conjunction with the divine from boyhood, 1502. The conjunction of the human essence with the internal or divine was effected more and more as scientifics and knowledges were imbued, 1536, *ill.* 1616, 1900. There was much in the external man that impeded conjunction, from which the Lord therefore willed to be separated, 1537; see below, 1659. The human was fully conjoined to the divine when the celestial state of infancy was made lucid by the implantation of knowledges, 1557 end, and 1561 compared. The human essence, or external man, which is the same thing, was conjoined to the internal in the case of the Lord only, 1577, 1584. The human essence was united to the divine in the Lord, when by his own strength he overcame the devil and hell, that is, when he expelled all the evil by which they were disunited, 1603, 1607 end. The Lord conjoined his human essence or external man to the internal by degrees, as knowledges were implanted and the celestial state of the love formed in wisdom, *ill.* 1616, 1690. The conjunction of the external man with the internal was impeded by hereditary evil from the mother, which was expelled by combats and temptations before their union could be effected, 1659. The external man was conjoined to the internal by the interior as a medium, and this as its apparent goods were made genuine by temptation combats and victories, 1708. The conjunction or union of the human with the divine was a conjunction with love itself, which is Jehovah, and this was effected by the Lord himself by continual combats and victories from his own power, 1737; compare 1690. The human essence was gradually united to the divine by continual combats and victories, whereby the Lord in his own strength procured to himself the celestial things of love, 1738 end. The human of the Lord was united to the divine after he had purified it of all that he derived from the mother, 1793. The union of the human essence with the divine was the proper consequence of the subjugation and expulsion of evil, and both were effected by the Lord by his own power, 1921; the latter, 2966, and citations. The human essence was continually approaching to a perfect union with the divine because it was conceived from it, and the divine essence cannot be divided, like the soul of a man when he conceives offspring, 1921; that it existed in the human by its union to the divine, 2649 end. The human essence was conjoined to the Divine as the truths and goods of the external man were reduced into order so as to be one with the internal, 1928. The union of the human essence with the divine is the same as the union of truth with good, 1986, *ill.* 2004; see below, 2011; or of the affection of truth with the affection of good, 1997. In the Lord there was a union of the human essence with the divine, but in the case of man with the Lord there is not union, but conjunction, *ill.* 2004; and that the terms *union* and *conjunction* are now used by the author in this sense, 2021. The union of the human essence with the divine and of the divine with the human was reciprocal, *ill.* 2004, 2798, and citations, 2803; *ill.* and *sh.* 10,067. The union of the human essence with the divine was by truths and goods, 2004. The union of the human essence

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of the Lord with the divine is like the union of truth with good, and the union of the divine with the human like that of good with truth, 2011; thus it is the very marriage of good and truth, 2649, 2803; see below, 3211, 3952. It was truth itself that was united to good, and good itself that was united to truth in the Lord, for nothing can be predicated of him but good itself and truth itself, 2012. It is by the human essence united to the divine, thus by the Lord, that all divine good passes through to man, 2016. The human essence united to the divine make one God, 2030; in other words, the Lord is God as to both, 2094. The union of the human essence with the divine was effected through the whole course of the Lord's life from infancy to the last hour, thus he was continually approaching his glorification, 2033, 2523. When the human was made divine, and the divine made human in the Lord, then the influx of the infinite or of the supreme divine could take place with man, which otherwise was impossible, *ill.* 2034. In the union of the human essence with the divine, the Lord had respect to the conjunction of himself with the human race, 2034; and that the human race was thus saved, 2218, 2236, 2854, 2966. The love of the Lord towards the whole human race was so great, that he desired to save all to eternity by the union of the human essence with the divine, 2222. The human was united to the divine by a life of the purest love, 2253. The progress of the Lord in the union of the human essence with the divine was according to his instruction by continual revelations; that his reception of wisdom differed from that of other men in the degree that his love was infinitely greater, 2500; the former more particularly, 3382; that he had infinite wisdom because he was in the divine love, 2572; but that he was in ignorance in infancy, and that he cultivated his rational mind, and brought it out of shade into light like other men, 2523, 2632. By the union of the human with the divine and of the divine with the human in the Lord, he became omniscient not only of divine celestial and spiritual things, but also of infra-celestial or rational things, and of infra-spiritual or natural, 2569; compare 5264, 5304, 6951. The Lord adjoined the human to the divine by the truths of faith, but at the same time by the goods of love within such truths, *ill.* 2571. The union of the human with the divine was by the continual implantation of truth in good, 2574; how ineffable the state in which it took place, 2618. The full state of the unition of the human with the divine in the Lord was when he had procured so much of the divine in the human, that is, in the rational, that the divine itself could unite therewith, 2636; that it was by temptation combats and victories gained in his own strength, and by the powers of divine wisdom and intelligence, 2636. The Lord implanted his human in the divine by his own power, and this when the divine rational was born, 2643. The order in which the unition of the divine essence with the human of the Lord took place in a series:—(1.) The cause of unition, the presence of the divine in the human, 2615—2619. (2.) The unition reciprocal, the presence of the human in the divine, 2620—2626, *ill.* 2004. (3.) The human made divine from that unition, 2627—2630. (4.) The progress of such union successive and continuous while the Lord was in the world, 2631—2634. (5.) The instant of such unition when the rational was in a state that it could receive the divine, 2635—2637. (6.) The state of unition as to its quality, 2638—2644;—that these are the subjects

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treated of, and that they are followed by the separation of the maternal human, 2649. The Lord united the human to the divine by divine truth, and the divine to the human by divine good, 2665; and by this union the human itself was made divine, 2667. The human was united to the divine by temptations, 2764, 2765, 2767; the last of which was the passion of the cross, 2776, 2854, 2921. The unition of the human to the divine was effected by the last degree of temptation sustained, 2827, compare 2818; 2844, 2854. The human was united to the divine by continual temptations and victories, and by this union the human race was saved, and not by the passion of the cross, except as the period of such temptations, 2854. The union of the human essence with the divine and of the divine with the human was a marriage; not so, the conjunction of rational good with truth elevated from the natural, 3211. The divine marriage is not between divine good and divine truth in the Lord's divine human, but between the divine itself and the good of the divine human, thus between the Father and the Son, *ill.* 3952, 3960. The marriage of truth with good and of good with truth in the Lord is inscrutable, and if any idea of it can be shadowed forth from a knowledge of divine influx in heaven it is still like darkness compared with light itself, 5332. When the Lord united the human to the divine he first made it divine truth and afterwards divine good, 6716, 6864, 6993, 7499, 8724, 9199, 9315 and citations, 9670, 9987, 10,011 end. It was the divine itself in the procedure to this union which formed the external man to its own image and likeness, comparatively as the soul which every one derives from his father forms the body, which is derived from the mother, to its likeness, *ill.* 6716. When the Lord united the human to the divine he received the very fire itself of divine love into his human, and this is meant by the union of divine truth with divine good in his natural man, 6834; and that such a reception of the fire of divine love is a proof that the human is divine, 6849. The union of divine good with truth divine is treated of in the order of influx, and thence perception, application, immission, conjunction, and lastly, union by love, 8667. The unition of the human with the divine, whereby the human was made divine good, is meant by the Lord's glorification, *sh.* 10,053. By the union of the human with the divine peace was acquired in heaven because all the hells were subjugated by the Lord when he was in the world, and all the heavens reduced to order, 10,054 end; the state of peace, *ill.* 10,132. The union of the divine with the divine human in the Lord is the Sabbath, and the six days of labor which precede are his combats with the hells, 10,356, *ill.* and *sh.* 10,360; *ill.* 10,728—10,730. The essential of the church is to think holily and continually concerning the union of the divine and the human in the Lord, and concerning his conjunction as to the divine human with heaven and thereby with the human race, 10,356, 10,360—10,362, 10,367, *ill.* 10,370; *ill.* 10,728—10,730. That there is such a union, and therefore that the Lord's human is divine, *br. sh.* 10,372. See MARRIAGE.

30. *The Divine* is capable of passing from its supreme seat, and becoming manifest to the sight and hearing of man by the medium of angels, but only by the quiescence of their proprium, *ill.* and *sh.* 1925. The conjunction of the divine with the human race is by the Lord, 1986. No one but the Lord is able to see Jehovah the Father, 1990.

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The infinite itself, which is above all the heavens and the inmost of man, can only be manifested by the divine human which pertains to the Lord alone, 1990, 2016, 6945. There could be no influx of the divine through the rational mind of man into his internal sensuals, if the Lord had not come into the world and united the human to the divine in his own person, 2034, 2776. The divine can only be in what is divine, thus in the Lord's divine human, and thereby in man; but that it appears to the rational mind as if the divine could be in the human of every one, 2520; see below, 4724. The divine in itself is utterly incomprehensible, even to angels, but it flows into the rational mind by the divine human, and is more or less perfectly received according to truths with man, *ill.* 2531. Man is so created that the divine things of the Lord may descend through him to the ultimates of nature, and from the ultimates of nature may ascend to the Lord; such indeed would be his state if only the Lord were acknowledged as First and Last in faith of heart, 3702. Eyes and ears cannot be predicated of the divine as of man; when applied to Jehovah these expressions denote his providence and prævidence, 3869 end. The divine esse itself can only be received in what is divine, thus in the divine existing, which is the divine human; hence it is only by the divine human, thus by the Lord, that the divine itself can communicate with man, 4724. The divine is good itself, that which proceeds from it is truth containing good, which proceeding is meant by the spirit of God, 5307. The divine itself is pure love, which is a fire more ardent than the solar fire of this world; also that no angel could receive it in its purity, and that its reception by the Lord is a proof that his human is divine, 6849. It is said that no one can see Jehovah, because he is pure love, and from him is pure light, to see into which would be to perish, 8946; but that the Lord is the divine itself under a human form, 9315. The divine itself cannot be rendered adequate to human comprehension even by representatives, but only the divine in heaven, 9946, 9956. As the divine itself, thus Jehovah or the Father, cannot be comprehended in any idea, so it cannot be believed in, consequently not loved, *sh.* 10,067; but that he may be comprehended by the divine human, *sh.* 10,067; both more *br. sh.* 10,267. The divine cannot be seen the quality it is in itself, but it can be seen the quality it is in heaven by the Lord, hence the Lord is the face of Jehovah, *sh.* 10,579.

31. *The Divine Celestial and Divine Spiritual.*—The divine spiritual of the Lord was intellectual truth, which is the inmost of man, by which the Lord flows into the rational, *ill.* 1904; the difference between intellectual and rational truth, *ill.* 1911, 1914. The divine celestial and divine spiritual of the Lord are the same as his internal man; the divine rational the same as his interior man, 1950. The divine celestial is divine good itself; the divine spiritual, divine truth, 2616, 2622. The unition of the divine celestial with the divine spiritual in the Lord is the very marriage of good and truth from which the heavenly marriage is derived, and consequently conjugial love, 2618, 2649; see above (29), 3952, 3960. The divine spiritual is the same as divine truth in the Lord's divine human, which is also its splendor and light, 2832. The divine spiritual, or divine truth, is not in the Lord, but from him, for the Lord is nothing but divine good; the divine celestial compared with the sun, and the divine spiritual to its proceeding light,

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3969; see below, 6417. The divine celestial and spiritual are terminated in the divine natural as the ultimate of order, 4090. The difference between their termination in the Lord and in man, 5134. The divine spiritual is divine truth proceeding into heaven and into the church from the Lord's divine human, and is the same as his kingdom, 4669; and as the promised Comforter or Spirit of Truth, 4673; also as divine wisdom and intelligence, 4677. The procedure of divine truth shining in the rational or internal man, is called the divine spiritual of the rational, and when it shines in the natural man, the divine spiritual of the natural, 4675; further *ill.* 4980, 5150. The divine that comes from the Lord, in the supreme sense, is the divine in him, and only in the respective sense the divine from him; it is divine good from him that is called celestial, and divine truth from him that is called spiritual, 4696; see below, 6417. From the divine spiritual of the Lord proceed divine spiritual goods, which are of love and charity, and divine spiritual truths, which are of faith thence, 4710. The divine celestial and divine spiritual both proceed from the Lord's divine human, and are the same as the divine good and divine truth of his love, 4735, *ill.* 5307. The Lord is the celestial itself and the spiritual itself, that is, good itself and truth itself understood abstractly, 5110. The Lord in himself is nothing but divine good, but that which proceeds from his divine good and flows into heaven is called in his celestial kingdom the divine celestial, and in his spiritual kingdom the divine spiritual, thus according to reception, 6417, 8827; see below, 9810, 10,091—10,092, 10,098—10,099, 10,261. The spiritual [principle] in its first origin is divine truth proceeding from the divine human, and the divine human is divine good, 6685. Good divine celestial is divine good in heaven, because divine good in itself is far above heaven, 8758, 8760; other illustrations of the difference between the divine in heaven and the divine in itself above heaven, 7270, 8328, 8443. The divine celestial and divine spiritual in heaven are comparatively as the atmosphere in the world, for they operate round about the angels, and contain them in their form and potency, 9499; into what beauty they form them, 9503. The divine spiritual is the very light of heaven, and it is from this that the Lord is called the light, 9548, 9571 and citations; 9684, and collection of seriatim passages. The divine celestial is the proceeding divine truth received in the voluntary part, the divine spiritual is the divine proceeding received in the intellectual part, 9810, *ill.* 9811—9815; the divine proceeding *ill.* and *sh.* at large to be the Spirit of Truth, the Holy Spirit, etc., 9818. The divine spiritual corresponds with the good of charity, 10,087; and is the divine truth in the middle or second heaven, 10,091. See SPIRITUAL.

32. *The Lord, a Spiritual Celestial Man.*—The Lord alone was a celestial man, 197, *ill.* 1458. All men whatsoever are born natural, with the power of becoming either spiritual or celestial by regeneration, but the Lord was born a spiritual celestial man, 4592, 4594. The Lord was born a spiritual celestial man because the divine was in him, 4592; and to the end that he might make his human divine, 4594. By the celestial of the spiritual is meant the Lord himself, 5110. By the celestial is meant good from the divine, by the spiritual the truth of that good, thus the truth of good from the divine human; this was the Lord when he was in the world, but when he glorified his human

he transcended above it, and was made divine good itself, 5307. The celestial of the spiritual is the good of truth in which the divine is; this pertained to the Lord alone, and was, in fact, the human which contained the divine before his glorification, 5331. The celestial of the spiritual is so called for want of other words or forms of thought to express it, but it is the internal of the Lord's human before he was glorified, and is the same as truth from the divine, 5417; passages cited, 5444, 5648; in other words, it is the receptacle or proximate clothing of the divine itself in the Lord, 5417, 5689. For the representation, see TRIBES *(Joseph, Benjamin)*.

33. *The External and Internal Man distinguished.*—By the external man of the Lord is meant his human essence, by the internal his divine, 1535, 1584. The external man is occupied by many scientifics and knowledges, and by many pleasures and delights which are opposed to the internal; all such in the case of the Lord were separated, 1563, 1564, *ill.* 1568. There was hereditary evil with the Lord in the external man, and, consequently, the false proceeding of such evil; the latter only when he imbued scientifics and knowledges, 1573. The external man cannot really be united to the internal in any but the Lord, and it was to effect this union that he came into the world, *ill.* 1577. The external man is wholly natural, and it is united to the internal when the celestial spiritual of the internal flows in and adapts it as its own, 1577; the case with man relatively, 1581; both *ill.* 1900. The Lord when a boy was often in divine vision as to the external man, because he alone conjoined the external man to the internal, 1584, *ill.* 1785, 1786; see below (45). The beauty of the external man conjoined to the internal cannot be described, for such conjunction exists with none but the Lord, of whose external man the three heavens are images, 1590; as to the latter, compare 1733. The Lord's external man in boyhood was occupied with apparent goods and truths, and evils and falses served with them until they became manifest, and then temptation combats commenced, 1652, 1655. The Lord's interior man was conjoined to the external by truths only, and to the internal by goods; the influx of the internal into the external by the medium of the interior, *ill.* 1707; and that the Lord's internal man, together with the celestial interior, was Jehovah, 1707, 1725, 1732. The internal man of the Lord was Jehovah himself, and is meant by the Father; the external by the Son, 1733, 1793, 1815, 1893. The internal man was distinguished as God from the external and the interior before their full conjunction was effected, 1733; afterwards the Lord was altogether Jehovah, 1729. The Lord's external man was at first a recipient of life, but when the organical vessels of the human essence had been purified by the rejection of evil, the external also was made life itself, 1603. The Lord's internal man, or Jehovah, was nothing but pure love, thus the purest mercy towards the human race, 1735, 2063. The internal man is of the Lord, yea, is the Lord himself in all men, and when their external is quiescent, the angels know no other than that they are the Lord; in the case of the Lord, however, the conjunction is full and eternal, so that the human essence itself is also Jehovah, 1745, *ill.* and *sh.* 1925, *ill.* 1999; that the conjunction is eternal, 2084. When the Lord was in the world, his internal man, meaning whatsoever he derived from the father, was Jehovah himself, and his external

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man consisted of all that he derived from the mother; the case with man in general, *ill.* 1815, 2005. The internal man of the Lord, which is Jehovah, is called man because Jehovah is the only man; thus that the esse itself, from which man derives all that is human, is divine, *ill.* 1894. Being conceived from Jehovah, the Lord could have no other internal man, that is, no other soul, than Jehovah, and this because the divine essence cannot be divided like the soul of a man when he conceives offspring, 1921, 1999, 2018. The internal man of the Lord is the same as the divine celestial and divine spiritual; the interior the same as the divine rational; and the exterior the same as the divine natural, 1950. The Lord spake with Jehovah as with himself, because his internal man was Jehovah, thus life itself; but that the internal in other men is the first form recipient of life, and thus the dwelling-place of the Lord with them, *ill.* 1999.

34. *The Interior Man* is the middle part by which the internal or divine communicates with the external or human; the quality of the influx hereby, *ill.* 1707, 1864 end, 1940. The Lord's interior man was divine from nativity, and was conjoined to the internal by its goods, but to the external by its truths only; in this respect the Lord was unlike all other men, *ill.* 1707. The Lord made his interior man divine also as to truths by temptation combats, 1707; the whole further *ill.* 1725, 1732; and that such truths were made divine because they were made good, 1940. The Lord conjoined the interior man with the divine more and more effectually until it became one with Jehovah, 1865. By the interior in the Lord is meant the thought made interior by union with the internal man or Jehovah, *br. ill.* 1926, *ill.* 1953—1955. The interior thought of the Lord was from the affection of intellectual truth, and this affection was from divine good itself; that such thought is impossible to men in general, 1935; the latter also, 1914. Interior or divine truth is predicated of the interior man adjoined to good, and the rational man is called its subject, 1940. The interior man of the Lord is the same as the divine rational; the internal man, the same as the divine celestial and divine spiritual, 1940. The interior man of the Lord was far above the rational, in celestial light, because conjoined to the internal, *ill.* 1953—1955, 1957. The interior man is so called from divine truth, or from the existere of divine good in the rational, 3194. For the representation of the interior man, see ABRAHAM, while called Abram.

35. *The Rational Man of the Lord, Internal and External.*—The rational man is the medium between the internal and external, 1889, *ill.* 1944. The rational man in the Lord was conceived and born from the influx of the internal man into the external, 1889. The first rational was conceived from the influx of the internal man into the affection of sciences in the external, 1890, 1891, 1920, 1960. The rational was first conceived with the Lord the same as with other men, namely, by the scientifics and knowledges of the external man, but it was afterwards made divine in common with the whole human by his own power, 1893. The rational is not born from sciences and knowledges, but from the life or affection of sciences and knowledges, 1891, *ill.* 1895, *ill.* 1900; passages cited seriatim, 3030 end. The rational is conceived from the internal man as a father, and is born from the external as a mother, 1895, 1900—1902, 1921; that by the internal in this case

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is to be understood the divine celestial, 2652, 2653 and citations. The rational of the Lord was conceived and born as with men in general, but with this difference, that his inmost principle of life was divine, and that he overcame in every temptation for the sake of the human race, 1902. The rational first conceived was such as to despise intellectual truth; and that this in the Lord's case was from appearances but not from fallacies, 1911. As the rational was made divine the clouds of appearances were dispersed and intellectual truths shone in their light, 1911. The Lord was in the highest degree solicitous that the rational should be pure, and this from the affection of intellectual truth, *ill.* 1914. The Lord had power over the rational from its first conception, and he subjugated it by his own power, 1920, 1921. The rational first conceived was imbued with evil because it was from the internal man as a father and from the exterior as a mother, and whatever is from the exterior has hereditary evil with it, 1921. The power which the Lord had over the rational, and also over the natural man, was that of intellectual truth, 1921; how he commanded therein, 2541—2543. The Lord perceived that the rational first conceived would not be in the order of heaven, consequently not receptive of celestial love, 1928. The Lord perceived that the rational first conceived was in appearances, and that such appearances were not to be confided in, but divine truths themselves, 1936. All truth in the Lord's rational was made good, thus divine; and this as the rational man was brought under the power of the interior man, thus, as it submitted to interior or divine truth, 1940; that truth without good does not make the rational man, 1949, 1950; and that the interior man of the Lord is the same as the divine rational, 1950. The rational man was made divine as hereditary evil derived from the mother was expelled, thus as the life of divine good took the place of the life of the affection of sciences therein, 1950. The rational man without the life of celestial good is aggressive and contrary, but with celestial good it is yielding and merciful, and yet conquers all, because it is divine, 1950. The rational cannot think concerning itself, or explore its quality; that such thought in the Lord was from his interior man conjoined to the internal, 1953. The rational can never be conceived and born without scientifics and knowledges, but these render it morose and pugnacious without use be in them, 1964; the state of the Lord when the rational was first conceived and born with him, 1963; and when it was united to the divine 1988, 2074, 2193, 2213, 2216, 2618, particularly 2636. The divine rational in the Lord was born from the divine marriage of good with truth, *ill.* 2063, *ill.* 2093. The rational was first conceived from the divine conjoined to the human by influx into the affection of sciences. and this rational, together with the whole human, including the body itself, was made divine, 2083. The rational was united to the divine by truth conjoined to good, 2095. The divine was united to the rational when to the human essence, because the human begins in the inmost of the rational, 2106, 2194, 2625, 3161; and that then all who were made rational from truth were conjoined to the Lord, 2105, 2112. The human of the Lord, as with all other men, began in the inmost of the rational, and above that was Jehovah himself; hence that the human was made divine, beginning from the inmost of the rational, 2194, 2827, 3704. Rational truth merely human was separate from

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the Lord when he was in divine perception, when he was conjoined to the divine, *ill.* 2196, 2203. Rational good to which rational truth was adjoined was also purified of all that is worldly when the Lord made the rational divine, 2204. The rational merely human was put off and the divine rational put on when the conjunction of the divine with the human occurred, 2213; see below (43), 2193. The rational was not consulted by the Lord when he instructed himself in the doctrinals of charity and faith, but he first thought concerning the rational that it should be consulted, 2497, 2511, *ill.* 2519—2520, 2551, 2553, 2588. The existence of the rational mind as to truth is from the influx of divine good into the affection of sciences, but as to good from the influx of divine good into that truth, 2524; hence that truth was insinuated into the Lord by the maternal human, but good solely from the divine, 2529. It was provided that truth should not flow in with man, but that he should be made rational by the external way on account of hereditary evil; that the rational of the Lord was also formed according to this order, 2558. The rational of the Lord was made divine by continual temptations and victories gained in his own strength, and by continual revelations from his divine, passages cited, 2625, 3281. The rational was made divine when it was such that it could receive the divine, when the state was completed for the human to be put off, 2620, 2624, 2625. The divine rational was from the unition of the divine spiritual with the divine celestial of the Lord, which is the marriage itself of good and truth, 2618, 2621—2625; how it is expressed in the Word that it really should *be* and *exist*, 2625, *ill.* 3030, see below, 3141. The rational was made receptive of the divine when hereditary evil derived from the mother was expelled, and then the divine rational was born by the internal way from the divine itself, thus the rational was made divine successively, *ill.* 2632, *ill.* 2636; see below, 3013, etc. The rational merely human was such that it could not agree with the divine rational, and the Lord's perception of their disagreement was from the divine spiritual, 2651, 2652, *ill.* 2654; hence that the prior rational was separated or exterminated, 2654, *ill.* 2657. In the case of man, when he becomes regenerate, the first rational is only separated, but with the Lord it was utterly exterminated because the divine and the merely human cannot be together, 2657 end. The rational merely human could have no common life with the divine, either as to truth or good, because the divine is life itself, and the merely human is only an organ of life, *ill.* 2658; the state of the Lord when he thought of separating it, 2659 and sequel; and that its separation was necessary to the salvation of the human race, 2664; stated in series, 2667, 2671. The divine rational is called the divine human because the human begins in the inmost of the rational, 2666; see above 2106. The Lord made his human divine, consequently the rational in which the human begins, by temptations, whereby he chastised and expelled all that was merely human, 2767. The human rational and also the natural man were so prepared as to serve the divine rational, when the Lord underwent temptations, 2782, 2786, 2811; see below, 2856. The human rational could be adjoined to the divine rational, and also more or less separated, according to the states which the Lord assumed, 2795. The rational divine could not undergo temptations as to good, but as to truth, *ill.* 2813; and that such truth, susceptible of

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temptation, is properly called truth divine, 2814. When the Lord underwent the most grievous temptations he separated from himself the rational merely human, and after temptations again conjoined himself with it, 2856 and citations; that the rational was always elevated after temptations as in man, 2857. The conjunction of divine truth with divine good, making the divine rational, was after all things had been disposed into order in the human essence, so that the divine could flow in by the internal way, and truths could be elevated from the scientifics, knowledges, and doctrinals of the external, 3013, 3017. Before the elevation of divine truth to be conjoined with good in the divine rational could take place, it was provided that no discordant affection should intervene, and this by the influx of the internal man into the external, and arrangement therein, 3019, 3024 compared 3031—3033; whence such discordant affections might be apprehended, 3025. The conjunction of truth with good in the rational man is by the affection of truth, and such affection could only come by the celestial and spiritual things of love which the Lord acquired to himself by his own power, and not by the maternal human, 3024—3027, *ill.* 3033. The good of the rational formed by the internal way is the very ground itself into which truth is inseminated by the external, 3030. The Lord willed to make his rational divine, as to good by influx from his own divine by the internal way; as to truth, by influx by the external way; a few passages cited seriatim, 3030. The conjunction of truth with good in the divine rational of the Lord was preceded by initiation, and initiation was by the divine principles separated or taken away from the external human, 3048, 3049; that the Lord saw and explored all things from his own wisdom and intelligence previous to initiation, 3116, 3125; initiation *ill.* 3131, 3132, 3138. The divine good, so called, of the Lord's divine rational was divine good conjoined with divine truth; both together being called good in the rational man, to which truth from the natural was to be conjoined, 3141; see below, 3194. This conjunction, whereby the rational was made divine both as to good and as to truth was effected by the Lord himself, by the ordinary way in which the light of the world is illustrated by the light of heaven in man, 3138, 3141, 3161. Truth could only be elevated from the natural to good in the rational, by divine good and divine truth both natural, 3192. The divine human went forth from divine good and was born of divine truth, as divine good rational; and to this was conjoined divine truth from the human, 3194, 3209. Truth from the natural was not divine before it was conjoined with good in the rational, to which end it was elevated into the sanctuary of truth in the Lord's divine human, 3209, 3210; that the divine human was represented by the holy of holies in the tabernacle and in the temple, and its quality by the things therein, 3210. Between the good of the Lord's rational and truth elevated from the natural and made divine, there is not a marriage but a covenant resembling the conjugial, but that the union of the divine essence with the human and of the union with the divine is a marriage, 3211, *ill.* 3952; compare 5332. The human is properly constituted by the rational and the natural together, but it was according to order that the rational should be made divine before the natural, 3245. The divine rational is from the divine itself, but the divine natural from the divine rational, 3279.

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36. *The Divine Rational of the Lord:* see above (35), particularly 1940, 1950, 2063, 2106, 2194, 2213, 2625, 2620, 2618, 2632, 2666, 2813, 3013, 3194, and remaining passages. For the representation of the human rational first conceived, see ISHMAEL. For the representation of the divine rational, see ISAAC. For the representation of the divine in the rational, see MELCHIZEDEK.

37. *The Divine Natural* of the Lord could not exist till the rational was made divine, because it is from the divine good of the rational proceeding by its divine truth, 3279, 3283; compare 3671. The divine natural is from the divine good of the rational, as a father, and from divine truth there as a mother, 3286, *ill.* 3703. The divine good of the rational is in closer conjunction with good in the natural than with truth; and the divine truth of the rational is in closer conjunction with truth in the natural than with good; their influx *br. ill.* 3314. Good cannot be conjoined with truth in the natural man without temptations; wherefore the Lord by temptations made all things divine in himself, even the vessels recipient of truth, 3318; and also the corporeal part, 3490. The glorification of the natural man of the Lord was by knowledges of good and truth, recipient of good and truth flowing in from the rational, 3508. The Lord, from the divine good of the divine rational, willed to make the natural divine by the medium of its good; but from the divine truth of the divine rational he willed to make it divine by the medium of its truth, *ill.* 3509. The natural domestic good which the Lord had from the mother was such that it could serve for a medium to make the natural divine, but when it had thus served it was rejected, *ill.* 3518; see below, 4065, 4234. The Lord began to make his natural divine, as to truth, from the ultimate of order, that thus he might dispose the intermediates, and conjoin all to the first or divine itself, 3657, *ill.* 3986; how done by truths corresponding with those of the rational, 3660, particularly 3665, 3679, 3993; and by temptations, 3667, 3927, 4182. The beginning of the existence of the divine natural is in the good of truth, 3674; *br. ex.* 3676, *ill.* 3688. See GOOD (11); and see below, 3983. The rational and the natural are the same as the internal and external man, and these together with the body (which serves the natural as a means of living in the world, and thereby the rational, and by the rational the divine), make the whole human, 3737; see below, 4108. The Lord came into the world in order to make the whole human divine in himself, insomuch that the divine natural is also Jehovah; passages cited, 3737; that the unition of the Lord with Jehovah is not such as exists between two, but that it is a real unition into one, 3737. The Lord made his natural divine according to order by a gradual ascent from external truth to internal good, 3761. The power which the natural had from the divine was received in the good of truth, 3983, *ill.* 3986. See GOOD (11). The Lord made his natural divine by his own power, but still according to order, by acquiring to himself goods and truths, 4025; and the passages cited, 3975. The divine goods and truths which the Lord acquired to himself, were altogether separated from goods and truths which derived anything from the human, 4026, 4063; see below (46). The good which the Lord acquired in the natural man was by mediums, thus he made the human divine by mediums according to order, but he did not take anything from them, 4065; see below, 4234. The Lord also

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had societies of angels attendant upon him, because he willed to do all according to order, yet he took nothing from them but only from the divine, *ill.* 4075; as to such societies with man, 4067, 4073. The Lord made the natural divine by conjunction with the good of the rational; also, that the conjunction of the rational and the natural makes the human, 4108. In the procedure to this conjunction the truth of the natural man was first conjoined to middle or collateral good, and afterwards to divine good, 4234. As the implantation of truth in good proceeded there was an influx of the divine into the natural, and hence illustration therein, 4235; and after illustration, communication, 4239. The state of the Lord when his natural man was thus illustrated is treated of, but it cannot be described because the state of the divine when the Lord made the human divine does not fall into the apprehension of any one, not even of the angels, except by appearances and representatives of the regeneration of man, 4237, 5332. The good of the Lord's divine natural was good continually flowing in, and appropriating to itself corresponding truths, 4247; which appropriation could not take place without temptations, 4248, 4249, 4256, 4274, 4287, and passages cited seriatim. The state of the reception of good is first treated of as a state of preparation and disposition for its reception, 4251—4253, 4269; and successively as a state of insinuation, 4270, 4271, 4336; see below, 4543. The influx of divine good proceeding to conjunction is by the internal man, and the truth with which it is conjoined is insinuated by the external, 4350, 4352, 4353; that the acknowledgment and conjunction of truth is like that of a wife by her husband, 4358; and that truth is inspired with affection from good, 4373. The progress of the Lord in making the natural divine was from truth to the good of truth, and at length to good, thus his state was various, *ill.* 4538. Disposition is from good, because when good begins to act on the natural mind, it disposes the truths which are there into order, 4543; and so purifies and makes them holy, 4544. The Lord made his natural man holy before he made it divine, the difference between which is as that between the esse and the existing, or the divine itself and what is from the divine, 4559. The disposition and arrangement of truths from good in the Lord's natural being effected, and hereditary evil from the mother being rejected, he could progress towards interiors, *ill.* 4563, 4564, 4570 end. The conjunction of good and truth was to take place in the interiors of the natural, 4567. The Lord advanced according to order from externals to interiors, thus from truth which is in the ultimate of order to good which is in the interior, and from interior or spiritual good to celestial, 4582, *ill.* 4585. When the order to interior good was completed the divine natural existed, and the progression of the divine *from* the divine natural commenced, 4585, 4583 compared; first, to the spiritual of the celestial, which is the outbirth of spiritual truth from celestial good, *ill.* 4592; see above (32). The progression now treated of more and more towards interiors is by affections, 4598. The end of this progress is the conjunction of goods and truths when in their order with the rational or intellectual, 4601 end; in which order the natural serves the rational for a receptacle, 4603. The divine rational was thus received into the divine natural; accordingly, that it put on a new life in the midst of its goods and truths, 4618—4621;

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that henceforth the divine natural lived a corresponding life under the divine good of the rational, 4666; and that the natural [principle] of the Lord is divine truth from divine good, 6377; see below (41), 5072, 5316, 5345, 6716, 6834, 6849; (53), particularly 10,047, 10,060. For the representation of the divine natural, see Esau, Jacob.

38. *Divine Good natural to the Lord from Nativity;* this, and its order treated of, 4639. This good was the inmost of his life, his soul, because he was conceived from Jehovah; and it was invested exteriorly with the evil [nature] which he took from the mother, 4641. The Lord procured good to himself by his own power, by overcoming the evil derived from the mother, and this good, or the human made new, he conjoined with divine good that was his from nativity, 4641. The Lord's divine good does not fall under the view of the human understanding, least of all as to its derivations, but can only flow into a general idea even with the angels, 4642, 4643. The derivations of the divine good into which the Lord was born, are predicated of its existence in the human when it was made divine, 4644; that they extend to the sensual, 4646; and that the truths of this good existed, *à priori*, in the divine human, 4650. For the representation, see Esau.

39. *The Proprium of the Lord*, called his flesh, is divine good, *ill.* and *sh.* 3813. The proprium of the Lord from conception was divine; the proprium meant by his flesh and blood is the divine in the human acquired by his own power, 4176, 4735; and that this is the very principle of holiness, 10,222, 10,267, 10,268, 10,276. The proprium of the divine human in the respective sense is the good of love to the Lord, 6968. The proprium of the Lord's divine human, is the good of his love to the whole human race, *sh.* 8409. The proprium of the Lord signified by his flesh is divine good itself, and it is this from which the regenerate receive the life of heaven; passages cited, 10,035, 10,283 end. See Flesh.

40. *The Internal of the Lord's Human* is called in general terms, by the author, the internal man, 4960, 4963 and sequel; but that it is to be so understood, and not as the divine itself, 4971. The Lord like all other men was born external and internal as to the human, but in place of hereditary evil from a human father as the inmost, he had the divine itself; hence that his internal man was the intermediate between the human and divine, 4963. The internal man is the celestial spiritual from the rational, the principles of which are mutual love and the intelligence or truth of that love, 4963, and citations collated. The Lord made his internal man divine according to order, first by imbuing the scientifics of the church, and so proceeding from them and by them to truths more and more interior, 4964. In all this procedure the divine itself was in the internal or celestial spiritual of the Lord's human, and his internal human was in the good of the natural or external, into which, its uses and applications, it was to be initiated, 4971—4983. The procedure by which the internal human was thus conjoined with the divine was one of temptation combats as the means of conjunction, which the Lord sustained in his own strength; thus he made the human divine in himself from his own proper power, 4961, 5005, 5035, 5041, 5045. The internal thus made divine is called the interiors of the natural; after which the exteriors of the natural made divine is treated of, 5078, 5079. The internal human before it was

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made divine was a recipient of the divine, and is what the author elsewhere describes as the celestial of the spiritual, 5417, 5689. The internal human is the divine rational of the Lord, the external human his divine natural, 6276. The internal human is the intellectual [principle] of the Lord, and the good of love is predicated of it, while of the external or natural the good of truth is predicated; but that this distinction is only relative to man because really the whole human is the divine good of divine love, 6379, 6380.

41. *The Exterior Natural and the Body of the Lord made Divine.* —The Lord is all divine, even to the body, hence he alone arose into heaven as to the body, 1729. The Lord made the whole human divine by his own power, not only the rational, but also the sensual, interior, and exterior, wherefore he alone rose again with the body, 2083. The Lord made his whole human divine when he was in the world, thus the interior or rational, the exterior or natural, and also the corporeal, 3490. The Lord utterly expelled all that was evil and false from his external man, because the divine celestial and divine spiritual have their termination in the natural, and what is divine, which is the very esse of good and truth, can have nothing in common with the evil and false, 4090, 5134 collated. The exteriors of the natural made divine are, properly speaking, what are called corporeal, namely, the sensual faculties of sight, hearing, smell, taste, and touch, and their recipient vessels, 5077, 5078. The sensuals and their recipients constitute together what is called the body, wherefore the Lord arose out of the sepulchre with his body also; thus that he made the very body in itself divine, 5078. No one but the Lord has arisen with the body which he had in the world, and this because the Lord glorified the very body itself, 5078 end; the case of man, *ill.* 5079. When the Lord made the exterior natural divine, the sensuals subject to the intellectual part were retained, and those subject to the voluntary part were rejected, 5157. The sensuals subject to the intellectual part are scientifics which can be brought to accord with intellectual truths; those subject to the voluntary part are delights which cannot be made to accord, 5157; see also 5077, 5078, 5081, 5113—5120, 5144—5149. In the Lord, the voluntary [principle] from conception was divine, being divine good itself, but the voluntary [principle] by nativity from the mother was evil; the latter therefore was rejected, and in its place a new one was procured by the intellectual, thus from divine good by divine truth, from the Lord's own power, 5157 end; see also 6025. The subject treated of to this point is the subjection of the exterior natural, in order to serve as a plane in which interior truths and goods may be represented, 5072, 5168; that it treats also of the temptations by which corporeal things were reduced to such correspondence, 5072, 5086, 5134, 5135, 5138; and afterwards of the elevation of the celestial spiritual from the bondage of the external man to dominion over it, 5169, 5170, 5191, 5192. It was by the celestial spiritual that the Lord disposed his natural and his sensual man into order and made it divine, 5316. Under the order and dominion of the celestial spiritual man, the Lord alone multiplied truth indefinitely in the external, 5345, 5346. The internal of the Lord's human was united with the external when he made it divine, 5469. The divine internal, acting as the soul from the father in man, formed the external to its own likeness

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when the Lord made the human divine, *ill.* 6716. The very fire of divine love, in which no angel could live, was received into the external human when it was made divine, 6834, 6849, 6872; but that it was not made divine good until after the resurrection, 6993. The final separation and casting out of evil by good, thus the rejection of all that pertained to the human from the mother is represented by the flesh, and the skin, etc., of the sin-offering carried out of the camp and burnt 9670; compare 10,040; and that the Lord was still a man even as to the flesh and bones, 10,825, cited below (42, 76).

42. *The Lord called Jehovah-Man.*—The Lord from eternity was Jehovah or the Father in human form, but not yet in the flesh, because the angels under whose forms he appeared hath not flesh, 9315. Because Jehovah or the Father willed to put on the whole human in order to save the human race, therefore he also assumed the flesh, 9315. When the Lord said after his resurrection, "A spirit hath not flesh and bones as ye see me have," he meant to teach his disciples that he was no longer Jehovah under the form of an angel, but Jehovah-Man, 9315, *ill.* 10,045, *ill.* 10,126. That he was still a man, indeed, even as to the flesh and bone after his resurrection, 10,825, cited below (76); but that he called divine good his flesh and divine truth his blood, 10,033 end, 10,519—10,522; and that such flesh or divine good is the proprium of the Lord, 10,035.

43. *The Perception and Thought of the Lord.*—See above (22), 1440. The first perception of the Lord was in boyhood, and was not yet interior or rational; but that Jehovah then appeared to him, 1440—1443, 2137, 2144; and that Jehovah is always present in celestial love, but that his presence is not perceived in the external man before its conjunction with the internal, *ill.* 1616. The first state of perception with the Lord was when he implanted scientifics in celestial things; the second or more interior when he implanted knowledges, 1616; the same cited, 2000; see below, 2144. The Lord had perception of the origin and quality of all that existed in him; thus when evils and falses occupied the external man, he knew by what spirits they were excited and in what manner, etc., 1701. The perception of the Lord first appeared to him as revelation, and this in states of temptation and in boyhood, when the internal was not one with the external, 1785. The perception of the Lord was the sensation and perceptive cognition of all that was done in heaven, and it consisted in his continual communication and internal discourse with Jehovah, 1791. The perception of the Lord was most perfect, because from his internal man, which was Jehovah, 1815. The perception of the Lord before the rational man was conceived was from truth adjoined to good, *br. ill.* 1898; and that this is intellectual truth, 1904. The Lord perceived and saw in what contempt the rational man, when first conceived, held intellectual truth, 1911; *ill.* 1914, 1928. The perception of the Lord was immediately from Jehovah, thus from divine good, but his thought was from intellectual truth and its affection; that his divine perception, when in the world, transcends all angelic intelligence, 1919, 1921; see below, 2245, 2500; and that his perception was from the divine itself, his thought from the intellectual itself, 2552. The perception of the Lord embraced the order of all things in the universe as well in heaven as in the world, but when he had made the human divine he was above that perception,

because he was above the order of heaven and the world, *ill.* 1919; cited 1991. The Lord was in two states of perception answering to his state of humiliation and his state of glorification, 2098. The perception of the Lord when the divine was manifested to him in the human had respect to their reciprocal union, and to the conjunction of the human race with him as a consequence, 2136—2141; see below, 2171. The perception of the Lord was more and more interior in the degree that he approached to union with Jehovah; first, it partook of the human from scientifics and first rational truths, 2144; *ill.* 2145, 2249. The Lord always thought from divine perception, because he alone was a divine and celestial man, 2144; *ill.* 2171. The Lord had a perception of the trine in his own person when Jehovah appeared to him, 2149—2156; see below, 2218, 2245. The Lord's perception was divine and human reciprocally, for he so prepared himself that the divine was lowered nearer to his intellectual state, and his human was elevated nearer to the divine, 2137, 2861—2163, 2165, and following passages, especially 2166, 2186. The preparation of the Lord in this case was that of his rational man to receive perception from the divine, 2185. The Lord came into divine perception at the instant of the conjunction of the human with the divine, and in this case rational truth merely human was separate from him, 2193, 2195, 2196, 2203; that he perceived how far the infirm human affected the rational, 2207. The Lord, when he was in the human, first perceived how the divine itself, the divine human, and the holy proceeding should be united in him; next, how his rational man should be made divine; and lastly, the state of the human race to be saved hereby, 2171, 2218; that in the first instant he shrunk from the perception and thought of their state, 2222; see below, 2673. The thought of the Lord (in this state) was from the human conjoined with the divine, but his perception was from the divine —understood as the divine itself, the divine human, and the holy proceeding, 2245; that it was from the human adjoined only, 2247; that as it proceeded the human was adjoined more nearly, 2249; and by what means, 2571. The perception of the Lord in the human state was not continued, 2287. The perception of the Lord was infinitely beyond that of all men and angels, because his love was infinitely greater, and the influx of wisdom is into love, 2500. The perception of the Lord concerning the doctrine of faith was from the influx of the divine into the intellectual faculty; thus, his perception was in the human although it was from the divine; and first, in the human which he put off, 3513, 2514. The celestial think from perception, because they are principled in love, and the spiritual from conscience; but the thought of the Lord transcends all human understanding, because it was immediately from the divine, 2515. The thoughts of the Lord, when in the maternal human, were under the direction of his love for the human race, *ill.* 2520. The perceptions and thoughts of the Lord, being from the divine, were foreseen and expressed in the internal sense of the Word; the reason, 2523, further *ill.* 2540, 2551, 2574. The Lord alone had perception from spiritual truth, 2574. The perception of the Lord, when the rational was made divine, was from the divine celestial, and his thought from the divine celestial by the divine spiritual, *br. ill.* 2619; and that the divine rational was from the unition of the divine celestial with the divine spiritual, 2621. The Lord was in clear perception from the

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divine concerning the state of his spiritual kingdom both in its beginning and progress, and the quality they should at length become, 2673. The Lord had perception from divine truth, and from such perception he thought and reflected, 2769, 2770. The perception of the Lord, after undergoing temptations, was in the divine good of the rational or divine human, 2822. The Lord thought from the divine as from himself, and acquired all intelligence and wisdom to himself by continual revelations from the divine, 3382; but that he was in appearances of truth when he was in the infirm human, 3405, 3416—3417. Jehovah was in the Lord, but so long as the Lord was in the human not yet glorified, his perception was from the divine, signified by Jehovah's appearing to Abraham, 3438; see above, 2513. The Lord had perception from the divine truth of the rational as well as from divine good, thus from the intellectual part and also from the voluntary part; that the former is really from the voluntary flowing into the intellectual, 3619. The Lord came into interior natural perception from the divine within him after the truths of the natural man had been disposed into order by good, and the hereditary evil which he derived from the mother had been rejected, 4567; compared with 4543, 4563. The perception of the Lord was from the divine because he was conceived of Jehovah, but it was according to reception by the human because the human was made divine successively, 4571. The Lord had perception in his natural man from the celestial internal, which was the divine in him, 5121, 5251, 5262, 5264, 5315, 5361, 5877 and citations, 5882, 5919, 5920, 6040, 6063. Perception and thought from perception is expressed by one saying to another; hence it includes a proposition and response, 1919, 2080, 2260. The perception and acknowledgment of the divine in the human was from divine love, *ill.* 6872. See PERCEPTION.

44. *Intellectual Truth in the Lord illustrated*, and that he was distinct from all other men in the ability to think therefrom, 1904, 1911, 1914, 1935. Intellectual truths shone forth in their own light as the rational was made divine in the Lord, whereby the appearances of truth were dispersed as clouds, 1911. The Lord had divine celestial perception, and his thought was from the affection of intellectual truth, which is above the rational, *ill.* 1914. No one could think from intellectual truth except the Lord when he was in the world, for the angels of the third heaven are only interior rational, 1914; further *ill.* 1935. Intellectual truth was the Lord's own, from which he thought, and from which he had power over the rational and natural man, 1921, 1923. Intellectual truth in the Lord was united to divine good by temptations and victories, *br. ill.* 1926. The affection of intellectual truth was from divine good, and the interior thought of the Lord was his thought from such affection, 1935. Intellectual truth adjoined to good is predicated of the interior man, and is called interior or divine truth, 1938—1940. The intellectual [principle] is the same as the divine rational, and all truth, even natural, is attributed to the intellectual, 6003; how it is to be understood of man, 6222, 6240. The natural [principle] of the Lord is the divine truth from his divine good; his intellectual, divine good from his divine love, 6377—6378. The internal human is meant by the intellectual, and it is nothing but good, 6379. For the representation of intellectual truth with the Lord, and also of celestial truth, see SARAH.

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45. *The Lord's visions.*—The Lord, when a boy, was often in divine vision as to the external man, because he united the external to the internal, whereby the former was illuminated, 1584, 1785, 1786. Visions are of various quality according as the interiors are open or closed; with the Lord all was most perfect, insomuch that he perceived all things in the world of spirits and in the heavens, and because he was internally in immediate and continual communication with Jehovah, 1786, 1791. See ILLUMINATION, ILLUSTRATION, VISION.

46. *Remains in the Lord* are not to be compared with remains in man, for they were divine, *ill.* 1906. Remains with the Lord were acquisitions of celestial goods by which he united the human essence to the divine, and which he acquired by temptation combats, 1738, 1963. Remains with the Lord were divine goods and divine truths, which he acquired to himself by his own power, 1988, 3048, 3740; passages cited, 3975. Remains were in fulness with the Lord when he was thirty years of age, before which he did not manifest himself, *ill.* and passages cited, 5335.

47. *The Temptations of the Lord* were from the hereditary evil which he derived from the mother, 1444. The Lord underwent and sustained the most grievous temptations, insomuch that he fought alone and in his own power against all hell, 1444. The celestial or divine could not be adjoined so as to make one essence with the human without temptations, by which the hereditary evil from the mother was expelled, 1477, 1659, *ill.* 1921. The Lord fought against hereditary evil from the mother, but he had no actual evil, 1444, 1573. The temptations of the Lord commenced in boyhood when he fought against evils and falses from apparent goods and truths, 1652. The evils and falses against which the Lord fought first appeared to him in boyhood, and he then first warred against them and overcame them, 1653, 1654, 1661. The beginning of temptation combats was in the Lord's boyhood and early youth, when he was imbued with sciences and knowledges, *ill.* 1661. The Lord was introduced into most grievous temptations in early boyhood, and the goods and truths from which he fought against them were of the external man, constantly they were imbued with hereditary (infirmities) from the mother, 1661. The temptation combats and victories gained by the Lord were sustained and conquered in his own strength, 1661, 1692, 1707; by the human left to itself, 2025. The apparent goods and truths from which the Lord fought in boyhood were gradually purified and made divine as the evil and false were overcome, 1661, 1698. The temptations which the Lord endured were most grievous, beyond those of all other men, 1663, 1668, 1787. The grevous temptations sustained by the Lord are described in general by his being in the desert with beasts, by which the worst of the infernal crew are designated, 1663; see below, 9937. Temptations are acute in the degree that man is principled in conscience and perception, hence how direful were the temptations sustained by the Lord, 1668. The Lord was tempted in early boyhood by the most direful persuasions of the false infused by the Nephilim (or giants) who lived before the flood, 1673, further *ill.* 7686. Unless the Lord had fought against and overcome such persuasions no man could have been saved, and this because the Lord's government of man is by the medium of spirits, 1673. The evils and falses against which the Lord fought were infernal spirits who

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were in evils and falses, and who continually infested the human race, *ill.* 1680. The Lord never commenced a combat with any hell, but the hells assaulted him; as the angels with man also defend him from evil spirits without assailing them, 1683; but that he put on the human in order that he might enter into combat with the hells, 2523; see below, 2816. The temptations of the Lord consisted in this, that from love towards the whole human race he fought against the loves of self and the world, with which the hells were replete, 1690, 1691, 1778, 1789, 1812, 1813, 1820. All temptation is against some love, and is according to its quality and degree; hence the direful temptations sustained by the Lord, whose life was love itself, 1690, 1737, 1820. The Lord was assailed by the whole power of hell from his first boyhood to the last hour of his life in the world, but he continually combated, subjugated, and bound the infernals, 1690. By the temptations which the Lord endured the spiritual interior was made divine, and also the external man, 1707, 1708. So long as he was in a state of temptation, the Lord spake with Jehovah as with another, but so far as his human essence was united to the divine he spake with Jehovah as with himself; thus that Jehovah appeared to the Lord as absent in temptations, 1745, 1815, 1819, 1999; but else as in the human itself, 7058. When the Lord was in temptations, angels also attended and fought with him against evils, but they derived all their power from him, 1752; see below, 4287, 4295. After the temptations which he endured in boyhood, the Lord came into perception, which appeared as revelation because the human was not yet united to the divine, 1785—1786. The Lord underwent the most direful and most cruel of all temptations, even to despair concerning the end, and he overcame in them by his own power, *sh.* 1787, 1820. The Lord never expected any reward for himself as the prize of victory, but fought and overcame solely for the human race, 1789, particularly 1812, 1813. The consolation which the Lord experienced after temptations was the salvation of the human race, and this because he was in divine love, and became love itself as to the human essence, 1865. The temptations which the Lord experienced were conflicts between intellectual and rational truth, 1923. It was by temptations and victories that hereditary evil was expelled from the rational man, whereby the Lord united the human essence to the divine, 1950. By temptations the human essence was united to the divine, and by that union the spiritual were saved, 2764, 2776, 2966 and citations; see below, 2616, 2618. It was from divine love that the Lord fought and overcame in temptations, and from which he sanctified and glorified his human, 2777. The Lord induced to himself various states when he underwent temptations, chiefly he adjoined the natural and the rational to the divine human, 2786, 2795, 2796; and this because the divine itself and the divine human could not be tempted, 2795. As temptation proceeded and became more grievous, the Lord separated the rational merely human, but still retained such things whereby he could be tempted, 2791—2795, 2856; see below, 2856, 2857. The temptations of the Lord were more or less interior, according to the degree of connection between the human and the divine, *ill.* 2795. Good divine in the Lord could not be tempted because none but the celestial angels could form any idea concerning it, but truth divine could be tempted when bound, *ill.* and *sh.* 2813, 2814; see below, 4295. It was the

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divine of the Lord that led the human into temptations, even to the most grievous of all, 2816. The Lord admitted temptations into himself to the end that the merely human might be utterly expelled from the human divine, 2816, 2818: passages cited seriatim; also concerning temptations in general, 2819. After enduring temptation combats the Lord perceived consolation in divine good, 2822, *ill.* 2841. After enduring the most grievous temptations the Lord conjoined the rational before separated; thus that the rational was always elevated in the Lord as in all men after temptations, 2856, 2857. The rational as to truth, and also the whole human, was made divine by temptation combats; passages cited, 3281, 3318 end, 3927. The Lord admitted all the hells into himself in their order, yea, even to the angels, and sustained their temptations in his own strength, thus he reduced all into order; also that he sustains temptations in every one, 4287; and passages cited seriatim. The Lord at length fought in temptations with the whole angelic heaven, and these temptations were the inmost of all because the angels act only into ends, and this with surpassing subtlety, *ill.* 4295, 4307 end; in connection with this, that the Lord made his human divine by transflux from the divine through heaven, 6720. When temptations are predicated of the Lord, the infirm human received from the mother is to be understood because the divine human could not be tempted, much less the divine itself, *ill.* and passages cited, 7193. The good of merit pertains to the Lord alone, because from pure divine love he underwent the most grievous temptations as a means of saving the human race; passages cited, 9528. Only the forty days' temptation in the desert is mentioned, because forty signifies and involves temptations to the full, thus the temptations of many years, 9937. The time and state when the Lord was in combat is signified by the six days' labor and the union of the divine and human by the Sabbath; passages cited, 10,360. The Lord's temptations are described in the whole of Isaiah lxiii., 9937; and by the combats of Abraham and the kings of the plain, 1651, 1667, 1671, 1685, 1689, 1701, 1707—1718. See KING (p. 475), ABRAHAM, LOT, SODOM.

48. *The Passion of the Cross* was the last or full period of temptation by which the Lord united the human to the divine and subdued the hells, 2776, 2854, 2921. Temptations are natural and spiritual, sometimes both combined, and such was the last temptation of the Lord in Gethsemane and upon the cross; and it was also the most cruel of all, 8164, 8179 end. The unition of the human with the divine was plenarily accomplished by the passion of the cross, 10,053. The last combat and victory of the Lord was upon the cross, wherefore he then fully glorified his human and fully subjugated the hells, *ill.* and *sh.* 10,655. Man's salvation is altogether owing to this, that the Lord fully subjugated the hells and fully glorified his human by the passion of the cross; hence that it was not to reconcile the Father, and to do other things which are commonly believed, but which involve contradictions, 10,659. All things done to the Lord when he was crucified represented the state of the church at that time, in particular that the Word was in such aspect and so treated among the Jews, 9144; see below (76). See EXPIATION, IMPUTATION, EVIL (5), SACRIFICE.

49. *The Lord bearing our sins*, means that he fought with the hells and reduced all things into order when he was in the world, and that

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he does so to eternity, *ill.* and *sh.* 9937. The Lord is said to bear our sins because he alone fights against evils and falses in man, and also removes them from those who are in good; this, because he made the human divine, *ill.* and *sh.* 9937 and citations.

50. *The Lord's sorrow*, when he foresaw the end of charity and faith in the church, 2910; seriatim passages concerning the decline of the church, 2913. The grief of the Lord, when any state of the human which he assumed was changed or glorified, was from his love for the whole human race, and his unwillingness that any should be separated, 2250, 2660, 2664 compared. See above (47) particularly, 1444, 1663, 1690, 4287, 4295; and (43), 2222; see also concerning the terror of great darkness falling upon Abram, which denotes the horror of those who are in celestial love at the sight of vastation, 1839; and the lamentation of David over Saul and over Absalom, 4763, 10,540: see also Desolation, Despair, Terror. As to the Lord's agony and bloody sweat in the night of Gethsemane, 1787, 8164, cited below (76).

51. *The Lord's state of Humiliation* was his state in the external when the internal acted remotely in it, thus in boyhood and in temptations, when he spake with Jehovah as with another, 1785. Jehovah was manifested to the Lord even in his state of humiliation, but as one distinct from himself and yet in him, 1990, 1999. In his state of humiliation the Lord interceded for the human race, but in his state of glorification nothing but mercy can be predicated of him, 2250, *ill.* 2253. When in the human, in a state of humiliation, the Lord is called a servant, 2159, 6984; compare 3441, 8241. In his state of humiliation the Lord was in the human derived from the mother, in his state of glorification he was in the divine, 2265, 2288. The human of the Lord was in humiliation when the divine was present to it, 2279. The Lord was in humiliation when in the human from the mother because of its hereditary evil, and because the human cannot approach the divine without humiliation, 6866. See Humiliation.

52. *The Lord's hereditary state.*—In the case of man, the hereditary nature derived from the father remains to eternity, that from the mother is a somewhat corporeal which is dispersed when he is regenerated, 1414, 1444. The hereditary [principle] which the Lord derived from the father was divine, that from the mother was the infirm human, or evil, 1414, 1444. The Lord derived hereditary evil from the mother, which occasioned him most grievous temptations, because he was born as another man, but he had no actual evil, 1444, 3036. The hereditary evil which the Lord derived from the mother occupied the external man only, 1444, 1573, *ill.* 3025. Hereditary evil insinuated itself into the rational man, because the rational is first conceived from the internal as a father and from the external as a mother, 1921. The Lord by temptations put off all the hereditary or infirm human that he derived from the mother so that he was no longer her son, 2159, 2574, 2649, 3036. The Lord continually purified his rational by expelling the evil and the false which he had hereditarily from the mother, briefly *ill.* and passages cited, 3036. The Lord put away for ever the hereditary evil which he derived from the mother, when the holy disposition and arrangement of truths in his natural man was effected previous to its glorification, 4563, 4564, 4593; that the natural was made holy before it was

made divine, 4559. For the representation of hereditary evil see concerning Deborah in REBECCA; and see above (25), EVIL (2).

53. *The Lord's Glorification* was the union of the external man with the internal, whereby it became life itself, 1603. The Lord was so far in the state of glorification as he put off the human which he took hereditarily from the mother, and put on the divine, 1999, 2033, 2112. The whole life of the Lord was a continual ascent to the glorification of the human essence, 2033. By the Lord's glorification is meant his union with the Father, which was for the sake of his conjunction with the human race, *ill.* and *sh.* 2034. To glorify is to make divine, and the Lord's glorification was progressive, 2632. The glorification of the Lord is the union of his human essence with the divine, 2765, 2826. It was by love divine that the Lord united the human essence to the divine, and the divine to the human, or what is the same, glorified himself, 2826. The rational man of the Lord was glorified when it was made divine both as to good and as to truth, 3212. The Lord was not regenerated like man but he was made really divine by verimost divine love, and this is meant by his glorification, 3212, 3318 end, 10,052. The divine love itself made the human of the Lord divine as celestial love makes man new; in either case, it is as the soul which forms the body to an image of itself, so that it acts and sensates as the soul wills and thinks; it is also as the end in respect to the cause and the cause in respect to the effect, 4727; further *ill.* 4735, 6716; see below, 10,044, 10,125. The Lord was glorified when he made the human itself divine good, 5307; but that he made himself divine truth previously, 6753, 6864; passages cited 9199. When the Lord was glorified he was no longer the son of Mary, because he was glorified by divine love, which has nothing in common with forms merely human, *ill.* 6872; that he really received the fire of divine love into the human, 6834, 6849; and with what difficulty it is believed that divine love in the human could effect its glorification, 6945, 8878. The Lord was made divine truth itself while he was in the world, but after his resurrection he was made divine good, 6993, 8127, 8281 end, 9199, 9315, 9670; compare 10,060. The Lord glorified his human or put on the divine by degrees from his infancy; thus he first made himself truth from the divine, afterwards divine truth, and at length divine good; this procedure of his glorification, consequently the whole life of the Lord when he was in the world, is described in the internal sense of the Word, 7014. The Lord when he was in the world made his human divine truth, and then also called good Father; but after his last temptation upon the cross he made his human divine good, 7499; in connection with this, that divine truth cannot be received by any angel, but only in its third emanation as truth divine, 7270; and that the Lord, as the divine truth, was the Mediator, before he was fully glorified, 8705. When the Lord was in the world he was divine truth, and divine good in him was the Father, but when glorified he made himself divine good also as to the human, and divine truth is called the comforter or spirit of truth which proceeds from him; when this is understood many arcana may be known concerning what the Lord said of himself and the Father, 8724; passages cited seriatim, and particularly that he was divine truth when in the world, and divine good when he was glorified and departed out of the world, 9199; briefly, 9987;

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10,011 end. The glorification of the Lord even to divine good is described in the internal sense of the Word where the process of expiation is given (Lev. xvi.); it was also manifested to the angels when Aaron performed those things, and at this day when they are read in the Word, briefly *ex.* 9670. The Lord was glorified by the procedure of divine good through the whole human, *ill.* 10,011; and the conjunction of divine truth, 10,012, 10,015. The Lord glorified his human at the same time that he conquered the hells and disposed the heavens into order; and this by temptations admitted into himself, the last of which was the passion of the cross; passages cited, 10,026. The Lord glorified his human to the ultimates, which are the flesh and bones, as appears from the fact that he left nothing of the human in the sepulchre, *ill.* 10,044, particularly 10,125, 10,252, 10,825, cited below. The glorification of the human was the union of divine truth with divine good, and this union was through the whole human, internal and external, 10,047; the former fully *sh.* 10,053; that it was to the very ultimate or external sensual, 10,028; that it included the extremes and exteriors, 10,051; compare 10,052 end. The glorification is treated of in two states; the first state was to make the human divine truth and unite it to divine good; the second, to act from divine good by divine truth, *ill.* 10,057, 10,060, *ill.* 10,076. Where the second state of the glorification is treated of, the divine in the heavens and the unition of the Lord with the angels is described; also that it is the divine human, and that no other is acknowledged Lord, 10,067, 10,068. The Lord glorified his human by making it divine truth, and by degrees also divine good, after which he acts into heaven and the world by the influx and communication of divine truth, *ill.* 10,076, 10,118; the two states *ill.* by the two states of man's regeneration, 10,057, 10,067, 10,076; the latter of them by the sun and its light, 10,106. The glorification of the Lord even as to the body, illustrated and confirmed from the soul forming the body to its own likeness in man; thus that the human of the Lord is not as the human of man, and that he is the only anointed of Jehovah, 10,125; further *ill.* 10,264, 10,269. Things said in the Word concerning the Lord are to be understood in a supereminent sense, thus where it treats of the preservation of truths and goods, and of the resurrection in reference to man, his divine life in the sensual part, or proper life of the body is to be understood; thus the resurrection of the body itself unlike other men, 10,252. The glorification of the Lord even to the flesh and bones is manifestly shewn by his entering through the closed doors, etc., 10,825. The internal sense of the Word everywhere treats of the Lord's glorification, which is represented to the apprehension of the angels, together with its innumerable consequences under the most beautiful forms, 2249, 2523; and that the whole of Psalm xlv. treats of it, 10,258. That the Lord cast the evil into hell and elevated the good to heaven after he glorified his human, 8018, 8258; that he placed the hells under subjection to heaven, 8273; and that the presence of a little child is sufficient to thrust the infernal crew down into their hells, 1271. As to the general doctrine of the glorification of the Lord's human, see the passages cited, 9315 end; see also below (74).

54. *The Lord's Transfiguration* [*transformatio*].—When Peter, James and John saw the Lord transfigured, it was the divine human

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which they saw, not with the eyes of the body, but with the eyes of the spirit, 3212. The face of the Lord appearing as the sun, was divine good; his garments appearing like light, divine truth, 4677, 5319, 5954, 9212 and citations. The divine manifested in heaven as a divine man was the Lord from eternity, and the same as the Lord shewed to his disciples when he was transformed, 5110. The divine itself of the Lord never appeared as a face, but his divine human, and thereby, as if it were in it, divine love or mercy, 5585. The transformation of the Lord exhibited his divine human such as it was and appeared in divine light; such also as the Word is in its internal sense, and such as divine truth is in heaven, 5922. Moses and Elias appeared talking with the Lord when he was transformed because of representing the Word, 5922. The glory of the Lord when he was transformed was divine truth manifested, 9429. See GLORY.

55. *The Lord called the Deliverer or Redeemer*, because he really liberated the human race from the infestation of infernal spirits by assuming the human and making it divine, *ill.* and *sh.* 6280—6281, 7205, 8866. The liberation of man is accomplished by the influx of good from the Lord received into man, and elevating him from hell, *ill.* 6368. The spiritual church could never have been delivered from the infestation of falses unless by the holy proceeding of the divine human, which flows in as light from the sun, 6864. The spiritual could not be delivered from the infestation of infernal spirits until the Lord's resurrection, 6945, 9197; and passages cited above (8), 6306, etc.; see EGYPT (7), HAND (p. 305); and as to the place of infestation, see EARTH. The Lord redeemed the whole human race by the subjugation of hell, and ever after saves all who suffer themselves to be regenerated by a life according to his precepts, 10,152; that he redeemed man by his blood according to each sense, external, internal, and inmost, 10,152. The price of redemption, predicated of those who are saved, is the measure in which they esteem good and truth from the Lord; in the supreme sense, his merit and justice; *ill.* and passages cited, 2966; see below (57). For the representation of deliverance by the Lord, see MOSES.

56. *The Lord called the Mediator* means the divine human as the only medium of conjunction with the divine, which otherwise cannot be thought of, *ill.* 4211, *ill.* 4724; *ill.* and *sh.* from the signification of a covenant, 6804; *ill.* 8864. Mediation and intercession are predicated of divine truth, because it is the immediate procedure of divine good, and the nearest in proximity to it, *ill.* 8705. Mediation is predicated of the Lord when he was in the world, because he was then the divine truth, and Mediation is predicated of him now that he is glorified and become divine good, because no one can think of the divine except he form to himself the idea of a divine man, 8705; how continual intercession is predicated of love, *ill.* 8573.

57. *The Lord called Justice.*—The Lord's justice consisted in this, that in all his combats he desired the salvation of the human race, and nothing for himself, *ill.* 1813. The Lord was not born justice as to the human essence, but he was made justice by temptation combats and victories gained in his own strength; that this was predicted by the prophets, 1813, 2025. The merit of the Lord's justice pertained to the divine rational, not to the rational merely human, 2798. The justice of

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the Lord is predicated of the good of love, judgment of truth, *sh.* 2235; *br.* 3021. The Lord is the Only Just, and men are only so far just or justified as they receive good from him, *ill.* and *sh.* 9263. The merit and justice of the Lord consists in his subjugation of all the hells, and in reducing them to order, *ill.* 9715, 9937. The good of the Lord's merit and justice is the only good that reigns in heaven, 9715 end. Merit and justice are attributed to the Lord because he alone conquers the hells and keeps them in subjection, *br.* 9979; *ill.* 10,239. More particularly, justice pertains to the divine human and the holy proceeding, because it is the Holy [Spirit] proceeding from the Lord's divine human that separates the evil from the good, *ill.* and *sh.* 2319—2321. For the representation of the Lord made justice as to the human essence, see MELCHIZEDEK; and for the general subject, see JUSTICE, JUSTIFICATION, MERIT.

58. *The Lord as the Divine Law* treated of, 6714 and sequel. The Lord first made himself the divine law or divine truth, and afterwards divine good, 6716; the latter when glorified, 6753; the difference *ill.* 6864. The divine law is not the truth of doctrine acquired externally, but the truth itself produced in the human from the inmost divine, 6717. The divine truth or divine law was the divine itself, which before the Lord's advent flowed in through heaven, and this divine in itself was good, 6720. The divine law or divine truth proceeds from the Lord's divine human, and is first received in the midst of scientifics and falses, etc., 6723—6726; that scientifics were also the first plane in the Lord, 6750. The Lord made himself the divine law by delivering himself from all that was false in the human derived from the mother, 6753. While the progress of the divine law in the Lord's human is treated of it is called the truth of the divine law; how it was in danger of destruction by the false, 6771, 7164; the former only, 6827. When the Lord made himself the divine law he received the fire of divine love into his human, and united it to truth there; also that this is meant by the union of divine truth to divine good in the natural, 6834; the latter, 6836: and that the human of the Lord is divine, or it could not be receptive of the fire of divine love, 6849. By the divine law is meant the Word, the quality it is in the internal sense, 7089; thus order itself, charity itself, and faith itself, 7166—7167; further as to order, 7186, 7206, 7396, 7995, 8999; 9290 and citations; 9987 and citations; 10,119; and that such law or truth is to be understood as internal and external, 7381. The law in the supreme sense is divine truth from divine good, and in the relative or internal sense, the truth of faith from good, 8753, 8817. When it is said of the Lord that he fulfilled all things of the law, it is meant all things contained in the internal sense concerning the glorification of his human, and concerning temptations, 10,239. For the representation of the Lord as the divine law, see MOSES: see also pp. 512, 513.

59. *The Lord as the Word or Divine Truth.*—By the Word, where it is said the Word was with God, and God was the Word, is meant the Lord as to the divine human, thus truth; and because truth, revelation; and because revelation, the revealed Word itself, 2894, *ill.* 8823, 8931; see below, 9315. The Lord is the Word, thus doctrine, because the Word is from him, and he is in it, 2533, 2859; but that he is in it according to reception, 2531. The Lord is good itself and truth itself,

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and all good and truth proceed from him, 2011, 2016, 2882—2892, 2904; see above (1). The Lord as the Word, or divine truth, is called the Son, as divine good the Father, 2803, 3703, 3704, 3736, 4334. Divine good could never be and exist without divine truth, nor divine truth without divine good; hence the divine marriage was from eternity, that is, the Father was in the Son and the Son in the Father, *sh.* 2803; that there is a divine marriage of truth and good in the Lord, from which comes the heavenly marriage, 2509, 2588, 2618, 2649, 2803. The Lord as to the divine human from eternity was truth itself, and the same after he was born into the world, 2803 end, 3195; *ill.* 3210. The Lord is called the Son of Man as truth divine, and it was as the Son of Man that he underwent temptations, *sh.* 2813. The Lord as to good could not be tempted, but only as to truth when bound, because there are fallacies and falses which infringe upon truth, *ill.* 2813. Truth divine itself is above all temptation, thus truth divine in the human divine of the Lord, which underwent temptations, is truth rational; the difference between divine truth and truth divine, *ex.* 2814. The very esse of the Lord was divine good, his very existere divine truth, and the proceeding hereof, the former born by the latter, divine good rational, 3210. The Lord is nothing but divine good, and this as to both essences, namely, the divine itself and the divine human; but in his proceeding, or as divine good appears in heaven, he is divine truth, 3704, 3712 end, 4577, 4180. Divine truth is not in divine good but from it, the one being as a Father and the other a Son; such a distinction of Father and Son is also preserved in the Word for the sake of human understanding, 3704, 4207. The divine spiritual or divine truth is not in the Lord, but from him, and this is meant by the spirit of truth in John, *ill.* 3969. Divine truth does not proceed from the divine itself but from the divine human; its procedure before the assumption of the human, and afterwards, *ill.* 4180, 6371—6373. The Lord was divine truth before he glorified his human, and on this account he calls himself the truth, and is called in Genesis the seed of the woman; but by glorification he was made divine good, so that the spirit of truth then proceeds from him, 4577. Divine truth, or the Word, is the infinite existing from the infinite esse, thus it is the Lord as to his human, the proceeding of which flows into heaven, and by the medium of heaven into human minds, 4687. Divine truth from the Lord's divine human is the holy [principle] itself, by which alone men can be made holy; *ill.* by blood in the Holy Supper and as the means of sanctification, 4735. Divine truth proceeding from divine good, that is, from the Lord, is the verimost reality and verimost essential in the universe, out of which all things are brought forth and exist, 5272, 6880, *ill.* 7270, *ill.* 7678, 7796, 8200, 9407, 9410, 9499; see below (60), 8861. Divine good as being in the Lord, and divine truth as proceeding from him, *ill.* by the case of the sun, from which light proceeds; passages cited, 5704, 8241, 8644 and citations, 8897, 9199 and citations, 9498, 9571, 10,196, 10,261, 10,569, 10,605, particularly 9684. Divine truth from the Lord is the common principle of all things, which subsist, such as they are, by its constant influx, thus also the human soul; in this sense the Lord is called the Word, by which all things were created, 6115. Divine truth proceeding from the Lord cannot be heard or perceived by any one until it has become human by passing through the heavens;

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the spirits by whom it is then enunciated are in that state called the holy spirit, 6982, 6995, *ill.* 6996; see below, 7004. While he was in the world the Lord made himself the divine truth, but after his resurrection the divine good; henceforth he was not himself the divine truth, but it proceeds from his divine human, and is what is called the Holy Spirit, 6993, 7499, 8724; passages cited, 9199, 9315, 9670, 9987, 10,011 end; also that the trine is perfect in the Lord, not as three distinct persons, *sh.* 6993; see above (3). All truth that is uttered is from the Lord, and it also proceeds immediately from him, as well as mediately by angels and spirits, *ill.* 7004; further, concerning the conjunction of truth immediately proceeding from the Lord with truth proceeding mediately, 7055, 7056, 7270; and concerning this with the Lord himself when he was in the world, 7058; see INFLUX (1), 6058, etc. Divine truth proceeding immediately from the Lord forms a radiant belt around the sun of heaven because it cannot be received by the angels, 7270, 8443; but that the Lord really made himself divine truth while he was in the world, 6993, 7499, cited above. The divine itself never instructed and spoke with man immediately, but by divine truth, and this also was the Lord in the world, from whom divine truth now proceeds, 8127 and citations. Neither divine good itself nor divine truth itself can be in heaven, but they are far above it, because the divine in itself is infinite, *ill.* 8760. The Word, which is divine truth, could not be revealed except by Jehovah in human form, thus by the Lord, *sh.* 9315. All the words of the Lord were divine truth proceeding from him as the divine human, or the divine itself in human form, *sh.* 9398. Divine truth from the Lord is not speech like man's, but it fills the heavens as light and heat from the sun fills the world; how it proceeds from the Lord and flows in, *ill.* by spheres and circles, 9407; and that it is as the substance of heaven, 9408; and indeed the one only substantial in all things, 9410; see above, 5272. The Lord's presence with heaven and also with man is by the Word or divine truth; also that the Lord presents himself present with man, not man with the Lord, 9415. Divine truth proceeding from the Lord and received by man is the Spirit of truth, the Spirit of God, the Holy Spirit, etc., fully *sh.* 9818. Divine truth that was in the Lord when he was in the world, and which he himself then was, is meant by the Spirit of Jehovah, 9818, 9987. Divine truth or the Word is the law of order, and the Lord, who is the Word, is order itself as to the divine human; passages cited, 9887 end. The Word in its First [principle] is the Lord, and man in the supreme or First is the Lord; how the first holds all in connection by the last, *ill.* 10,044.

60. *Truth Divine, as distinguished from Divine Truth in the Lord*, is truth rational as the angels have it, and it consists in appearances of truth, 2814. Truth divine in the Lord is called the Son of Man, but before glorification, 2813, 2814. Truth divine is what was scourged and crucified by the Jews, and is the same as the Word in its internal sense, 2813, 9144 and citations. Truth divine in the human divine of the Lord was susceptible of temptation, but divine truth in the divine human not so, 2814. Truth divine is divine truth formed to reception by the angels of the third heaven, because divine truth itself cannot be received, but encompasses the sun of heaven, *ill.* 7270. Truth *from* the divine is not used in the same sense as truth divine, but is pre-

dicated of those who are in damnation, 7955. Truth divine used in the sense of divine truth as the verimost essential and one only substantial by which all things exist, 8861; see above (59), 5270, etc.

61. *The Lord's Glorification represented in Man's Regeneration.*—The secrets of wisdom concerning the Lord's glorification, include the secrets of man's instruction and regeneration, 1502, 3471 and citations, 4237. Man is created anew by the Lord according to the order of his own progress in intelligence and wisdom, but every one according to his particular nature and genius, 1554. The regeneration of man is similar to the glorification of the Lord, also the first conception of his rational mind, but the formation of the new rational is different, 2093. All the states of the church were represented by the Lord when he was in the world, and the manner in which men under all these circumstances are saved by him; also that he could assume any state he pleased, 2661, 2786, 2795, 2796. The state of the celestial was represented in the divine rational of the Lord; the state and salvation of the spiritual in the first or human rational, 2661 end. The divine spiritual of the Lord is represented by the same things as the spiritual principle in man, or those of the human race who are spiritual, 2830. The divine order into which the Lord brought all things in his human is represented in man when all that he receives from the Lord exists with him in spiritual and celestial order, 3017. The procedure of regeneration is similar to the procedure of the Lord in making his human divine, and indeed so far as man is created anew he has the divine, so to speak, in himself; only that nothing is done by his own power, 3043; how effected by the Lord in him, 3057; and more particularly in what the difference between the Lord and man consists, 3138. The procedure of man's regeneration is similar to the Lord's glorification, because it is according to divine order, and cannot be otherwise done, 3141, 3490; that both are gradual, through the whole life-time, and not accomplished at once, 3200. The regeneration of man makes him altogether a new creature, so that his form, when the material body is laid aside is inexpressibly beautiful; that in this also it is an image of the Lord's glorification as shewn to the disciples when the Lord was transfigured, 3212; and that the procedure of regeneration by which the natural man is made new, is according to the same order in which the Lord made his natural divine, 4027; further, on the subject generally, 6827, 7166, 7193, 9670, 10,021, 10,042, 10,047, 10,058, 10,060, 10,076, 10,239, 10,240. See Regeneration, Representation.

62. *The Divine Power of the Lord* is divine truth proceeding from the divine human, and is represented as both rational and natural, 6947—6948, 6954, 7011. The power of divine truth from the Lord proceeds by influx, 6948. Divine truth from the Lord is power itself, for it is the verimost essential from which all essences exist in both worlds, 8200. The Lord's omnipotence is predicated of divine truth, 8281; and divine truth is the same as the divine human, 10,258. All power is of truth from good, thus by good from the Lord, 9410, 10,019 end; passages cited, 10,082; 10,088, 10,182. The divine power of the Lord is the power of saving the human race, and this implies power over the heavens and over the hells; more particularly the removal of hell from man, *sh.* 10,019, *br.* 10,182, *ill.* 10,239; and that hence all merit and justice is attributed to the Lord, 9486. The whole work of

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salvation was done by the power of divine truth from divine good; thus it was of the Lord's own power or proprium, 10,027. That the Lord really procured goods and truths to himself by his own power, and thus made the human divine, 3975 and citations; see above (46); and, further, as to the exercise and representation of divine power, under the word HAND.

63. *Esse and Existere predicated of the Lord.*—Esse is predicated of life, existere of the reception of life, 3938. The esse of Jehovah could never be communicated to any one but to the Lord alone, who is Jehovah as to both essences; passages cited, 3938; why incommunicable, 6872, 6849. Existere could be predicated of the Lord when he was in the world, but not since the human was made divine, 3938. In the Lord all is infinite, thus *esse*, but from the Lord yet not in him, is what is eternal, thus *existere*, 3938; see above (59), 3704, 3969; also (37), 4559. The most ancient church could not adore the infinite esse, but the infinite existere or existing, which they could perceive as a man, because they knew it was produced through heaven which thence acquired the form of a Grand Man, 4687. It was perceived in the most ancient church that the time would come when that infinite existing could not flow into human minds, hence their revelation and prophecy that One should be born who would make the human divine, or the infinite existing one with the infinite esse, 4687. The divine existing is the divine proceeding from the divine esse, and also in image is a man, because heaven, of which it is the all, represents a Grand Man, 4692. The Lord as to the divine itself is the divine esse, and as to the divine human, which makes heaven, he is the divine existing; that the divine esse must become the divine existing before it can be apprehended, 4724; but that the esse and the existing are still one, 4692. The esse itself and existere itself, which are good itself and truth itself in the abstract, can only be supposed by abstracting all that is comprehensible in a human idea concerning the divine, 5110. The esse and existere are involved in the repetition, I AM THAT I AM; not the divine itself and the divine human as before the Lord's advent, because the human was also made divine, thus esse itself, and the existere is now its holy proceeding or divine truth, 6880, 6882. The divine esse is meant by Jehovah, thus the divine good of the divine love; the divine existere by God, thus the divine truth proceeding from his divine good, 6905, 7590, 8724, 8864, 8988, 9303, 10,158. The esse of all things is the divine itself; the existere of all things divine truth proceeding therefrom, 7796.

64. *Why the Lord was born on our earth*, explained, principally that the Word might be written, 9350—9362. The Word could be written and published abroad upon our earth, whence it could be made manifest to all in the other life, from all parts of the universe, that God was made man, 9351, 9356, 9357. The art of writing, and its improvement from the earliest ages, at length printing, and in like manner commercial intercourse, was provided for the sake of the Word, 9353. In every other earth divine truth is revealed by spirits and angels, and cannot extend far beyond families; besides which it is continually liable to perversion; by means of the Word, on the contrary, it remains in its integrity for ever, 9358; see also 9793. The Lord manifests himself in an angelic human form to the inhabitants of other earths, who are thus prepared to receive the Word gladly when they hear that he was

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actually made man, 9359, 9361. Add to these reasons the real ground of them, that the inhabitants of this earth belong to the external and corporeal sense in the Grand Man, 9360; and that the conjunction of heaven and thereby of the Lord with the human race, could not be preserved without the Word in our earth, 9400.

65. *The Lord known throughout the Universe.*—The inhabitants of all the earths, if not idolaters, adore the divine under a human form, thus the Lord; they know also that no one can be conjoined to the divine except by some idea grounded in form, 6700. The worship of God throughout the universe under some form, and indeed in idea under the human form, is from heaven, because the Lord is heaven itself, 10,159. The spirits of Mercury acknowledge the Lord God manifested to them in human form from the sun of heaven, 7173. The inhabitants and spirits of Venus, 7251, 7252; of Mars, 7477, 7478; of Jupiter, 7173, 8031, 8541—8547; and of Saturn, 8949. Some described who worship an idol of stone, confessedly that they may think of the invisible God, and that they were told they might worship the invisible in the Lord, who is visible, 9972. Other spirits from some earth in the universe in discourse concerning the Lord, 10,736—10,738; especially that they are confounded by strange spirits coming to them with the idea of three persons, 10,736; that they think of God as a man, both from interior perception and because he has appeared to them in human form; that this is confirmed by the similar perception of the ancients in our earth, 10,737. These spirits also were unwilling to hear of a trine in God except as a similar trine exists in every angel, viz., as the inmost or invisible life, the external visible in human form, and the proceeding sphere, 10,738. The author's remarks hereupon, illustrating from the Word and from rationality that the human of the Lord is divine; thus that his inmost is what is called the Father, his external or human the Son, and his divine proceeding the Holy Spirit, 10,738. Another conversation with spirits from a remote earth concerning the Lord, and the Lord manifested in a scene of judgment, 10,810, 10,811.

66. *The second coming of the Lord*, or the coming of the Son of Man, is the presence of the Lord in every one, 3900; compare 5067. The signs preceding the Lord's coming have respect to the reception of good and truth; the sign of the Son of Man appearing in heaven, is the Lord as truth divine, 4060. The Lord has come into the world as often as the church has been vastated, not in person, as when he assumed the human by nativity, but by appearings, or manifestations, and by inspirations, whence we have the Word, 4060. The coming of the Lord as the Son of Man is the revelation of the internal sense of the Word, 4060; together with the acknowledgment of him in faith and heart, passages cited, 6895; *ill.* and *sh.* 9807. The consummation of the age is the time of the Lord's coming, because so long as any charity and faith remain he is with the old church; but when these are perished he passes to a new church, 4535. The coming of the Lord is the influx of truth into the thought of man from the Word, 4712. The coming of the Lord is the influx of divine truth by heaven, the glory in which he comes is intelligence and wisdom which appears before the angels as the splendor of light, 4809; his presence and advent further *ill.* by the glory of light, 8427. If any one saw the Lord he would adore him from externals, not from internals, not so those who are affected with

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truths and do goods from internals, 5066, 5067; see also 6876; and that to see God denotes his presence in the Word, 9405, 9411. The advent and presence of the Lord is predicated of the Word, because the Word is divine truth itself proceeding from him, and what proceeds from the Lord is the Lord himself, *ill.* 9405, *ill.* 9407. See Morning, Day-dawn, Influx (2), Light (3), Life (16, 18).

67. *The Lord in the revealed Word.*—The Word is the receptacle and treasury of the celestial and spiritual things of the Lord, *ill.* 1888. The Word in the letter is representative and significative of arcana which no one sees but the Lord and the angels from him, 1984. The internal of the Word, which is its life and soul, has respect to nothing but the Lord, his kingdom, and the church, and to such things in man as belong thereto, 1984; the life of the Word also flows in into the the minds of those who read it holily, 3424. When the Word is read; where it treats of the Lord's perception and thought while he was in the world, the angels are more and more illustrated concerning the conjunction of the human essence with the divine, concerning the conjunction of the Lord with heaven, and the reception of his divine in their human, etc., 2249. When the intercession of Abraham for Sodom and Gomorrah is read, the angels perceive ineffable things concerning the anxiety of the Lord's love for the human race, 2275, 2283. The Word is from the Lord, and the life of the Lord flows into the literal sense by means of the internal, 2310, 2311, 6516; or into the truth that is from him, 8604. Unless the internal sense of the Word and of the rites of the Jewish church had expressed the whole life of the Lord, even to his thoughts and perceptions, when he was afterwards in the world, it would have been necessary that he should have come immediately after the fall of the most ancient church, 2523. There are angels who, while they lived in the world, thought of the Lord's human as that of another man; how such have been instructed and brought into association with celestial angels by the internal sense of the Word, 2574. The internal sense of the Word is truth divine as distinguished from divine truth, and it was this which the Jews scourged and crucified as the Son of Man, 2813. It is the same thing whether you say truth divine or the Lord as truth divine, because the Lord is truth itself, inasmuch as he is the Word itself, 2813; that he is also doctrine itself, 2533, 2859, 3364, 3393, 4687, 5321. The especial subject of which the internal sense of the Word treats is the Lord's divine human, and the all of doctrine in the Word is to worship him, and to love him, 2859. The Word has existed in all ages; not as we have it at this day, but at first by revelation to every one, and successively by written correspondences; that under all these circumstances it has treated of good and truth, and of the Lord alone as the source of good and truth, 2895—2899, 3432, 10,355, 10,632. In regard to the Word of the New Testament, also, the Lord spake from representatives and significatives because from divine truth itself, 2900. See Language (8), particularly 4677, 4807, 4957. The representatives and significatives of the Word are such that all and each in the supreme sense regards the Lord; and in the internal or respective sense the reception of good and truth from him, whereby his kingdom is formed, 2904, 3245, 3296. The Word is not written according to divine truths, but divine truths from the Lord flow down into its apparent truths, and thereby conjoin

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angels and men with him, 3362, 3364, 3376. It is perceived in heaven that the Word treats of the Lord, and that it is wholly from him; also that the Lord, when he was in the world, was the Word, 3382. The Lord is the Word, and hence divine doctrine, in the supreme sense, in the internal sense, and also in the literal sense, 3393; *ill.* 3439, 3712. The Lord came into the world and revealed the internals of the Word when there was no longer any good, not even natural, in order that the truth of the Word might not be profaned, *ill.* 3398. The principles of the Word are three: the divine human of the Lord, love to him, and love to the neighbor, 3454; and from the acknowledgment and love of these principles the conjunction of man with heaven is effected by means of the Word, 4217. The Word in its essence is the infinite existing from the infinite esse, thus the Lord himself as to his human, from which divine truth now proceeds, 4687. The Word actually descends from the Lord, and passes through heaven to the world, being adapted as it proceeds to the various understandings of angels and men, 6221 end, 9400, 9407. The Word is holy in every jot and tittle, even where it treats of ritual observances which are abrogated, because they all represented the Lord, and they still contain the celestial sense in their bosom, 9349. See WORD.

68. *The various Names by which the Lord is called* are used in the Word on account of the internal sense, *ill.* 300, 2001. The Lord is called *Jehovah* as love itself or the esse of all life, 1735. He is called the *Lord Jehovih* when temptations and victories therein are predicated, 1793, 1819. He is called *Schaddai*, and *El-Schaddai*, from temptations and consolation after temptations, *ill.* and *sh.* 1992, 3667, 4162, 5615, 5628, 7193; and because Abraham worshiped Schaddai, 2001, 5628, 6003, 6229, 7194. He is called *Jehovah* when love or good, and when the celestial church, is treated of; but *God* when faith or truth, and when the spiritual church, form the subject, 2001, 2586, 2769, 2826, 3921, 7194, 7268, 7311, 8760, 8864, 8921, 8988, 9160, 9221, 9420, 10,081; see below, 3969. He was called by various names in ancient times to denote quality; but one God was understood and acknowledged under all, till worship became merely external, and every one was at length worshiped as a separate God, 2724, 3667. He is called *Jehovah* as the Father, and *God* as the Son, thus as the divine human; the latter, when the spiritual man is treated of, 2807 end. He is called *God* when truth, thus combat, is predicated, and *Jehovah* when good, into which consolation is insinuated after temptation combats, 2822. He is called *Jehovah* when the subject is good, *God* when the subject is truth, *Jehovah God* when both good and truth are included, and *Jehovah Zebaoth* when the divine power of good, or omnipotence, 2921. He is called *Jehovah God* when the divine human is predicated, 8864. The Lord, so called, in the Old Testament, is the same as Jehovah Zebaoth, or Jehovah; the Lord, so called, in the New Testament, is also the same as Jehovah, but he is not called Jehovah in the latter case because it would not have been believed that he was Jehovah, and because he was really not so as to the human essence before it was fully united to the divine, 2921; passages cited, 5663. He is called *Lord* in the New Testament as to good; *Master* as to truth, 2921, *sh.* 9167; that Lord signifies good, *sh.* 4973, *ill.* 4977; and that good really is Lord, 9167. He is called *Christ the Lord* at the annunciation; Christ, as the Messiah,

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the Anointed, the King; Lord, as Jehovah, 2921 end. He is called the *Root of Jesse*, and a *Rod from the Stem of Jesse;* passages cited, 2468, 4594. He is called the *Lord's Christ* as the divine truth of divine good; also that Christ is the Messiah which is the same as Anointed, or King, 4973, 9144, 9954. He is called *Jesus* from divine good, *Christ* from divine truth, *Jesus Christ* from the divine marriage of good and truth, 3004, further *ill.* and *sh.* 3005—3010, 5502. He is called *Jehovah God of heaven* as to the verimost divine essence, or the divine in the highest, and relatively in the internal man; *God of earth* as to the human essence, and relatively as to his presence with the external man, 3023; compare 3061. He is called *God* when the subject proceeds from truth to good, *Jehovah* when it proceeds from good to truth, 3969. He is called *El*, *Elohim*, *El-Elohe* [God], when the subject is truth, *ill.* 4402, 6003, 9160, 10,154. The Lord is called the *God of Israel*, because by his advent into the world he saved the spiritual, 7091. He is called *Jah*, from Jehovah, when his divine truth is glorified, 8267. He is called a *Man of War*, and a *Hero*, because he fought against infernal spirits when in the world, and still fights for the human race, 8273; see also, 8624—8626, 10,019 end, 10,053. He is called the *Prince of Peace*, see 3780, 4681, 4712, 4713, 5662, 8722. He is called the *Holy One of Israel*, etc., from the holy proceeding of truth, 8302. He is called *Jehovah*, *Jehovah God*, to denote the divine itself, the divine human and the divine proceeding, thus the trine in the Lord, 10,617. By the name of the Lord is meant all things in one complex by which he is worshiped, 3488. See NAME, WORSHIP.

69. *The Lord called Shiloh*, from a word which signifies peace, because peace was procured in his kingdom when he assumed the human divine, *ill.* 6373.

70. *The Lord called the Sent*, refers to the divine human and its influx from eternity, which was always manifested in human form and called the angel of Jehovah, etc., *ill.* and *sh.* 6280. By the Sent, is especially meant the proceeding, *ill.* in the above sense, 6831, 9303. See *to* GO FORTH.

71. *The Angel of the Lord* is the Lord himself as to the divine human, also the divine in heaven with the angels, and the same in men who are receptive of it; passages cited, 10,528. The Lord is called an angel as to the divine human, because the Lord from eternity was the divine itself passing through the heavens, and made manifest under the form of an angel; thus in the human form, which the Lord actually put on in the world, 6831, *ill.* and *sh.* 10,579. That by angels, when mentioned in the Word, the Lord himself or somewhat divine is meant, and that they are called gods from the reception of the divine proceeding, 1925, 2821, 3039, 4085, 4295, 4402, 7268, 7873, 8192, 8301, 10,528.

72. *Apparent Truths concerning the Lord.*—When remembrance is predicated of the Lord it denotes his mercy, for he who knows all and every particular thing from eternity, cannot be said to recollect, 1049. To see any one predicated of the Lord, denotes the knowing his quality, for he who knows all from eternity has no need to see (or look), 1054. To descend and see is predicated of the Lord according to the appearance, and cannot really be said of him who is omniscient and omnipre-

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sent; he is called the Most High likewise (and hence said to descend), because he is the inmost, 1311, 6854. To see, predicated of the Lord, is to foresee and provide, 2837. To hear and to see, predicated of the divine, has reference to the infinite willing and understanding, 3869, especially the end. To swear, predicated of the Lord, denotes the eternal and irrevocable truth of the thing named, 2842, *ill* 7192. Anger is attributed to the Lord according to the appearance, for he who is love itself is angry at no one, still less does he curse and slay any one; how these and similar expressions are to be understood, 245, 592, 735, 1093, 1838, 1857, 1874, 5798, 6991, 6997, 7344, 7533, 8284, 9031, 9033 and citations, 9204 and citations, 9313, 10,618; that neither does he lead any into temptations, 1875, 2768; and that he never sends any to hell; nor permits any punishment except for use as an end, 696, 1683. Evil spirits attribute the evil of punishment to the Lord; also those who are in ignorance of the secrets of the Lord's kingdom; but it is not really the case, 592, 1861. The Lord withholds man from evil, and if it were not so, man would of himself plunge into hell, 789; that it is only by a mighty power he is restrained, 2406. It is the Lord alone who subdues evil and hell with man, and who operates all good in him, without which man would perish to eternity, 987. The Lord cannot be said to repent, because he forsees and provides for all things; but that repentance and grief of heart attributed to him denotes his pity, 587, 588. The Lord is represented as asking questions of man in accordance with man's belief that his thoughts are secret; but the Lord knows all things, 1931, 2693, 6132. Judgment is predicated of the Lord, but he judges all from good, and the evil who reject the good bring the judgment of truth separate from good upon themselves, 2335; that judgment pertains to the divine human and the holy proceeding of the Lord, 2320, 2321; also that truth damns, and good saves, 2769; in other words, that the laws which the evil violate are from the Lord, 6071, *ill.* 7206, particularly 7926. The Lord never opposes any one, but it so appears when a man or a spirit opposes himself to the divine and it is expressed according to the appearance, *ill.* 7042. Ears, eyes, affections, etc., similar to those of man, are attributed to Jehovah, because it is only so that the divine, which infinitely transcends human thought, can be made comprehensible, 2553. The Lord damns no one, curses no one, although it is so expressed in the literal sense of the Word, 2395, *ill.* 2447. Evils are attributed to the Lord by the sense of the letter, when yet they are from man himself, and only done from permission, 2447. When the Lord is said to dwell in heaven, it is meant not only that he is in heaven, but that he is heaven itself, 2859; see above (17). The evils of hatred, anger, wrath, fury, etc., are predicated of the Lord, when yet the contrary of all this is true, from appearances; that the repugnance or opposition of states is thus represented, 3605, 3614; and how the expressions are changed, as the sense of the letter ascends, from evil to good, 3607. When giving is predicated as if the Lord received from Jehovah as another, it denotes what was from his proprium or divine good, 3705, 3740. When going out (from the Father) is predicated of the Lord, the divine formed as man and thus accommodated to perception is meant, 5338. When obeying or hearkening to the voice of Jehovah is predicated of the Lord, it denotes the union of the divine

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with the human by temptations, 3381. When observing precepts, statutes, laws, etc., is predicated of the Lord, it denotes his uniting the divine and the human by continual revelations, and this of himself, 3382. Offerings described as gifts to Jehovah are in reality gifts from the Lord to man, *ill.* 9938. See APPEARANCE, TRUTH, WORD.

73. *Instruction concerning the Lord*, from the divine natural and sensual is called inferior, not because these are inferior in the Lord in whom all is infinite, but because sensual men understand divine things sensually, natural men naturally, and only those who have perception are taught from the Lord's divine rational, 4715. A distinction is made between the predicates of the divine natural, and the divine intellectual [principle] or internal human in the Lord, because those who are of the external church cannot elevate their thoughts above the natural human, 6380; but that they are elevated to interior things, and are capable of thinking as in the spirit, who are regenerated, *ill.* 6454, 6945, 7654; and that such elevation is out of sensual lumen into the brightness of spiritual light, 6313, 6843—6845, 6954, 7442, 9407. See ELEVATION. The first principle of the church is the recognition that there is a God, and that he is to be worshiped; the first instruction concerning his quality, that he created the universe, and that the universe so created derives its subsistence from him, 6879. The second necessary point of instruction concerning the Lord is that divine truth proceeding from him must be received, 6882; and that by such truth is meant the verimost reality from which all things exist and subsist, and not a mere word, 5272, 6880, 7270, 7678, 8200, 9407, 9410, 9499. The first truth or primary instruction of the church concerns the union of the human with the divine itself in the Lord, to which all things have reference, thus it concerns his state of glorification by temptation combats, as imaged in the regeneration of man, 10,728—10,730. The instruction and regeneration of man so that he may become either celestial or spiritual, and also the instruction of infants in heaven, is involved in the history of Abraham and its reference to the glorification of the Lord in the supreme sense, 1502. How children are instructed concerning the Lord in the other life, 2299.

74. *Various Summaries of Doctrine concerning the Lord.*—I. According to the order which closes the exposition of the doctrine of charity and faith, 10,815—10,831. (1.) The primary principle of the church is to acknowledge and love God, 10,816. (2.) Those who are within the church ought to believe in the Lord, in his divine and human, and to love him, *sh.* 10,817. (3.) Those within the church who do not acknowledge the Lord cannot be saved, because no one can be conjoined to God except from the Lord and in the Lord, *sh.* 10,818. (4.) The Father is really in the Lord and the Lord is God, *sh.* 10,819. (5.) Those who are in the light of heaven see the divine in the Lord's human, not those who are only in the light of the world, 10,820. (6.) Those who have an idea of three persons cannot think of one God, but it is otherwise with those who have an idea of three in one person, as is the case when a Trinity in the Lord is thought of, 10,821, 10,822; *ill.* by the likeness of a human father in his son, 10,823; see above (53), 4727. (7.) To perceive the divine and human in one person is agreeable to the faith received from the Athanasian Creed, 10,824. (8.) It also appears that the divine and human in the Lord are one person from his

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resurrection with the whole body, different from other men, 10,825. (9.) Those who regard the human of the Lord like that of another man, do not think of his conception from the divine itself, of his appearance when transformed, of the soul forming the body to its own likeness, and, finally, of the Lord's omnipresence, 10,826. (10.) The Lord has all power in heaven and earth because all in him is divine, 10,827. (11.) The Lord came into the world that he might save mankind by subjugating the hells and glorifying the human, and the passion of the cross was that by which the last victory was obtained, *sh.* 10,828. (12.) Unless the Lord had come into the world no one could have been saved; but that all are saved who believe in him and love him, and that to love him is to live according to his precepts, 10,828 end, 10,829. (13.) That the Lord put off all the human from the mother, and put on the human from the father, so that he was no longer the Son of Mary, but the Son of God, from whom he came forth, *br.* 10,830.

II. According to the order followed in the author's special treatise *On the Lord.* (1.) The Word throughout treats of the Lord, and the Lord, in fact, is the Word; passages cited above (2, 59, 67); more summarily, 2533, 2760, 2894. (2.) The Lord having fulfilled the whole of the law, means the whole of the Word; passages cited above (58), especially 10,239. (3.) The Lord came into the world that he might subjugate the hells, and glorify the human, and the passion of the cross was the last combat by which he fully overcame the hells, and fully glorified his human; passages cited above (21, 48), especially 10,655, 10,659. (4.) The Lord by the passion of the cross did not take away sins, but bore them, *ill.* and *sh.* 9937. (5). The imputation of the Lord's merit means the remission of sins after repentance passages cited, EVIL (5); and that it is continual, 9715. (6.) The Lord as to the divine human is called the Son of God, and as to the Word the Son of Man; passages cited above (19), especially 2159, etc. (7.) The Lord made his human divine from the divine that was in him, and thus became one with the Father, 2765, 2826, 4727; see above (2, 27, 53); in a summary, and passages cited, 9315. (8). The Lord is the very God from whom the Word is and of whom it treats, 2894, 8823, 8931, 9887, 10,044. (9). God is One, and the Lord is that God; passages cited above (3), 2156, 3704, etc. (10.) The Holy Spirit is the divine proceeding from the Lord, and this is the Lord himself; passages cited above, (27) end; (59), 6993; (66), 9405, 9407.

III. According to the order followed in the author's special treatise *On the New Jerusalem*, being in each case the collated sense of all the passages. (1.) The divine was in the Lord from his very conception, 1438, 1999, 2004, 2005, 2018, 2025, 3194, 3210, 4641, 4963, 5041, 5157, 6716, 10,125, 10,270, 10,372. (2.) The divine of the Lord is to be acknowledged, 2359, 10,083, 10,112, 10,205, 10,370, 10,728, 10,730, 10,816—10,818, 10,820. (3.) The Lord glorified his human in the world, 1603, 1676, 1785, 1999, 2159, 2249, 2523, 3043, 3138, 3212, 3245, 3296, 3490, 3637, 4180, 4286, 4402, 4727, 5688, 6866, 9315, 10,053, 10,828. (4.) The Lord from the human subjugated the hells when he was in the world, 1266, 4075, 4180, 4286, 9937, 10,019, 10,152, 10,655, 10,659, 10,828. (5.) The glorification of the Lord's human and the subjugation of the hells was accomplished by tempta-

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tions, 1414, 1444, 1573, 1663, 1668, 1690—1692, 1725, 1729, 1733, 1737, 1785, 1787, 1812, 1813, 1815, 1820, 1999, 2025—2027, 2159, 2276, 2574, 2649, 2776, 2786, 2795, 2803, 2813, 2814, 2816, 3036, 3318, 3381, 3382, 4286, 4287, 4295, 5041, 5157, 6866, 7193, 8273, 9315, 9397, 9528, 9715, 9809, 9937, 10,019, 10,655, 10,659, 10,829. (6.) The human of the Lord when he was in the world was divine truth, 2500, 2527, 2533, 2803, 2818, 2859, 2894, 3194, 3195, 3210, 3393, 3704, 3712, 6716, 6864, 7014, 7499, 8127, 8724, 9199. (7.) The Lord united divine truth to divine good, thus he united the human to the very divine itself, 1616, 1749, 1753, 1813, 1921, 2004, 2021, 2025, 2026, 2523, 3141, 3194, 3210, 3704, 3712, 3969, 4577, 5005, 5045, 5704, 6716, 6864, 7499, 8127, 8241, 8724, 9199, 9398, 10,047, 10,052, 10,067, 10,076. (8.) By this union the Lord made the human itself divine, 1603, 1729, 1815, 1902, 1926, 2083, 2093, 2343, 2359, 2803, 3061, 3212, 5078, 6280, 6475, 6872, 6880, 10,154, 10,270, 10,372, 10,823, 10,825. (9.) The trine is in the Lord, and he alone is God, 1607, 2149, 2156, 2288, 2321, 2329, 2447, 2751, 3704, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303, 10,738, 10,822, 10,823. (10.) The Lord appears in heaven as a sun and moon; as a sun to those who are in his celestial kingdom, or in love to him, and as a moon to those who are in his spiritual kingdom, or in charity, 1053, 1521, 1529, 1531, 1837, 1861, 3636, 4696, 7083, 7173, 7270, 8812, 9684, 10,130, 10,809. (11.) All good and all truth proceed from the Lord, 1614, 2011, 2016, 2751, 2882, 2891, 2892, 2904, 5110, 6193, 9128, 10,336, 10,619. (12.) The Lord has all power in heaven and in earth, 1607, 1755, 2026, 2027, 2447, 3074, 3643, 3702, 4523, 4524, 6040, 6056, 8864, 8865, 9948, 10,089, 10,827.

IV. According to the order followed in the author's *Universal Theology*. (1.) That Jehovah God descended and assumed the human that he might redeem and save men; passages cited above (2, 21), but especially (27), 3061, 6280, 6831, 9306, 9956. (2.) Jehovah God descended as divine truth which is the Word, but he did not separate divine good, see above (38); (59), 2803, 3704; compare (60), 7955. (3.) He assumed the human according to his own divine order; passages cited above (22), especially 1414, 1438, 1450, (23), 1902, 4963, 6716. (4.) The human by which he sent himself into the world is the Son of God; passages cited above (19, 26, 27); especially 2628, 2798, 2803, 3061. (5.) By the act of redemption the Lord made himself justice, 1813, 2025, 9715, 9937, 10,239. (6.) By the same act he united himself to the Father, and the Father himself to his own person; passages cited above (29); briefly, 2854. (7.) By this union, God was made man and man God in one person; passages in the same article (29), especially 2004, 2021, 2030, 2094, 6716. (8.) The progression to this union was the Lord's state of exinanition, and the union itself his state of glorification; passages cited above (51), 2265, 2288; (53), 1999, 6872, etc.; (25), 1477, 1816, 1921, 2159, 2574, 2265, 2649, 2658, 3405. (9.) Hereafter no one from the Christian world can come into heaven except he believe in the Lord God the Saviour; passages cited above (7), 10,205, 7550, 3864, 4717; (21), 4733; (27), 5321, 6876. (10.) Redemption itself was the subjugation of the hells and arrangement of the heavens, and hereby preparation for a new spiritual church;

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passages cited above (55), especially 10,152; (21), 2243. (11.) Without such redemption no one could have been saved, nor any angel have remained in his integrity; passages cited above (21), 1676, 1990, 2034, 6306, 10,276. (12.) The Lord, therefore, not only redeemed men but he redeemed angels; same passages, especially 6306, 6372, 6373; compare (47), 4287, 4295. (13.) Redemption was a work purely divine and could only be accomplished by God in the flesh, passages cited above (21), 1573, 1676, 1990, 2523. (14.) The passion of the cross was the last temptation which the Lord sustained, and was not redemption itself; passages cited above (48); in a summary, 10,659. (15.) The Holy Spirit is the divine truth and also the divine virtue and operation proceeding from the one God in whom is the divine Trinity, thus from the Lord God the Saviour, 4673, 6788, 6993, 8127, 9199, 9229, 9818, 9820: see HOLY (2), and see above (3), especially 3969, etc. (16.) The Father, Son, and Holy Spirit, are the three essentials of one God, which also make one in like manner as the soul, the body, and the operation in man, 9303, and passages cited above (3).

V. See also the various summaries of doctrine concerning the Lord, 3061, 3063, 3704, 6945, 9194, 9199 end, 9315, 10,367, and especially the collected passages under n. 86 in the work on *Heaven and Hell*.

75. *Prophecies concerning the Lord.*—The first prophecy concerning the Lord's advent explained, 250—260; and that it was known from the most ancient times that he would come, 1123, 1124, 2818, 3419, 6846; cited above (18). The Lord's advent was first predicted when the celestial church began to decline, because the Lord foresaw that it would entirely perish, 2661. The sceptre shall not be removed from Judah, nor the lawgiver from between his feet until Shiloh come, denotes the manifestation of the divine human; and the preservation of order by the celestial angels, until the Lord assumed the human and made it divine, 6371—6373. To him shall be the obedience of the people, denotes the procedure of such truths as can be received, and their reception from the divine human, 6374. Binding his foal to the vine, and the son of his ass to the choice vine, denotes conjunction with the external church by natural truth, and with the internal church by rational, 6375—6376. Washing his garments in wine, denotes that his natural [proceeding] is the divine truth of his divine good; and his clothing in the blood of grapes, that his intellectual is the divine good of his divine love, 6377—6378. His eyes red with wine, denotes that his internal human is nothing but good; his teeth white with milk, that his divine natural is the good of truth, 6379—6380. All his garments myrrh, and aloes, and cassia, denotes divine truths in their order proceeding from divine good in the Lord's human, 10,258. Heard of in Ephrata, and found in the fields of the wood, denotes his revelation in the internal sense of the Word, 9406. His arising from Mount Seir, and shining from Mount Paran, denotes the human essence from divine good, 1675. His going out from Seir, and marching from the field of Edom, and similar prophecies, denote the Lord as to the divine good of the divine natural, 3322. He bore our diseases, and carried our sorrows, together with the whole of the prophecy, Isaiah lxiii., denotes the temptations which the Lord underwent when he was in the world, 9937; see above (49). Visions of the night, and prophecies of the morning, denote the advent of the Lord when there is no

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longer any spiritual truth remaining in the earth, 6000. In that day, Jehovah shall be king over all the earth; in that day, Jehovah shall be One, and his name One, denotes the divine human to be one with the divine itself, which was not strictly so before the Lord came into the world, and made the human divine, 6000.

76. *Incidents in the Lord's History.*—Not only the prophecies concerning the Lord and his advent, but also the representation of the Lord and of his kingdom ceased when he came into the world, *sh.* 9372. See REPRESENTATION. The state of the Word and its reception at that time, is shewn by the preaching of John in the wilderness, and by his clothing, etc., 2708, 9372, 9824—9828, 9926. It is according to the order of heaven that John the Baptist should have come before the Lord to prepare the way for his worthy reception; how spirits are thus sent before the angels who come to man, 8028. His being to turn the hearts of the fathers to the sons, denotes the goods and truths of the church which the Lord was about to restore, 3703. His declaration concerning the Lord, that he should baptize with the Holy Spirit and with fire, denotes regeneration to be accomplished by divine truth and divine good, 9818. The Lord, when born into the world, called Holy, and the Son of the Highest, means as to the human born in time, and not any son from eternity; passages cited above (19, 20). His birth took place in Bethlehem, of Judea, because the divine was in him, and he was conceived of celestial seed, 4592, 4594; and passages cited above (32). The wise men from the east coming with an offering of gold, and frankincense, and myrrh, was an acknowledgment of the divine in the human by those with whom the knowledge of heavenly things had not perished, 10,252. See GOLD. The prophecy of Simeon that he should be a light for the illumination of nations and the glory of Israel, denotes the universal light of divine truth, and the revelation of the Lord himself with all who should receive him, 9257, 10,574 compared. The Lord was carried into Egypt when an infant, because the scientifics of the church were the first plane in his procedure to divine truth, 6750. It is recorded that the child grew, and became strong in spirit, etc., because he progressed in wisdom like other men, but more quickly, more fully, and more perfectly than others; from a comparison of the passages, 1401, 1402, 1434, 1450, and more particularly 1464, 1472, 1487, all cited above (22). He was baptized by John, when yet baptism signifies the regeneration of man, because the regeneration of man is an image of the Lord's glorification, *ill.* 10,239; see above (61). The Holy Spirit descending over him like a dove, represented the holy [principle] of faith, because doves signify the goods and truths of faith with those about to be regenerated, 870. His being about thirty years of age at that time, denotes a full state of remains, or preparation for spiritual combats, 5335; see above (46). His being tempted forty days in the desert, denotes the combats which he sustained against the infernal crew, not for forty days only, but to the full, 9937, 1663; see above (47, 48). His healing diseases, denotes the removal of evils and falses, and they were done on the Sabbath-day, because the Sabbath represented his conjunction with the human race, 8364, 8495, 9086, 10,083, 10,360. See *to* HEAL. The Lord was so often in the Mount of Olives, because he fought against the hells from divine love, and because of the representation in heaven, 9780 end,

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10,261. His transfiguration in the Mount was a manifestation of the human united to the divine, of divine good and its divine truth; passages cited above (54). His riding into Jerusalem upon an ass, and upon a colt, the son of an ass, represented the natural and the rational made subordinate to the divine, 2781, 9212. His disciples placing their garments upon the ass and the colt, and the crowd spreading their garments and strewing the branches of trees in his way, denotes the ministration of truths in their whole complex as the substratum by which divine truth proceeds; passages cited, 9212. The children crying, "Hosanna," as he rode along, denotes the acknowledgment and reception of the Lord by those who are in innocence, 5237. His agony and bloody sweat in Gethsemane, manifests that he was tempted even to despair, 1787; further, that both spiritual and natural temptation were conjoined on this occasion, and in the passion of the cross, 8164. His being taken in the night, denotes the state of the church when the false was received in place of the truth, 6000; further 9093. See DARKNESS. Peter's denial of the Lord three times before cock-crow, denotes the complete rejection of the Lord at the end of the church, when faith alone prevails, 8093, particularly 10,134. The crown of thorns upon his head, and the Lord in this state saluted king of the Jews, denotes the divine truth suffocated by the falses of concupiscence, 9144. The words of the Lord, "Behold the man!" when thus crowned, and the inscription on the cross, denote that the Word was in such an aspect, and so treated by the Jews, 9144. The people crying when Pilate washed his hands, "His blood be upon us, and upon our children," denotes their plenary rejection of truth divine, 9127. Water as well as blood going out from the Lord's side, denotes truth divine external, such as it is in the letter of the Word, 9027. The garments of the Lord divided by the soldiers, and his vesture preserved whole, denotes the dissipation of external truths, but that internal truth cannot be violated, 4677, 9093, 9942. Darkness over all the earth from the sixth to the ninth hour, denotes the falses of the last times when there is no longer any love and faith, 1839. The vail of the temple rent, denotes that the Lord entered into the divine itself, having shaken off all appearances, and that he had also opened an approach to the divine itself through his divine human, 2576, 9670; hence that the externals of the ancient churches were now as it were unswathed, and the Christian church made manifest, 4772. The bodies of the saints arising, and going from their sepulchres into the holy city, denotes the liberation of those who had been detained in spiritual captivity, and their introduction into heaven, 8018, 9229 end; see also 2916. The Lord's body anointed with myrrh and aloes, denotes the reception of divine life, and the resurrection of the body itself, *br. ill.* 10,252. His resurrection with his whole body, and his entering through the closed doors, and afterwards becoming invisible, and this although he was a man even as to the flesh and bones, manifests that the human in the Lord is divine, *br.* 10,825. His partaking of the broiled fish and honeycomb, denotes the external sense of the Word, its truth and pleasantness, 5620. His giving the roasted fish to his disciples, denotes the truth of spiritual good in the natural man, or the scientific itself imbued with love, 7852.

77. *Things Significative of Him.*—The Lord denoted by the east,

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100, 101, 109, 121, 398, 1250, 1451, 1593. By the morning, the east, and the day-dawn, 920, 2405, 2441, 2780, 3458, 5097, 6442, 8427, 9031, 9299, 9341, 9387, 9684, 9755, 10,134, 10,179, 10,189, 10,235. By the seed of the woman as opposed to the seed of the serpent, 256, 1610, 4577. By the serpent of brass, 197. By mountains or heights, 795, 920, 1735, 6435, 8805. By the highest or heaven, 8153, 9489, 9773. By all the rituals and things of the representative church, 1437, 1736, 2005 end, 2781, 2807, 3035, 5535, 6304, 9229, 9284, 9349, 9389, 9457. By the altar, which was the chief representative of him, 921, 2777, 2811, 2832, 4558, 8935, 8940, 8945, 9229, 9395, 9954, 9964, 10,027, 10,029, 10,052, 10,129, 10,273, 10,642. By an altar and a statue, 9388, 9389, 9714. By the burnt-offerings and sacrifices, 2818, 2830, 10,042. See SACRIFICE. By the holy of holies and things contained therein, 3210. By manna, 2838, 8472, 10,134. By the shew-bread, 3478, 9545. By bread and wine, 1727, 1798, 2830, 3735, 4211, 4217, 4700, 4735, 6377, 9127, 9323 end, 10,150, 10,283 end, 10,519—10,522. See SUPPER. By the vine, 2834, 5113. By the kingship and priesthood, 1728, 2921, 3009, 3670, 3813, 4677, 6148, 6998, 8770, 9809, 9937, 9954, 10,017, 10,019. By kings, judges, and priests, 2015. By prophets, 2534, 9188, 9954. By angels, 1925, 2821, 2841, 4085, 6280, 6831, 8192, 9303, 9315; see above (71). By the Word, the truth, the light, the way, the door, 2516. By the Word, 2533, 5075, 5272. By the way, 2016. By light, 3195, 9399, 9548, 9571; seriatim passages, 9684. By the door, 2356, 2376, 8864. By neighbor, 2425, 3419, 6706. By the rider upon the white horse, 2760—2762, 3021, 5319, 9987. By the likeness of a man as upon a throne, 3021, 5313. By the Ancient of days, 8215. By the bridegroom, 3207, 6179, 9198, 9961. See MARRIAGE. By the sower, 3038, 3404. By a minister or servant, 3441, 6984, 8241. By a lamb, 10,132. See SHEEP. By the Paschal lamb, 3994. By a lion, 6367, 6442. By the Nazarite, 3301, 5247, 6437, 9839, 10,132. See HAIR. By the ark containing the law in the temple, 3478, 9229, 9485. By the temple with its cherubim, palms, etc., 8369, 9229. By the Sabbath, 8495, 8886, 10,356, 10,360, 10,367, 10,730. By a rock or stone, 8581, 9256, 9954. By a standard or ensign, 8624. By Esau or Edom in Mount Seir, 1675. By Melchizedek, 1657, 2015, 9715, 9809. By Abimeleck, 3393. By David, 1888, 2159, 2842, 4926, 9548. By Elias and Elisha, 2762, 3301, 3540, 4763, 6752, 9954. By Elias and John the Baptist, 5620, 7643, 9372, 9828. By Abraham, Isaac and Jacob, 1404, etc.; see below. See also under each name.

78. *The Patriarchs representing the Lord.*—Abraham represents the Lord as to the celestial man; Isaac as to the spiritual; Jacob as to the natural, 1404, 1409. Abraham represents the Lord's internal man, or, what is the same, his divine celestial and spiritual; Isaac, the Lord's interior man or his divine rational; Jacob, the Lord's exterior man or the divine natural, 1950, 2083, 2630; passages cited, 6098, 6804, 6847. Abraham and Sarah represent the Lord as to divine good itself and divine truth itself conjoined in the internal man, 1468, 1901, 1904, 2063, 2065, 2172, 2173, 2189, 2198, 2204, 2507, 2588, 2618, 2904, 3030, 3077, 7022. Ishmael represents the human rational first conceived of the affection of sciences; Isaac the divine rational, 1890,

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1893, 1899, 1950, 2066, 2083; as to Ishmael, 1944—1946, 1949—1951, 1963—1965, 2076—2078, 2087—2090, 2099, 2100, 2105—2112, 2610, 2650—2661, 2668—2718, 3262—3277. Isaac and Rebecca represent the divine human or rational man; their betrothal and marriage, the procedure of divine good and the elevation of truth forming the rational, 2666, 2081—2085, 2092, 2093, 2139, 2188—2196, 2203, 2204, 2610, 2615—2649, 2666, 2719, 2772, 2783, 2802, 2813, 2824, 3012, 3013, 3024, 3077, 3102, 3110, 3116, 3141, 3161, 3194—3200, 3203, 3209—3212, 3278—3283, 3365, 3372, 3384, 3392—3395, 3404—3409, 3416, 3419, 3436, 3449, 3463, 3471, 3492, 3498, 3554, 3563, 3572—3603, 3658—3688, 4611—4621. Esau and Jacob represent the natural man as to good and truth, and the procedure of each regarded separately, 3232, 3233, 3288, 3293, 3294, 3296, 3297, 3300, 3301, 3303, 3306, 3317—3320, 3325, 3336, 3470, 3493, 3494, 3502, 3508, 3509, 3518, 3539, 3550, 3563, 3576, 3588, 3599, 3601—3607, 3659, 3678, 3687, 3688, 4232, 4234, 4239—4241, 4247—4249, 4265, 4266, 4269, 4337, 4381—4387, 4641. Jacob, in the course of his history, represents the divine natural both as to truth and as to good, 3670; passages cited, 6098; as to truth, before his departure from Beersheba, 3305, 3509, 3525, 3546, 3576, 3599, 4234, 4337, 4428, 4538, 5506, 5533, 5536; as to the good of truth after simulating the person of Esau, and while he tarried with Laban, 3659, 3669, 3677, 3775, 3905, 3972, 4234, 4273, 4337, 4538, 5506, 5533, 5536; and as to the good itself of the natural man, when he returned to Canaan, 4069, 4073, 4103, 4538; compare 4234. Jacob named Israel, and dwelling in the midst of his family, represents spiritual good formed in and elevated out of natural truth, and the goods of love and truths of faith in their order, 5867, 5994, 6030, 6035, 6059, 6082, 6101—6106, 6169—6176, 6225; and passages cited in JACOB (8, 12). See the particulars given under each name (ABRAHAM, pp. 4—12); and see TRIBES.

LOT [*Loth*], the son of Haran, denotes the external idolatry in which the interior idolatries, signified by Abram, Nahor, and Haran, at length close, 1363, 1364. See HARAN. His family going from Ur of the Chaldees and dwelling in Charan, denotes the reception of instruction previous to the institution of the Jewish representative church, 1373—1375. After the commencement of this representation, Lot denotes the Lord as to the sensual and corporeal man, 1428, 1563; or, more generally, the external man, 1547. His going with Abram out of Charan denotes that sensual and corporeal things thus represented were adjoined to the Lord in boyhood, 1428. His being called the son of Abram's brother, denotes truth sensual such as can only pertain to the celestial man, 1434. His coming with Abram out of Egypt, denotes the pleasures of the external man still remaining when scientifics were abandoned, 1542—1547. His possessions of the flock and herd and tents distinct from those of Abram, denotes the good of the external man, his worship, etc., separate from the internal, 1562—1566. Strife breaking out between the pastors of Abram's cattle, and the pastors of Lot's cattle, and the Canaanite and Perizzite then dwelling in the land, denotes the want of correspondence between the external and the celestial internal manifested, and evils and falses in the external, 1570—1574. Abram's proposal to Lot that they should

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separate, denotes such pleasures as do not agree with celestial things relinquished, 1575—1582. Lot lifting up his eyes and beholding the plain of Jordan, how fertile it was, etc., denotes the external man illuminated from the internal, and its perception of goods and truths, 1583—1590. His choice of the land and journeying away from the east, denotes the turpitude of the external man in a state of separation, its withdrawal from celestial love, 1592—1594. His dwelling in the cities of the plain, and pitching his tent towards Sodom, denotes the external man in scientifics only, and extension to cupidities, 1595—1598. His being taken captive, with all his acquisition, denotes the occupation of the external man by apparent goods and truths, 1698. One that had escaped telling Abram the Hebrew, denotes the perception of this by the Lord from his interior man, 1701, 1707. Abram's arming his trained servants, etc., and smiting them in the night, denotes the purification and liberation of the external man by such goods as were adjoined to the interior, 1706—1715. His bringing back all the acquisition, and Lot (now called his brother), and all his acquisition, and the women, and people, denotes all things in the external reduced into a subservient state, 1716—1719. [Note here, that there are pleasures of the will which are in agreement with celestial things, and pleasures which are in disagreement with them, and that when the latter are relinquished, as understood by the separation of Lot, the representation of the former is continued by Abram himself, because the internal and external are so far one, 1457, 1563, 1568, 1576, 1578. Note also, in the battle with the kings, that Lot represents the external man both as to apparent goods and truths, and as to genuine goods and truths, the latter when called the brother of Abram, 1698, 1707]. See Sodom.

2. After his separation from Abram, Lot no longer represents the Lord, but those who are in external worship and among the evil, but still in the good of charity, 1428, 2317, especially 2324; consequently, the good of the external church, 2370, 2371, 2373, 2399. He also represents the successive states of the church, commencing from such as are here described, even to its end, as signified by the sons of Moab and Ammon, 2324, 2334, 2354, 2405, 2406, 2422, 2455. His sitting in the gate of Sodom, denotes the state of such among the evil but still separated from them, 2324. His seeing the two angels, and running towards them, and bowing himself, denotes the state of conscience, the acknowledgment of the divine human and the holy proceeding, and hence humiliation, 2317—2327. His invitation to the angels to enter into his house and wash their feet, etc., denotes the influx and presence of the Lord with those who are in good, and accommodation to their state, 2328—2333. Their coming to his house, his making them a feast, etc., denotes confirmation in good and cohabitation, 2340, 2341. The people of the city clamoring to Lot in the night and demanding the men, denotes the false proceeding of evil, the denial of the divine human, etc., 2351—2354. Lot's closing the inner door of the house, and going to the outer remonstrating with them, denotes the state of the evil not admitted to internal acknowledgment, lest the divine human and the holy proceeding of the Lord should be violated, 2356—2360. His offering to them his two daughters, denotes the felicity which may be found in the affection of good and the affection of truth, 2362—2364. The words of the men, their pressing on Lot, and their being near to

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break the door, denotes the evil regarding as a strange thing the doctrine and life of good, their endeavor to destroy it, 2368—2376. The men sending out their hand, and drawing in Lot, and closing the door, denotes the power of the Lord protecting all who are in the good of charity, and the evil unable to approach them, 2377—2381. The men of the city smitten with blindness, and laboring to find the outer door, denotes the state of the evil filled full with falses, their inability to see any truth that leads to good, 2383, 2385. The dawn of morning and the angels hastening Lot to depart from the city, denotes the Lord's kingdom approaching, and how the Lord detains man from evil and holds him in good, 2404—2408. Lot's disposition to tarry denotes repugnance, 2410. The men taking hold of his hand and the hand of his wife, and the hand of his two daughters, and leading them away and standing them without the city, denotes the influx of potency from the Lord withdrawing from the false and corroborating truths and goods, 2409—2413. His directing them to escape to the mountains, and not look behind them, etc., denotes eternal life to be secured, not by regarding doctrinals, but the good of love, 2414—2420. Lot's prayer that he might find refuge in the little city of Zoar because he could not reach the mountain, and its being granted, denotes no affection of good with the church in this state but only the affection of truth from which to regard good, 2421—2435, 2439. His coming to Zoar, and the time sunrise, denotes the salvation of those who are in the affection of truth, and the presence of the Lord, 2441, 2442, 2456, 2457. Lot's wife looking behind her, and made a statue of salt, denotes doctrinals regarded and not the life, consequently truth wasted of all good, 2453—2455. Lot ascending from Zoar, into the mountain and dwelling in a cave there with his two daughters, denotes the obscure good and its affections into which those who had the truth are now introduced, and its presently becoming impure, 2458—2464, the latter 2465, 2466, *ill.* 2468. Moab and Ammon born of his daughters denotes the religion thus begotten, how full of uncleanness, and this, howsoever holy it be in externals, 2467, 2468. See Moab.

LOTS [*sortes*], are predicated of the Lord's kingdom, because the land which was divided by lots signifies his kingdom, and twelve, all things of charity and faith, 3239. To divide and to cast lots is to dissipate truths by reasonings and falses, 3812, 9942, 10,287.

LOUSE. See Lice, Lust (7424).

LOVE [*amor*].—1. *Love to the Lord and the Neighbor*, the latter of which is called charity, are the two general loves; the opposites of which are the love of self and the world, 33—36, 7085. As love to the Lord and the neighbor constitutes heaven, so hatred constitutes hell, 693, 694. It is love to the Lord which becomes charity, or love and mercy towards the neighbor when it descends, 615. Love makes man a similitude or likeness of the Lord; charity an image, *ill.* 1013, 3324. Conscience, which is of charity, is intermediate between the Lord and man; this, because there can be parallelism and correspondence between the Lord and man as to the goods of love, 1862. The divine, with those who have faith in the Lord, is love and charity, 2023. By love is meant love to the Lord; by charity love to the neighbor, and all those who have the former have also the latter, 2023; further *ill.* 2227; cited 2839. The difference between love and charity is the

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same as between celestial and spiritual, 2023, 10,242; see below (13). To be in love to the Lord is the same thing as to be in the Lord, and therefore in his love for the whole human race, 2227. The first and chief thing of all doctrine is love to the Lord and charity to the neighbor, and those who are in the affirmative of this can enter at pleasure into rational and scientific truths, yea, and into sensual also, for universal nature is filled with confirmations of it; this and the contrary *ill.* 2588. All that is of the love and its delights appears to be of freedom, but the only genuine freedom is in the love of the Lord and the neighbor, 2870 and sequel. See LIBERTY. Love becomes mercy when any one who is indigent or unhappy is regarded from love, 3063; exemplified by the Lord's mercy, 5042. Love to the Lord and the neighbor makes the life most happy, because the divine itself flows into such love, 3539; *ill.* 5660. Love to the Lord and the neighbor carries its own blessedness along with it, and is utterly inconsistent with any thought of reward, *ill.* 3816, *ill.* 3956, 6388. See GOOD (2). Love to the Lord is very holiness itself, 3852; and, conversely, the love of self is hell, 4776. Love to the Lord and the neighbor are what distinguish man from the brute animals, and make his celestial life or heaven, as their opposites make hell, 3957. The fundamental principle of all love to the neighbor is to act rightly and justly in everything; how impossible it would be to fall into the false doctrine of faith alone if this were known and loved, 4730; the former, 5132. It is the verimost truth of the church that love to the Lord and love to the neighbor are the chief things; and this truth the life of lusts most extinguishes, 4776. Love to God is signified in the Word by fear, but it is holy fear with those who are in spiritual worship, and love in which is holy reverence with those who are in celestial worship, 5459. Love to the Lord, charity towards the neighbor, and works of charity make one, as end, cause, and effect, 5608. No one can know what good is unless he knows what love to God and love to the neighbor is; and no one can know what evil is unless he knows what the love of self and the world is, 7178, 7255. To love the Lord is to desist from evil, whereby man becomes receptive of good and truth from him, 8880; *ill.* 9378. The true worship and true love of the Lord is to do his precepts, in which case there is worship in all that man does, *ill.* and *sh.* 10,143, 10,153, *ill.* 10,578; *ill.* by some cases of false worship, 10,645. Worship is not to be applied to the loves of man, but to heavenly loves, fully *ill.* 10,307—10,310; and that these are called divine because they are from the Lord, 10,308. See CHARITY (3), EXTERNAL (3), LORD (7), WORSHIP. With those who are in truths but not in good, there is not love, but the delight of remembrance, etc., 8986.

2. *Corporeal and Worldly Loves* are predicated of those who are in mere externals, and not in any celestial or spiritual love, 4288. Thoughts concerning worldly and corporeal things draw man down, so that he cannot have communication with heaven; from experience, 6210. Corporeal and worldly loves have their especial residence in things sensual, because the communication between man and the world is by sensuals; *ill.* and passages cited, 9276. The interiors of those who are in corporeal and terrestrial loves are utterly closed; *ill.* by the case of the Jews, 10,396. See JEW (5, 6; in the latter, 10,393 especially), JACOB (10, 11).

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3. *Terrestrial Loves*, so called, are the loves of self and the world, 3413; see below (5).

4. *Infernal Love* is the perversion of celestial love flowing in from the Lord, 6135. See Life (1), 1589; (2), 290, 2888; (3), 681, 5854, 4906, 6475; Influx (4); Evil. Infernal loves are the loves of self and the world when these are regarded as ends, 9960; see below (9).

5. *The Loves of Self and the World* are the very contraries of love to God and the neighbor, thus they are not loves but hatreds, 33, 693—695, 760, 1047, 1419 end, 2039, 2041. As mutual love constitutes heaven, so the love of self or hatred constitutes hell, 693, 694. When the love of self prevails in the church, the doctrine of faith becomes the instrument of self-worship, 1304; see below (10). The love of self is of all the most defiled and profane, for there is that in it which would lift itself above God, 1304. The love of self is the source of all evils, not only hatred, but revenge, cruelty, and adultery, 1307, 1308, 1691, 2219; see below, 2045, 2057. The love of self is the source of all falses, 1321; and of all persuasions of the false, 1675. The love of self imbues the whole nature, and is manifestly perceived in the other life from the spheres of those who are principled in it, 1505; an example of one known to the author, 1506, and of such as had acquired a sphere of self-importance and authority, 1507, 1508; compare 2219 end; and see below, 4227, 4947. The loves of self and of the world pertain to the external man, and they prevent its life corresponding with the internal, 1568; see below (6), 2041. The love of self described in its infernal quality, and that it, beyond all other loves, disjoins the external man from the internal, 1594. The love of self and the world is excused by ignorance and innocence in childhood, but no longer so when man comes into his own liberty, 1667. See Good (4). Those who fight from any love of self in temptation combats have no real faith; also that the Lord alone fought from celestial love, 1812. The love of self and the world must always separate man from the Lord unless there be conscience, which is of charity; in this case also those loves occupy the place of conscience, 1862. The love of self is destructive of all human society and of all heavenly society or heavenly order, *ill.* 2045, 2057; and the love of the world of all things of faith, 2219; see below, 4750. The love of self is the fountain of all evil loves, thus it is evil itself, 2246; see below (6). The love of self is altogether contrary to the order into which man was created; some remarks on the signs by which it may be known, 2219. Every one may represent to himself what diabolical forms they are who are in the love of self, and such forms are all who have cherished the delights of that love when they come into the other world, 2363. Nearly all who come into the other life from Christendom are eaten up by the love of self and the world, 2122. Those who are within the church above all others ought to be purified of these loves, 2051. So far as the loves of self and the world are removed, so far heavenly love flowing in from the Lord begins to appear, and to give light in the interiors, 2041, cited above; see below, 3610. Those who attribute merit to themselves on account of good actions are in the love of self, for they regard themselves in what they do; also how distracting the intuitive sphere of self is, 2027. Those who are in the loves of self and the world appear to themselves to be in freedom, 2870 and sequel. See

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Liberty. The loves of self and the world are dark, and induce utter darkness in spiritual things, *ill.* 3413. See Darkness, 3888, etc. The love of self and the world makes the life most unhappy, because there is influx from hell into such love, 3539; see also 5660 end. Life then first flows in from the Lord when the life of the love of self and the world is extinguished, 3610. When there is no love for the neighbor or for the public good, less still for the Lord's kingdom, there is properly speaking no human life; an example from certain spirits who had only regarded themselves in all things, that they were so corporeal as to be stupidity itself in effigy, 4221. All are in the Grand Man, consequently in heaven, who have done good from their heart's love; but all are out of the Grand Man, consequently in hell, who have indulged in the love of self and the world, 4225. Those of either sex who have sought to rule over others, by subjugating their minds by various arts, are as poison by which the purer blood and its nerve-vessels are affected; from experience, 4227. Those who are in the evil of self-love are really against all good whatsoever, and in the deepest hell; not so much those who are in the love of the world, 4750. Those who are in avarice are more in self-love than others, although not so openly, 4751. See Gain, Jew. The love of the neighbor is heaven, the love of self hell, 4776. Some in the other life who have been proud outwardly, and in the love of splendor from external cupidity, not internal, are under the sole of the foot; but they gradually receive celestial things, 4947. Some in the same situation who have despised others in comparison with themselves; how they attempt to ascend, and that their self-love renders them stupid, 4949. Those who have appeared more just than others, and yet have lived in the love of self and the world, are of a most malignant quality; their sphere and their hells briefly described, 5721. See Disease. Those who are not purified of the loves of self and the world are detained in the other life among evil spirits, who conjoin themselves by insinuation into their loves; and in such case they cannot be separated except by divine aid, 7501; from experience, 6195, cited below (24). In the other life all turn themselves according to their loves, and men do the same internally; when the loves of self and the world prevail, this turning is to hell, 10,420, 10,702. He who is led of himself and his own loves cannot be saved, *br. ill.* 10,731. In a summary: that love constitutes the life of man, 10,740; that the love of self and of the world, when they reign, constitute the life of hell, 10,741; that thence flow all evils and their delights, 10,742; hence the denial of all things of the church, so that good is done from external bonds and not internal, 10,744; that in the other life, when external bonds are taken away, they rush into all wickedness, because such is the delight of their life, which they concealed in the world, 10,745, 10,746; and that the love of self and of the world is infernal fire, 10,747. See Hatred, Evil, False, Lust, Fire, Hell.

6. *The Loves of Self and the World the Origin of all Evils and Falses, br. ill.* in seriatim passages, 7366—7377, 7488—7494, 10,740—10,749; *ill.* and *sh.* 9335; passages cited, 8678; see above (5), 1307, 2045, 2219, 2246, 4750. The love of self is interiorly a burning hatred of others, though it may not be so manifested in this life, 6667, 4750. The loves of self and the world make hell in man, whom it

therefore behoves to know whether he is in such love, 7366; see below, (7, 8). So far as man is in the love of self, so far he removes himself from neighborly love, thus from heaven, and so far he is in hell, 7369. So far as any one is in these loves, so far he is not in charity, does not know what charity is, what faith is, what conscience, and at length disbelieves all that is spiritual, even the life after death, 7490. Where the loves of self and the world reign, the good of love and the truth of faith are either rejected, or extinguished, or perverted; at length the contrary evils and falses are affirmed, 7491, 7492. The loves of self and the world begin to reign when man comes to the age of discretion and of self-direction, and then the Lord separates the good of innocence and charity received from infancy, and withdraws it into the interiors, 7493. See Remains, Good (9). Those who are in the loves of self and the world have not life in themselves, but their life ought to be called death, and themselves dead, 7494. It is from this love that evil is said to be from man, because he turns the good that flows in from the Lord to himself, 7643. Good from the Lord continually flows into man, and nothing impedes his reception of it [in his external man] but the cupidities of the love of self and the falses derived from them, 2041 end. Heavenly good vanishes with man according to the degree of increasing concupiscence from the loves of self and the world, 8487. The loves of self and the world are born in man, and they continually drawn him away from truth and good as by a latent attraction; hence the origin of all evils and the destruction of spiritual life as in diabolical gins, etc., 9348. See Evil (2).

7. *Signs of the Love of Self:* see above (5), 2219, 2363, 2027, 2870; (6), 7366. The contempt of others, the dislike of those who are in spiritual good, with or without manifest arrogance, are the exteriors of the love of self; the interiors of which are really burning hatred, etc., 4750. The love of self reigns in man when he only regards himself and his own in what he thinks and does, thus not his neighbor or the public good, 7367. A man is in the love of self if he regard only his wife, children, and relatives, because these are one with him, and he regards himself in them, 7368. Those are in the love of self who despise others, hate them, and seek revenge upon them; and all such, if they are also adulterers, are especially cruel in the other life, 7370; the latter only, 824, 2747, 5057, 5394. The delights which any perceive in these things are properly the delights of self-love, whatsoever they may appear in external form, 7371, 7372. See Delight.

8. *Signs of the Love of the World.*—Those are in the love of the world who think about the world and intend gain, having no concern about the hurt of the neighbor, 7373. Those are in the love of the world, who by art and cunning secure to themselves the goods of others, who envy others, and covet the property of others, 7374. The loves of self and the world, so far as they are left without restraint, rush on and grow even to the lust of dominion over the whole earth, yea even to the throne of God, 7375, 8678 and citations. These two loves are the origins of all evils, and make hell with man; but those are not in them who aspire at honors, power, and wealth, for the sake of their country, because such things are also the means of doing good, 7376, 7377, 7819, 7820, 8318; see below (9).

9. *The Love of the World with the Regenerate* is the love of what-

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ever it affords as the means of doing good and truth; in like manner the love of the body for the sake of a sound mind, and this again for the sake of good and truth, that they may be known and loved, *ill.* 5159. If the loves of self and the world are regarded as means, not as ends, they are good, 7819, 7820. During man's regeneration the loves of self and the world are to be inverted, that they may be for means and not for an end, *ill.* 8995. It is the end which qualifies all that man does, and good done from the love of self and the world is not good; that these loves ought to be as the soul of the foot, not as the head, 9210. See Good (2.)

10. *The Love of Self in Worship* makes it internally profane, as represented by Babel, 1326, and variously *ill.* 1306, 1308, 1321, 1322, 1594; see above (5), 1304, 2051, 3413, 4227, 7491. When corporeal and worldly loves prevail, the church is only represented, *ill.* 4288, 10,526, 10,531, 10,560. Worship applied to the loves of man is infernal: and the imitation of affections, as if they were celestial, is infernal, 10,307, 10,309. Those who imitate divine worship as if it were from heavenly affections, when yet it is from the proprium, are separated from heaven, *ill.* 10,309, 10,310; see also 10,284, 10,286. Those who are in the love of self and the world are in externals separate from internals, especially in the externals of the Word, of the church, and of worship; their quality variously *ill.* 10,396, 10,400, 10,401, 10,407, 10,409, 10,412, 10,422, 10,429, 10,692, 10,694, 10,701, 10,704, 10,707. Where the loves of self and of the world reign, there the truths and goods of the church are always assaulted, and its worship rendered infernal, 10,455—10,459. See Jew (4—6), External (3), particularly 10,546; Proprium, Worship, Incense, Representation.

11. *The Love of Domineering* is the worst species of the love of self, *ill.* 10,038. Pride is the tendency and endeavor of self-love to domineer, 8678. The most ancient people lived distinctly as nations, families, and houses, and knew nothing of dominion grounded in the love of self and the world; their happy state of life, 10,160, 10,814; and that empires and kingdoms have been made from societies for the sake of the love of self and the world, 7364; see above (6), 1304, 2045, 7375, 8678; and see Government, King, Priest.

12. *Intermediate Loves* are the means by which the affections which bind man to hell are loosened, so that he becomes receptive of the love of the Lord and the neighbor, *ill.* 6195; compare Good (6).

13. *Celestial and Spiritual Loves* are the opposites of worldly love; the one is to look downward, the other upward, 760, 8604. The essence of celestial love consists in a will to impart all one's own to another, and in this is its similitude to the Lord, 1419. There are celestial interior and exterior, also celestial spiritual, but the essential celestial principle is love to the Lord and the neighbor, 1824; *ill.* 4286, cited below. Celestial love is the love of all from the heart, 1865. Celestial love is of such a quality that the angels, if it were possible, would take the place of the evil in hell in order to save them; such love also flows in from the Lord, 2077. Spiritual love is the same thing as charity towards the neighbor, and this again is the same as mutual love, *ill.* and *sh.* 3875. Celestial love is the same thing as love to the Lord, and spiritual love the same thing as charity, or love to the neighbor, 4280, *ill.* 4286, 4352, 4750, 7257, 7622, 9873, 10,242. All good,

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celestial and spiritual, proceeds from these loves; and the truths of faith without such good are only words, 4352. In general there are two goods of love; the good of celestial love, opposite to which is the love of self, and the good of spiritual love, opposite to which is the love of the world, 4750. Those who are in celestial love, and in virtue thereof in love to the neighbor, are most conjoined to the Lord, and therefore in the inmost heaven where they appear to others as infants, and altogether as loves in form, 4750; that some of them are more celestial than others, thus that they are internal and external, 4286; further *ill.* 5608, 5922, and particularly 6435, 9873. The celestial love of good is love to the Lord derived from him; the celestial love of truth is the good of mutual love, 9865, 9873, 9933. The spiritual love of good is charity towards the neighbor; the spiritual love of truth is faith from charity, 9870, 9873, 9933. See GOOD (16), CELESTIAL, SPIRITUAL, INTERNAL (7), INFLUX (3), HEART.

14. *Divine Love the Love of the Lord.*—The life of the Lord when he was in the world was love for the whole human race, such indeed that it was pure love itself, 1690, 1865, 2253, 3063. In all his combats, from early boyhood to the last hour of his life in the world, the Lord fought from divine love, 1690 end, 1789, 1812, 1813, 1820, 2077, 2777, 3063, 9937. The divine itself, or Jehovah, is pure love and mercy, and this was the Lord's internal man when he was in the world, 1735. The divine love of the Lord is so great that he would have all in heaven near himself, yea, in himself, 1799. That divine love is towards all may be manifest from the influx of man's love for his children, which increases as it descends from the nearer to the more remote offspring, 1865. The celestial [outflowing] of the Lord's love appears as a sun, the spiritual as a moon, 2034, 2441. The love of the Lord transcends all human understanding, *ill.* by the quality of celestial love which flows from him, 2077; passages cited concerning the Lord's love, 3063. The wisdom of the Lord is infinite because he is divine love itself, 2500, 2572. In divine love is the omniscience of all divine things whatsoever, celestial, spiritual, rational, natural, 2572. The divine love of the Lord is distinguished as divine celestial and divine spiritual, not that it is so in him, but from those who receive it, 3325. Such is the love of the Lord that he would give Himself and whatsoever is His to every one; hence the appearance that life is man's own, 3742, 4320. The Lord is the fount and origin of all love, celestial and spiritual, 4352. It was by his own divine love that the Lord glorified his human when he was in the world, as it is by celestial love that he makes man an angel, 4735, 5042. A man and a spirit is altogether such as his love is; so in the case of the Lord, who, as to the human itself, is divine from divine love, *ill.* 6872. The divine love of the Lord regarding those who are in temptations, is the mercy of the Lord, 5042. Love is attractive, and most of all the divine love of the Lord, 8604. The Lord and divine love appears to every one according to his love, as a creative and renovating fire to those who are in good loves, but as a consuming fire to those who are in evil loves, 9434. If the divine love in its purity should flow in into any angel, spirit, or man, he would utterly perish, *ill.* 6834, 6849, 8644, 8760, 8816.

15. *Conjugial Love, and the Love of Parents for their Children,* are the fundamentals and principals of all love, 686, 3021, 4280. It is

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by the first flower of love that virgins are initiated into chaste conjugial love, hence the guilt of seducing innocence, 828; see also 3081. The genuine love of children is not the love of them as one's own, but for the sake of human society, and still more for the sake of increase in heaven, 1272. All conjugial love and the love of parents for their children flows in from the Lord; the latter because he loves all as his sons, 1865. See INFANT (2), 3494. All loves exist from the marriage of good and of truth; thus from conjugial love, which is from the divine marriage of good and truth, or from the Lord, 2728—2739; see below, 2739. No one can be in conjugial love unless he is in good and truth from the Lord, 2729, 3942 end. The felicity of heaven consists in conjugial love, because in the marriage of good and truth, 2729, 2730. Conjugial love is an actual conjunction of thought and affection, thus of the two lives mutually and reciprocally, 2731, 3945. When there is conjugial love the image and likeness of the one is in the mind of the other, so that they dwell together in the inmost principles of life, 2732, 2734. Genuine conjugial love is an image of heaven, and is represented in the other life by the most beautiful forms, by a virgin of surpassing beauty, for example, and its affections and thoughts by lovely atmospheres, 2735. Genuine conjugial love is innocence itself, which only dwells in wisdom, hence the wisest in heaven appear most like infants, 2736, 4750; see below, 3081, 5052. Those who are in conjugial love have the interiors of their minds open even to the Lord, and hence they are receptive of all other celestial loves, 2737. All those who are in conjugial love live together in mutual love, 2737; *ill.* 3956. Conjugial love is the will to be in the life of another, so that the two may be one; mutual love is to will better to another than oneself, to promote the happiness of others without any regard to self, 2738. See below (16), especially 2039. The loves born from conjugial love are as the love of parents for their children, as brothers one amongst another, and so on as consanguinities and affinities, whereby the various societies of heaven are formed, and altogether conjoined as one man, 2739. See AFFINITY, CONSANGUINITY. Things which signify conjugial love also denote those of love and charity; this because conjugial love is the fundamental of all, 3021; the case further *ill.* 3956; passages cited, 9960. Conjugial love in the spiritual sense is the affection of good to truth, and the affection of truth from good, 3081. Those who are in conjugial love, thus who are in innocence, for these are the same thing, are called virgins, 3081. Good, in the man who is being regenerated, is comparatively like conjugial love in infancy and boyhood, which lies concealed till all things are prepared for its manifestation, and is continually endeavoring, the while, to establish its own order, 3610. See GOOD (20). Conjugial love is from the divine marriage of good and truth in the Lord, and mutual love is from conjugial love, *ill.* 3956; as to the divine marriage in particular, 3960. When any two are in conjugial love, the Lord flows in into the affections of both as into one, 4145. When any are in conjugial love they are also in celestial love, or love to the Lord, and in spiritual love, or charity; that there is conjunction of such loves with the good of the natural man, when the external and internal make one, 4280. A marriage between two who are in genuine conjugial love corresponds to the heavenly marriage, or the conjunction of good and truth—the husband to good, the wife to

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the truth of that good, 4837. The Lord insinuates conjugial love by the inmost heaven, the angels of which are the wisest of all and so innocent that they appear to others like infants; that such also love infants and watch over their growth in the womb, 5052; in what peace and sweetness they live, 5051, 5052. Those who are not conjoined in mind and soul, thus who are not together in the spiritual world, ought not to be conjoined in the natural; this, because conjugial love is from the marriage of good and truth, and when it descends therefrom is heaven itself in man, 8998; the descent of conjugial love primarily from the conjunction of the Lord with heaven, and hence its holiness, *ill.* 9961. Seriatim passages concerning conjugial love, 10,167—10,175. That those who are in love truly conjugial, love to think and to will alike, thus to be truly one, 10,169. That the delight of conjugial love is both internal and external, and so far as it is only the latter, it assimilates to that of animals, 10,170. That no one can know what love truly conjugial is unless he is principled in the good of love and the truths of faith from the Lord, 10,171. See MARRIAGE.

16. *Mutual Love*, and its joy, constitute heaven, 537, 547. Those who are in mutual love are continually approaching their spring-time, and this with increasing felicity, 553. It is from mutual love that heaven constitutes as it were one man and one soul, 694, *ill.* 1285. Mutual love is received from the Lord through the internal man, and indeed it makes the internal man, 1595. Mutual love conjoins the external man to the internal, and nothing so much as self-love disunites them, 1594. So far as any are principled in mutual love, so far they are heirs of the Lord's kingdom, 1802. Mutual love flows from conjugial love as a river from its fountain, 2737; on which account adulterers are also opposed to all good, 2751. Conjugial love, the love of infants, and mutual love constitute the celestial things of the Lord's kingdom, and succeed each other in this order as three universal loves, 2039. Mutual love is the very firmament of heaven, for the consociation and unanimity of heaven subsists and consists therein, 2027. Those who have mutual love or charity have the Lord's life; passages cited, 3324. Love to the Lord is the life of heaven, and mutual love is a soul from that life, 3539. Mutual love differs from *friendship* in this, that mutual love regards the good that is in man, and consequently those who are in good; friendship, on the contrary, when it does not regard good approaches to the love of self, 3875; how manifest this becomes when self is touched in the case of such friendships, 4776, 5807 end, 6667. Mutual love and the affection of charity are one and the same; passages cited, 3956. Mutual love is from the conjunction or marriage of good and truth, *ill.* 3956. The spiritual angels who are in charity or mutual love, love others more than themselves; but the angels of the first heaven love others as themselves, 4286. Those who do works of charity expecting any kind of reward are not in mutual love, but only in its appearance, 6388. Mutual love is the external of the celestial, and love to the Lord its internal; the truth of faith is the external of the spiritual, and the good of charity its internal, 6435, 9873, 9933. The good of mutual love and the good of charity are as interior and exterior and are as different as the two kingdoms, but they are conjoined by a middle good which is called celestial-spiritual, 6435; as to the latter, 5417, 5805; and that the distinction between them has not been pre-

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served by the author hitherto, 6435. The good of mutual love is the same as celestial truth, because it is the external of the celestial kingdom, *ill.* 9468; further *ill.* 9873, 9912, 9933; see Good (17), Lord (31). Such is the virtue of mutual love from the love of the Lord, that he leads heaven as a single angel, though it consists of myriads of societies of angels, *ill.* 2613.

17. *Angelic Love.*—The very life of heaven is love, and the celestial angels perceive faith as love, with a difference known to themselves alone, 32, 202. Angelic love consists in loving the neighbor more than self, evidence that such love can be given, from experience, 548. The ineffable felicity of heaven is from mutual love, each desiring to communicate his own happiness, and his own perceptions to others, 549, 2130, 2131. Societies in the heavens are various according to all the differences of mutual love and faith, comparatively as consanguinities and affinities on the earth, 684, 685, 917. The determination of heaven into societies is from the love of the Lord, producing, first, conjugial love, and all other loves as derivations from it, 686. Those who go to heaven are introduced from society to society until they come to the one which accords with their love, but they are received in all with love and friendship, and never sent away by any, 2131. The angels are so far in celestial light as they are in love to the Lord, *ill.* 2441. The angels are in superior wisdom and intelligence, because all influx from the Lord is into love, hence the super-eminent wisdom of the Lord whose life was divine love itself, 2500; further *ill.* 2572. The angels are in all truth, thus in all wisdom and intelligence, not only of things celestial and spiritual, but also of things rational and natural, because they are in love to the Lord and mutual love, 2572; see also the seriatim passages, 3324. There are three kinds of men within the church, those who are in love to the Lord, those who are in charity towards the neighbor, and those who are in the affection of truth, 3653; how these differences correspond with the three heavens, 3691; the distinctions more particularly *ill.* 4286, 5608, 5922, 6435, 9873. The angels of heaven are loves and charities in form, and therefore of ineffable beauty, 4985. The affection of love is of such wide extension as to exceed all human understanding, as may be evident from the fact that love to the Lord and the neighbor constitutes the universal heaven, and is still in every one as his own good with indefinite variety, 9002. It is by their reception of the one universal love that the angelic societies are conjoined as one man; six laws of such conjunction given, 9613. The good of love to the Lord, derived also from him, is the one only good from which are all truths and their order, *ill.* 9863; how the goods of love, or various universal loves, succeed each other in the heavens, 9873; see above, 3653, etc. There are three heavens, and in each an internal and external according to the prevailing loves of the angels, which are briefly described, 9933; and their extension in the heavens, and from one heaven into another collaterally and successively, *br. ill.* 9961. See Heaven (4—7), Good (22).

18. *The Love of one's Country*, becomes in the other life the love of the Lord's kingdom, which is then the fatherland, 6821. See Country, Dominion, Government, King.

19. *Love and Faith*, are described as luminaries, love the greater luminary, and faith the less, 30—38. In the most ancient church they

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had no faith except love, 32; faith and love indeed cannot be separated, 34—36. The celestial man has no faith but that of love to the Lord and love towards his neighbor, 337, 393, 398. Love is the very continent or ground of faith, and faith of the knowledges insinuated therein, 620, 636. There are consanguinities and affinities of love, and so likewise of faith, which correspond with the loves which make heaven, 917. Those who make faith the essential of salvation, and confirm themselves in it, do not regard, and even do not see, what the Lord so often said of love and charity, 1017, 2371—2373. The fruit of faith is charity, this love to the Lord, this the Lord, who is the internal sense of the Word, 1873; compare 161. When love or charity is named with those who are not in the life of faith it appears as somewhat darkish and clotted, 2343. Charity without faith is not genuine charity, and faith without charity is not faith, 2839; how charity differs from love, 2023, 2227, 2839. By the influx of love and of affection thence derived into scientifics the natural man is illustrated, and truths appear which are elevated into the rational, 3074. Without love, which is spiritual heat, man cannot be in illustration, *ill.* 3138. Faith can never be given except in its own life, which is love and charity; passages cited, 3324. Nothing can enter into the memory without affection or love which is the ground of all apperception; hence affections and objects of thought are always reproduced together, 3336; *ill.* 6690; as to the similar procedure between the affection of good and doctrinals of truth, see Regeneration. Every one from the love in which he is sees those things which are of that love, and what he sees he calls truths; thus in the love of every one there is the light of his life, *ill.* 3798. The truths of faith are as lifeless words without love, and they also take their quality from the quality of the love, 4352. No one can really receive the truths of faith except he be in the life of charity, and no one can be saved unless he has lived the life of charity, *ill.* 4776. The things of love are called celestial, those of faith spiritual, 4515. Faith cannot be the ruling principle in man without the life of charity, because what a man loves reigns universally in his thought even though he be ignorant of it, 5130. The truths of faith derived from love are what love dictates, thus which draw their esse from love, and are in consequence living, 9841. See Life (10); Faith (2, 3); Charity (2).

20. *Love, Wisdom, Intelligence*: see above (19), 3074, 3336, 3798; and generally as to the connection of the good of love with truth, Influx (3); Light (5); Life (15, 18); Good (21); Intuition; Perception; Understanding; Truth; the sense of which is that wisdom proceeds from goods by truths; according also to the numerous passages cited in the *New Jerusalem*, 27. All scientifics are in loves according to their kind, *ill.* by the case of brutes, 6323, 7750. See Life (12). Man would be born into all intelligence and wisdom if he were in love towards the neighbor, and in love to God, and this according to his order, 6323, 7750. When the good of love prevails, it arranges the scientifics of the natural man into a celestial form, so that they make one with itself and act together with it, 6690. The all of science, and the all of intelligence and wisdom, is contained in love; this, because loves are the receptacles of the influx of heaven, *ill.* 7750. Man's birth in ignorance is a sign that he is in loves contrary to those of his true order, which are love to God and the neighbor, 7750. See Evil (2), Influx (5).

an angel, and a spirit is as his love, even in regard to understanding, 10,153, 10,177, 10,284 together; *ill.* 10,298. As to the bodily life of man, see LIFE (4); INFLUX (9); HEART, RESPIRATION.

24. *That Love is Spiritual Conjunction, ill.* and *sh.* 3875, *ill.* 4352, *br.* 3068. Not only all heaven, but universal nature is founded in love which is the first cause of all union and conjunction, animate and inanimate; but that man has destroyed the order of nature in himself, 1055. All the good of love or spiritual conjunction is from the Lord, and the esse itself of things by which one is united to another is such good, 5002. Love is spiritual conjunction because it is the conjunction of minds, thus of the will and thought; its natural [correspondent] is the delight of association and conjunction, 5807. Love is purely spiritual, and as to its essence it is the good [or perfect harmony] resulting from the changes of state and variations in the forms or substances of which the human mind consists, 5807; see also 5147, 9206; and see HARMONY. Loves conjoin all in the other life; spirits are also constantly associated with man according to his loves, 6195, 6196, particularly 8794; and that man is conjoined with heaven or with hell by his loves, 6195. Truths do not conjoin, but only the affections of truth, 6195. Conjunction by love is so strong as to be indissoluble except by divine means, and then gradually by intermediate loves, 6195, 7501. Conjunction is by love and insinuation into its delights, and this, whatever be its quality, 7501. The conjunction of souls by mutual love or charity, is by one mind presenting itself in another with the thought and will to do good, 8734. See CONJUNCTION, CONSOCIATION.

25. *Passages in Illustration.*—Love represented as the greater luminary; faith the less, 10, 30—37. Love reigning in all good works, denoted by the sun to rule the day, 38. The internal man from love and faith, denoted by the tree of lives in the midst of the garden, 102, 105, 200. Conjunction by love denoted by the covenant between God and every living soul, 1055, 1056. The love of self fashioning the doctrine of the church and worship, denoted by the building of Babel, 1304, 1306, 1308, 1326. Opposite loves manifesting their incompatibility in the same mind, denoted by Abram and Lot unable to dwell together, 1568, 1594. The love of self separating between the Lord and man, denoted by the torch of fire and smoke in the vision of Abram, 1862. The divine with those who are in love and charity, denoted by the covenant of Jehovah with the seed of Abram, 2021—2023. The removal of all that defiles conjugial love and the loves derived from it, denoted by circumcision as the sign and memorial of this covenant, 2039, 2057. The holy state of love, and interior perception in which the Lord appears, denoted by Abraham's sitting at the door of his tent in the grove of Mamre, and the day growing hot, and Jehovah's appearing in the form of three men, 2142—2146, 2149. The evil interiors which are of the love of self fully discovered, denoted by their looking out towards the faces of Sodom, etc., 2219, 2220, 2246. The state of celestial love when judgment is performed, and the good saved from the evil, denoted by the time of sunrise when Lot came to Zoar, 2441. The hell of the love of self and all its infernal falses into which the evil cast themselves, denoted by the sulphur and fire rained upon Sodom and Gomorrah, 2444. The natural man bound and covenanted to the good of conjugial love by influx from the internal,

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denoted by Abraham's swearing his servant concerning the marriage of Isaac, 3021. The affection of truth, its origin, and its procedure to the marriage of good and truth, also conjugial love with the rational man, denoted by Rebecca, her espousal to Isaac, etc., 3074, 3077, 3078, 3081, 3085, 3108, 3110—3112, 3116, 3125, 3132, 3161, 3179—3180, 3200, 3207, 3211. Love produced in the outward life, denoted by the birth of Esau, his being all red, etc., 3300; the analogous case of Zarah, 4922. Terrestrial loves obliterating interior truths, and the discovery of these to the rational man, denoted by the Philistines having filled the wells of Abraham with dust, and by Isaac's digging them again, 3413, 3419, 3828—3834, 3843. The affections of truth given to the natural man when in good, denoted by the daughters of Laban espoused to Jacob, 3817—3821, 3828—3834, 3843. The love of good for internal truth, and the study and holy state of life by which it is acquired, denoted by Jacob's preference of Rachel, and his serving for her, 3822—3827, 3844—3852. The natural and corporeal affections serving as mediums to spiritual, and as bonds, etc., denoted by the handmaids of Rachel and Leah, 3835, 3849, 3913, 3917, 3919, 3925, 3931—3933, 3937. Spiritual love conceived and born in due course as regeneration proceeds, denoted by the conception and birth of Levi, 3875, 3876. Celestial love next in order, denoted by the conception and birth of Judah, 3878—3881. Conjugial love and all conjoining love in the truth and good of charity, denoted by the mandrakes [*dudaim*] found in the field, 3942. The desire of those who are in the affection of interior truth towards conjugial love, denoted by Rachel's asking for the mandrakes, 3944—3948. Mutual love and conjugial love successively produced in externals, denoted by the births of Issachar and Zebulon, 3955—3957, 3959—2961. Mutual love in appearance only, its works done for reward, denoted by Issachar called a bony ass, 6388. The two extremes of too much love and of no love in the changing states of temptation, denoted by the heat of the day and the cold of night, 4175. The conjunction of conjugial love, and therefore of all celestial and spiritual love, with natural good, destroyed in the posterity of Jacob, denoted by the hollow of his thigh put out when the angel wrestled with him, 4280, 4281, 4314, 4317. The goods of love conjoined to those who overcome in temptations, denoted by the sunrise when Jacob entered into Canaan, 4300. The influx of the good of love from the Lord, and the conjunction of love growing stronger and more interior as it proceeds, denoted by Esau's running to meet Jacob, and embracing him, and falling upon his neck, and kissing him, 4350—4353. Celestial love turned into the love of self, and opposed to all good, denoted by the part of Judah in the abduction of Joseph, 4750. The contrary of conjugial love, and the church perishing, denoted by the deed or Onan, 4837, 4840. The affection of evil destroying the internal of the church, denoted by the command of Judah that Tamar should be burned as a harlot, 4906. Scientifics rendered useless because filled in with the lusts of the love of self and the world, denoted by the ears of corn blasted by an east wind, 5214—5215. The affections of good and truth, and their conjunction, consequently conjugial love in the inmost, denoted by the blessings of the breasts and of the womb invoked upon Joseph, 6432, 6433. The extension of spiritual good even to celestial mutual love, denoted by the blessing, that it prevailed

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to the utmost bound of the everlasting hills [to the desire of the hills of an age], 6434, 6435. The good of love in the midst of scientific truths arranging them into a celestial form, denoted in the case of the midwives, that they feared God and he made them houses, 6690. The divine love manifested in scientific truth, denoted by the bush burning with fire in which Jehovah appeared to Moses, 6832—6834, 6849. The good of love received, denoted by those who love God, because such love is not from themselves, 8880. Conjugial love only existing where there can be a conjunction of souls and minds, denoted by the law of betrothal, 8988, 9002. Divine truth in heaven resplendent from the good of love, denoted by the glory of Jehovah appearing as a fire on the head of the mountain, 9434. The celestial love of truth, the celestial love of good, and mutual love manifested, denoted by hyacinth and purple, and scarlet double-dyed among the offerings for the tabernacle, 9466—9468. Heaven as one, though it consists of myriads of societies of angels, and this from mutual love, denoted by the habitation [tabernacle] called one, 9613. The good of love to the Lord, in various cases, denoted by anointings of all kinds, 9954; and especially by the anointing of the priests, 10,278—10,288; see Holy (3). For other illustrations of love and the good of love, see Fire (2), Light (7), Lightnings, Lion, Flocks (2), Esau (3), Gold (2), and, generally, the concordance of passages under Good, pp. 264, 268, 270, 271, 273—274, 277. For evil loves, represented by wild beasts, see 9335, and the article Beast; see also Creeping Thing, Sense, Serpent.

LOWER EARTH. See Earth (p. 145).

LUBIM. See Lybia.

LUCIFER, ascending into the heavens, making his throne above the stars, etc., denotes the love of self profaning holy things, 3387, 7375, *ill.* 8678.

LUCRE [*lucrum*]. See Gain.

LUD, one of the sons of Shem, signifies knowledges of the truth, *sh.* 1231. Tarshish, Pul, Lud, Tubal, and Javan, are called islands, because they denote the externals of worship, 1158.

LUDIM, one of the sons of Mizraim, or the Lydians, denote scientific rituals; their handling the bow, denotes reasoning, 1195, 2686. See Egypt.

LUKEWARM [*tepidas*]. The sphere of those who are called lukewarm, that it excites to vomiting, from experience, 1513. He is called lukewarm in whom truths and falses subsist as opposites, but he is called profane in whom they are mingled, 5217. They are lukewarm who are in truths and do not desire good; they also who love the Lord and themselves equally; such are unfit for any use either good or evil, *sh.* 9207; that such are they of whom it is said, "I will vomit thee out of my mouth," 9210.

LUMEN. See Light (1).

LUMINARY. The two luminaries set in the expanse of heaven, denote love and faith in the internal man; the greater luminary love, the lesser faith, 10, 30—37; *ill.* from flame, etc., 9473; passages cited concerning illumination from the Lord as a sun and a moon, 9684. See Sun, Moon, Light (3, 5), Illumination, Illustration, Love.

LUNGS [*pulmones*]. The heart and lungs which are the sources of all motion and sensation correspond respectively to the celestial and

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spiritual influxes, 3635, 3887, 4931. The reciprocal communication between good in the will and truth in the understanding is as that of the heart and lungs, *ill.* 9300, *br.* 9495. See for further particulars under HEART, RESPIRATION.

LUST, CONCUPISCENCE [*cupiditas, concupiscentia*]. There are two most universal kinds of lust, the one of the love of self, the other of the love of the world, 808. Those who find their whole delight in lusts, pleasures, appetites, and, generally, in sensual things, are images of hell, *ill.* 911. All lust is of some filthy love, and in the other life its uncleanness is manifest; *ill.* by the valley of Siddim with its pits of bitumen, 1666, 1688. The heat of lusts is as a fire, or lighted torch, from which falses ascend as smoke; *ill.* by the furnace of smoke, etc., seen by Abram, 1861. While lusts are cherished, truth cannot be elevated out of the natural man into the rational, *ill.* 3175. Every lust of the flesh is from the love of self and the world, and cannot be removed without grief and anxiety; the latter *ill.* by the pain of circumcision, 4496. The life of lusts, the fallacies of the senses, and the doctrine of the church are as so many springs which give rise to falses, 4729. The life of lusts extinguishes the truth of the church, the lie of such a life, *ill.* 4776. Infernal spirits dwell in the lusts of others and excite them, *ill.* 5032. The vehemence of concupiscence with the evil is a kindling of the vital fire, and this is meant by infernal fire and torment, 5071. The lusts of the love of self and the world are what take away peace and infest the interiors of man, *ill.* in contrast with the peace of heaven, 5662. The lusts and passions of the mind are the causes of diseases in the body, *ill.* 5712. When the good are remitted into their proprium, it appears to them as an inundation of lusts or of falses according as the influx is into the right or left part of the brain; from experience, 5725. Evils are predicated of the lusts, because lusts are of the love; such evils of lust, interior and exterior, *ill.* by lice in men and in beast, 7424. Evils of lust are as a fire or furnace, and the falses of lust as the ashes which remain after combustion, *ill.* 7519. The delight of concupiscence, so called, is when the delight of any love of the body or the world occupies the whole man and so dominates over the good and truth of faith with him, *ill.* 8452. Heavenly good vanishes according to the degree of increasing concupiscences from the love of self and the world; *ill.* by the manna melting away under the heat of the sun, 8487. The respiration or breathing of evil love is called concupiscence, that of good love desire; hence that concupiscence is the very life or continuum of the love of self and the world, *ill.* 8910. To lust after, or covet, is to will from an evil love; hence the precept not to covet what belongs to the neighbor, denotes that care must be taken lest evil thought of should pass into the will, 8910. Infernal freedom, which is the love of evil and the false, is properly called concupiscence, yet there is no freedom in concupiscence, because it consists in being led by hell, 9096, 9589. The concupiscences of the loves of self and the world appropriated, signified by the people being as the food of the fire, 10,283. How immensely the persuasions of the false increase when the truths of faith are immersed in the lusts, *ill.* 794.

LUST AFTER, *to* [*concupiscere*]. See *to* COVET; and see LUST (particularly 8910).

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LUXURIES of various kinds are among the causes of disease, 5712. When life is passed in mere pleasure and luxury, good flowing in from the Lord passes down into the sensuals and is not appropriated, *ill.* 5145. Those who indulge in luxuries rather than uses, assimilate themselves to the brute animals, because the state of the mind is according to the state of the recipient parts, thus of the body, 8378.

LUZ [*Lus*], the ancient name of Bethel, denotes the quality of the prior state; the Hebrew word signifies a receding, and a recession takes place when doctrine or truth is considered primary instead of good, 3730. Luz denotes the natural in the prior state; Bethel, the divine natural, 4556. God's appearing to Jacob in Luz, denotes the divine appearing in the natural, 6229. See BETHEL, JACOB (3).

LYBIA, *or* PUTH, denotes knowledges from the literal sense of the Word understood according to appearances, and hence knowledges by which false principles are confirmed, 1163, 1164, 1166, as well as such as serve for the defence of truth, 1231. Cush and Puth (Ethiopians and Lybians) signify knowledges, 1195.

LYDIANS. See LUDIM.

LYMPH. Certain spirits, and their eagerness to enter into heaven, corresponding with the lymph of the brain, 4049. Two kinds of lymph described, and the spirits corresponding to them, 4050.

LYMPHATICS [*lymphatica*]. The gyres of those who belong to the province of the lymphatics are like a lightly flowing stream so as to be scarcely perceptible; these spirits also are carried into labyrinths answering to the mesentery, and like the chyle are afterwards taken to various places in the Grand Man, 5181.

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MACHIR, the son of Manasseh and grandson of Joseph, denotes truth from good, *sh.* 6584.

MACHPELAH, before Mamre, where Sarah was buried, denotes regeneration, 2901. Machpelah, because of the field and cave there, denotes the obscure reception of truth, thus faith in obscurity, *ill.* 2935. Machpelah denotes regeneration effected by the truth of faith: the connection of field, cave, and burial, *br. ill.* 2970, 3257, 6452—6455. It denotes the beginning of regeneration, for it is then that faith is in obscurity, 6548. The cave of the field of Machpelah is so often mentioned on account of its spiritual signification; passages cited, 6551. See HEBRON.

The cave of the field Machpelah, bought by Abraham as a burial place denotes regeneration commenced with those who are in the good of faith, though obscurely, and this by the Lord, 2934, 2968. The burial of Sarah in Machpelah, denotes the reception of truth conjoined with good from the Lord, 2979. The field and cave of Machpelah, which had belonged to the Hittites, becoming the possession of Abraham, denotes the church raised up by regeneration among the Gentiles, 2983—2986. The burial of Abraham in Machpelah, by his sons Isaac and Ishmael, denotes the reception of divine truth from the Lord's divine human, its coming to light in the rational, 3250—3257. The burial of Abraham and Sarah, of Isaac and Rebecca, and of Leah, in Machpelah

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denotes all the interiors in order, in good and truth natural, 6460. The burial of Jacob, called Israel, there, denotes spiritual life in the goods and truths of the natural, where the inmost and the interiors are all collated, 6450—6565, 6547—6551, but especially 6463, 6465.

MADAI, one of the sons of Japhet, denotes external worship, sometimes corresponding to internal, sometimes the contrary: there was also a nation of the name principled in such worship, 1151. In Isaiah xxi. 12 Elam signifies the internal Church, Madai the external church, or external worship in which is the internal, 1228. See JAPHET.

MAGIC [*magia*].—1. All predictions of things, not in the common order of nature, must be from the Lord; and this in the case of evil prophets also, *sh.* 3698. The diviners, augurs, jugglers, pythons, and others in ancient times, studied natural magic, from which nothing divine could be predicted, but only what was against the Lord, and against the good of love and the truth of faith in him; all that is thus contrary to the Lord is magic or enchantment [*magicum*], whatever it appear in external form, 3698. Egyptian wisdom is the science of natural things, and magic the science of spiritual things, 5223. Magic was nothing but the perversion, and perverse application of things which are of order in the spiritual world; it is now called natural because there is no acknowledgment of anything spiritual, or beyond nature, 5223 end; see also 4680. The representatives of spiritual and celestial things were turned into magic in Egypt, where the knowledge of them had been especially cultivated, 5700. The magic practised by the Egyptians was from the abuse of correspondences after the church had come to its end among them, 4964. The perversion of correspondences or the science of spiritual things, whereby it becomes magic, is the evil application of such knowledge to govern others and to injure others, 6052. Magic is simply the perversion of order, and especially the abuse of correspondences; how this consists in the application of such things to self, and selfish ends, *ill.* 6692. By the representatives and significatives of the ancient church, those who lived in the good of charity had communication with heaven, which communication with many such was open: those, on the other hand, who were not in the good of charity, came to have open communication with evil spirits, and gave birth to magic by perverting the truths of the church, 6692. Egypt signifies scientifics contrary to the truths of the church, because the Egyptians turned the scientifics of the church into things magical; on this account those representatives and significatives were restored among another people, the Israelites, who acknowledged nothing spiritual, and could not pervert them, 6692. The hieroglyphics and magic arts of the Egyptians are a proof that the representative church existed with that people; for by their hieroglyphics they represented spiritual things, they knew also that they were actual correspondences, and by turning them to magic they associated themselves with the diabolic crowd in hell, 7097, 10,437 and citations. The rod is a representative of power, and really corresponds to it, because power is thereby exercised; but with the magicians of [Egypt] this power is from the abuse of correspondences, and effects nothing except within the hells where they are, 7026. Juggling, enchantment, and magic are from the abuse of divine order and of correspondences, and this takes place by their application to evil ends, such

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as the end of dominion over others, and of destroying them, 7296, *ill.* 7337. By the arts of juggling and enchantment in the Word are signified the arts whereby falses are made to appear as truths and truths as falses, and this especially by fallacies, *sh.* 7297; further *ill.* 7298, 7299, 7337, 7426. The imitation of divine things from study and art illustrated by the fantastic imitation of such things with spirits; that they so appear in externals but internally are filthy and diabolical, 10,284, 10,286; that the external without the internal becomes either magical or idolatrous, 10,437.

2. *Magicians and Wise Men* [*magi, sapientes*]. In a good sense magicians denote interior scientifics, and wise men exterior scientifics; in Egypt also those who taught the science of spiritual things were called by the former name, and those who taught the science of natural things by the latter, *sh.* 5223. Magicians in the opposite sense denote those who pervert spiritual things and thereby exercise magic, 5223. By wise men are meant those who investigated and taught the science of spiritual things, and their correspondences with natural; by sorcerers [*præstigiatores*], those who perverted the laws of divine order, especially correspondences, and exercised magical power, 7296. By the wisdom of the sons of the east is signified the interior knowledges of truth and good; by the wisdom of the Egyptians, the science of those things: of the former class were the wise men who came from the East at the nativity of Jesus, 3762.

3. *Wizards, Sorcerers, or deceitful Jugglers* [*præstigiatores*], denote those who conjoin the falses which spring from the evils of self-love to the truths of faith, 9188. See above (1), 3698, 7297, 7298, (2), 7296. They are sorcerers who are learned from themselves, confide only in themselves, and so love themselves that they aspire to be worshiped as gods; by such, truths from the Lord are destroyed, 9188.

4. *Sorceresses, Witches, Sirens, or Female Magicians* [*præstigiatrices, magæ, sirenes*], described, how, like sponges, they imbibe the most nefarious arts, and at the same time simulate innocence: especially those called sirens, their deceits, punishments, and hells, 831. Many companies of sirens grievously punished by discerption, their arts to evade detection and pain, and how necessary their punishment is for the preservation of man during sleep, 959. The stench of sirens described, and that this arises from their filthy interiors, while as to exteriors they appear beautiful, 1515. Sirens surpass others in quickness of discernment, but they turn all to magical practices for the sake of empire over others, 1515. Sirens are interior sorceresses or witches, and are prone to infest men by night, by influx into their interior thoughts and affections; an instance of their cunning, when they spoke as from the author, and infested good spirits, 1983. Their interiors are filthy with adulteries and hatreds, and they obsess the interiors of such as have no conscience, but are outwardly fair and honest, 1983. An example of one such whose adulteries and crimes in the body to the number of a hundred were made manifest, with all the circumstances of place and person, though she had positively denied them, 2483. The most part of sirens come from Christendom, and they are such as hold adultery and whoredom no shame, and are fond of the refinements of life [*et quod in decoris vitæ*]; an illustration how the delights of conjugial love are changed into the delights of adultery, 2744. A crowd of sirens described

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who govern the popes, 3750. The spirits described (namely, sirens), who attempt to penetrate into the taste that they may obsess the interiors of man, their procedure and magical arts, the author's experience, 4793. Sirens can only see such spirits as are in sensual lumen, *ill.* from experience, 6311. The heavenly beauty of sirens, and the fair scenes around them, all created by phantasy, and how instantly their filthy interiors are discovered by light from heaven, 10,286.

5. *Witchcrafts* denote falses derived from perversions of truth; witches, those in whom anything of the Church is conjoined to the evils of self-love, 9188. See examples below (8).

6. *Magical Arts among Spirits.*—They are most prone to magic in the other life who ascribe all things, not to Providence, but to their own prudence, and endeavored by evil arts to elevate themselves above others, those also who have cunningly defrauded others, 6692, 7097, 7296. Those who are most addicted to magic in the other life, namely, such as have practised deceit against their neighbor, and from success attributed all things to their own prudence, acknowledge the Creator of the universe, but not the Lord; such are especially meant by Pharaoh and the Egyptians, 7097. The magical arts exercised by such spirits are from the abuse of correspondences whereby they present various appearances, and induce changes of state in others, making them serve as their subject spirits, *ill.* 7296, particularly 7337. Spirits addicted to magic appear with rods or wands, which serve them as means of exercising power; hence the rod assigned to magicians, and the sceptre to kings, 7026. Magicians in the other life can induce dulness as to the apperception of truth, for they know how to withdraw the influx which others receive from heaven, etc., 7298. The power of abusing order and perverting its laws is at length taken away from magicians, chiefly by the exercise of angelic power which annihilates their magic in a moment when they would do evil to the upright, 7299. The power exercised by magicians, is that of truth from the Divine, for truth is the verimost essential of all things in both worlds, spiritual and natural, 8200. The operation of spirits of both sexes who endeavor to subjugate the souls of others, described from experience; their secret arts and magical practices, 4227. A spirit described who sought to infest the author by magical artifices; that he extended his hand to exercise imaginary power but could effect nothing, 5566. There are magical arts in the other life, many in number, utterly unknown in the world; by such arts spirits can pervert the scientifics of the memory, 4793.

7. *The Hells of Magicians* are situated in a plane under the soles of the feet, a little forwards to the right; they extend to a great distance, and in the deepest of them are the Egyptians, 6692. The lower earth is under the soles of the feet with the hells round about; towards the front are those who have perverted truths and adulterated goods; to the right, those who pervert divine order and thereby study to acquire power; at the back, are the evil genii, who, from the love of self, secretly contrive evil against their neighbor; and far beneath, are those who have utterly scorned the Divine, and separated themselves from all that is spiritual, 7090.

8. *Passages in the Word.*—Joseph's power of divination by the cup of silver, (Gen. xliv. 2, 5, 15,) denotes things hidden and future manifest in interior truth from the Divine, or truth in which the Divine is, 5736,

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5748, 5781. The wise men and sorcerers of Egypt doing the same as Moses by their enchantments (Ex. vii. 11, etc.), denotes the abuse and perversion of divine order, whereby fallacies are made to appear the same externally as truths, *ill.* 7296—7298, *ill.* 7337, *br.* 7388. The Egyptian sorcerers unable to repeat the miracle of the lice by their enchantments (Ex. viii. 18), denotes the power of abusing correspondences withdrawn from them after their vilest evils have become manifest, 7419, 7426—7430. See HAND (2), EGYPT, MOSES. The punishment of witchcraft by death (Ex. xxii. 17), denotes the loss of spiritual life by those in whom falses from the love of self are conjoined with the truths of faith, *ill.* 9188, 9189. The elders of Midian with witchcrafts or divinations [*præstigias*] in their hands (Num. xxii. 4, 7), denotes falsifications, 3242. Nineveh a harlot and mistress of witchcrafts (Nah. iii.), denotes doctrine filled with falsifications and with evils therefrom, 6978. Nineveh selling nations by her whoredoms and families by her witchcrafts *(ibid.)*, denotes the falsified good of truth, and the arts whereby falses are made to appear as truths and truths as falses, 7297; compare 9188. The sorcerers of Babylon (Isa. xlvii. 8—14), denote those who conjoin the falses of the evil of self-love with the truths of faith, 9188. The witchcrafts of Jacob (Micah v. 12), denote the false doctrinals of their church, 9188. The whoredoms of Jezebel and her manifold witchcrafts (2 Kings ix. 22), denote perversions of truth and falses thence, 9188. The Lord at his advent called a swift witness against sorcerers and adulterers and false swearers (Mal. iii. 5), denotes against those who destroy truths, who destroy goods and who confirm falses, 9188. Diviners, enchanters, necromancers, and others of like character forbidden among the sons of Israel (Deut. xviii. 9—19), denote those who destroy the truths and goods of the Church by scientifics perversely applied and by the falses of self-love and the love of the world; thus who from the lust of gain and honor learn and teach, and not from the affection of the truth of faith and the good of life, 9188. Murders, enchantments, whoredoms, and thefts (Rev. ix. 21), denote evils which destroy goods, falses therefrom which destroy truths, truths falsified, and goods estranged from truths, 5135.

MAGISTRATES, of whom the king is chief, are not to have power over the laws, but to administer them, 10,799—10,806. See GOVERNMENT.

MAGOG. By Gog and the land of Magog, the prince and head of Meshech and Tubal, is meant worship in externals separated from love to the Lord, and love to the neighbor, and therefore idolatrous, 1151, 2418, 2446, 2928, 3355. Gog from the sides of the North is predicated of all that is false derived from evil, and of all that is evil from the false, 3708. See JAPHET.

MAHALATH or BASHEMATH [compare Gen. xxviii. 9; xxxvi. 3], the daughter of Ishmael, the son of Abraham, denotes the affection of truth from a divine origin, 3678, 3687, 3688, 4643. Called the sister of Nebaioth, she denotes the affection of interior celestial truth, 3688. Married to Esau, she denotes the conjunction of such truth with good, 3678, 4643. See ISHMAEL, ESAU. *Bashemath* or *Adah* [compare Gen. xxvi. 34; xxxvi. 2], the daughter of Elon the Hittite, denotes the affection of truth not genuine, and her union with Esau the conjunction of good therewith, which is the first conjunction, 3470, 4643. See HETH, ESAU.

MAHALALEEL. See Seth.

MAHANAIM, in the original tongue signifies two camps; in the spiritual sense it denotes the two heavens or kingdoms of the Lord—the celestial and the spiritual, from which illustration proceeds, 4237. See Jacob (8).

MAID-SERVANT. See Handmaid, Servant.

MAKE or DO, *to* [*facere*]. To create, to form, and to make, signifies to regenerate, but each expression with a difference, 16, 88, 472. To create is to regenerate man so that he becomes spiritual; to make is to perfect him, so that he becomes celestial, 472. Made or done implies a new state, 4979. See Came to Pass. The phrase, "they did so," denotes effect, 5951. Similar expressions applied to God denote Providence, 5264, 5503; in such a case also they denote order, 6573. To do or to make is predicated of the will, as to know and believe of the understanding, 9282. See *to* Do. To make signifies to cause to exist; to bear (understand, to bear up or sustain in a right position) to cause to subsist; to carry (or cherish as an infant) to cause that it may perpetually exist, *sh.* 9737.

MALE [*masculus*]. In the most ancient church, the understanding of the spiritual man was called male, the will female, and their conjunction a marriage, 54. The male or male man [*vir*] denotes the understanding and also the things of faith; the female denotes the will and also the things of love, 476. The male denotes truth; female, good; and their marriage pervades all things in man, 669—672, 725. Male and female do not denote the marriage union, but man and wife, 725. Male and female is predicated of birds, man and wife of beasts, 749. By male in general is denoted truth; by female good, 4005. Male denotes the truth of faith, 2046, 2101; thus also the faith of charity, *ill.* 7838. The uncircumcised male, denotes such as are not in the truth of faith, 2056. Images of males among the abominations of Jerusalem, denote falses appearing as truths, 2466; or appearances and similitudes of truth, 8904. Every male to be circumcised denotes the truth of faith to be purified of defiled loves, 8009 and citations. Every male to appear three times in the year before the faces of the Lord Jehovah, denotes the continual appearance and presence of the Lord in the truth of faith, *ill.* 9297, 10,672. The firstling males, whether of ox or sheep, to be Jehovah's, denotes truth attributed to the Lord, by which alone good, whether internal or external, can be received from him, 10,661—10,662.

MALICE [*malitia*]. The hell of the most malicious is situated deep beneath the heel, somewhat backward; their quality and state shewn 4951. Some malicious in a less degree, sit and consult together as in a chamber in the mid-distance, 4951 end. A class of most malicious spirits described, who inhabit a deep hell towards the left; that they deceive by assuming an appearance of authority and love of justice in their discourse, 5721.

MALIGNITY. The malignity of evil spirits, *ill.* 761, 8593, 8625. By the wicked in the internal sense is meant malignity in the abstract, how it persuades and leads, 9249. Malignant in aspect, denotes of such a quality that goods and truths cannot be conjoined, 5258.

MAMRE. See Hebron, Aner.

MAN.—1. *The Characteristics from which He is named.* In the

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most ancient church the Lord alone was called man; and themselves men so far only as they received from him, 49; see below, 5302. In course of time every one of the church, whatsoever his quality, was called man, and at length whosoever appeared like a man in body, to distinguish him from beasts, 288; see below, 477, 565, 714. Man is so called when he has received the seed of faith, 368 end. The Lord himself is alone man; the celestial church is called man because in his likeness; the spiritual church is called man because in his image; and all others from their possession of a human understanding, 477. The most ancient or celestial church was called man from the Lord, and all others from the church; but they are only so far men as anything of the Lord remains with them; otherwise they are the vilest of brutes, 565. Man is worse than brute animals because not in the proper order for which he was created, 637; see below, 1902. Regarded in his own proprium, man is nothing but a beast, not differing therefrom in any of his affections; that he is man arises from his interior life, which is that of faith and love, and which no beast can have, *ill.* 714, 1594, 1894. The essential and life of man is his will, which regulates his whole quality, 1007. Man's internal life, which is charity, is the life of the Lord, not *in* him but *with* him, *ill.* 1010. Man is not born into any exercise of life, but has all to learn, otherwise than the brute animals, *ill.* 1050; see below, 1902. As to his interiors man is an image of heaven, and may be called a little heaven, 1733, 1900, 2997, 4240. Without the divine celestial and spiritual principles, which are of the Lord alone, there is nothing human in man, 1894; see below, 2508. If man were not imbued with hereditary evil and order thus destroyed in him, he would be born into the full exercise of his rational and scientific faculties; while now he is miraculously made rational by an external way, *ill.* 1902. Man by birth is wholly evil, and all good is given by influx from heaven, such is the love of the child for its parents, nurses, etc., 1906. The intellectual, rational, and scientific in man are all conceived from the divine marriage of good and truth, 2508. Man is not born into any natural truth, much less into any spiritual truth, but must learn everything by the external way, *ill.* 3175. Man alone is born contrary to order, otherwise the marriage of good and truth would be born with him in the external man, *ill.* 3793. Man is distinguished from the brute animals by the conjunction of good and truth, and the providence of the Lord is especially concerned about effecting that conjunction, *ill.* 3951. The conjunction of good and truth in man is effected by the medium of spirits and angels with him, 4096. The spirits thus consociated with man, and conjoined by affection, suppose all things of the affection and thought of man to be their own, 4186. It is not from his form, his speech, or even his thought that man can properly be so called, but from good and truth, in which he can internally regard the divine, and become a sensible recipient thereof; this it is that distinguishes him from animals, 5302; see also 5114. Men and spirits are nothing else but their own truth and their own good; thus man thinks from his truth and wills from his good, which is his very self, 10,298.

2. *The difference between a Celestial Man, a Spiritual Man, and a Dead Man, ill.* 81.—The celestial man, the spiritual man, and the natural man is each nourished with his appropriate foods, 56—59. The

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celestial man from perception acknowledges that he receives all and everything from the Lord; the spiritual man is in the knowledge of this from the Word; the worldly and corporeal man neither acknowledges nor concedes this, but attributes all to himself, *br.* 123; more at large, 128. In the man of the most ancient church, and also in the celestial angels, the will and understanding make one; in the man of the spiritual church, the will is separated from the understanding by conscience, by which the Lord effects his regeneration, *ill.* 875, *ill.* 927. Illustration of the difference between the celestial and spiritual relatively to the several heavens, 978, 4286. See HEAVEN (5).

3. *The Natural Man*, otherwise called the external man, is not as commonly supposed the corporeal part merely, but consists of the scientifics and affections, with all the faculties formed to their enjoyment, in the spirit itself, 1718, 4659, 5884. The natural or external man can never be united to the internal except apparently by influx; and its separation is caused by evil cupidities and false persuasions, 1577, 1587, 1594; see below (7), 3928, 5368, 7424; and see EXTERNAL (2), NATURAL.

4. *The Rational Man*, otherwise called the interior man, is the middle between the external and internal; hence it communicates with the internal and is appropriated to it when man admits the influx of good and truth, 1702, 1707, 1732, 1889. The rational mind is in a discrete degree above the natural, and takes cognizance of things which cannot be brought to the perception of the latter, 3020. The intellectual, the rational, and the scientific are all distinct from each other; intellectual truth is of the Lord, not of man; rational truth is its appropriation and first appearance as man's; and the scientific is its external recipient, or the form of truth in the memory, 1904. See REASON, UNDERSTANDING.

5. *The Difference between the Corporeal, Natural, and Rational Parts of Man*, their communication, etc., *ill.* 4038. The man who is sensual and corporeal cannot be rational and spiritual, for such a man thinks only falses and wills only evils, 6971. They become merely sensual and corporeal who have known spiritual things and rejected them, 6971.

6. *The Intellectual Part of Man*, is distinguished as rational and natural; the former pertaining to the internal man, the latter to the external, *ill.* 6240. See UNDERSTANDING, REASON.

7. *The External Man and Internal Man*, are distinguished from each other as earth from heaven, and are so called, 24, 82; but particularly, 978, 1733. The internal man from his creation is formed to an image of heaven, and the external to an image of the world, 3628, 4523, 4524, 6013, 6057, 9279, 9706, 10,156, 10,472. With the insincere and unjust the internal man is formed to an image of hell, and the external to an image of heaven subordinated to hell, because good is hypocritically simulated, 9283; hence how many are discerned to be mere devils who appear as angels in the world, 7046. It is the rational or internal man which thinks, not the natural or external, for the internal man is in the light of heaven in which is intelligence and wisdom from the Lord, 3679 and citations, 4963, 5114. The internal man is of the Lord alone, the interior is the rational part, the external includes the affections and scientifics of the memory, 1015: the differ-

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ence further *ill.* 1594, 1702; and that it is by the internal, strictly so called, that man is conjoined to the Lord, 1999. The internal man is so distinct from the external that before regeneration it is not known to man, *ill.* and *sh.* 24. The internal and external can never be united in man, but they were united in the Lord, *ill.* 1577; why they are disunited, 1594, and in what respect there is any parallelism and correspondence between the Lord and man, 1831, 1832. There are affections of the external man which correspond, and such as do not correspond with the internal, 1563, 1568, 3349. The external man is reduced to concordance with the internal by temptations, and until this takes place celestial angels cannot be with man in his corporeal and worldly delights, *ill.* 3928. The internal man is in heaven, the external in the world, and the latter ought to obey the former; that it obeys when heaven is preferred to the world and the neighbor to self, 5368, 10,471, 5786; add to which, on the subjection of sensuals, 5128, and on the subjection of the external man generally, 9278. The external man is not really man until it is rendered obedient to the internal, 7424. Seriatim passages concerning the general doctrine of the internal and external man, 9701—9709, 9796—9803. That man cannot be sanctified by external things, because it is only by the truths of faith and the good of love that the interiors can be effected, 10,069. That the internal in man is his heaven, the external his world, 10,411. See INTERNAL (3), EXTERNAL (2). That the internal, understood as the life or soul of man, is from his father, the external from his mother, 1815, 2005.

8. *The Inmost of Man*, called pre-eminently the internal, or the human internal, by which he is distinguished from brute animals, is as the entrance of the Lord with him, and is above all human understanding, 1940, 1999, 3633. See INMOST.

9. *That the Lord alone is Man*, and the regenerate are called men from him, *sh.* 49, *br.* 288, *ill.* and *sh.* 477—479, 768, *ill.* 1894; see below, 8547. The external and internal man are united in the Lord alone, 1577. The Lord united the human essence with the divine, and this for the sake of his conjunction with the human race, *ill.* 2034. The Lord alone was man as to the body, 5078. It is from the Lord as man that all others are called men, and they are his images so far as they are in the good of love and faith, 8547. All who think spiritually of God, think determinately of him, that is, they image the divine in human form; the divine itself likewise always appeared to the wise ancients as a man, 8705. The Lord as to the divine human is man in first principles, the church on earth is man in ultimates, and the heavens make the human interiors, 10,044. The whole heaven corresponds to the divine human of the Lord, and from this correspondence it appears in form like a man when viewed in one complex; hence heaven is called the Grand Man, 1276, 2996, 2997, 3624—3649, 3741—3750, 4218—4228, 4625.

10. *The Life of Man* is from the internal, which is connected with the external by influx, 1900. Man acquires to himself life by all that he acknowledges and believes, 303. It cannot be said that man lives; he is only an organ or vessel recipient of life, 2021, 2318. Lives, in the plural, is predicated of man, to denote the life of his will and the life of his understanding, *ill.* 3623. The life of man's will is what he

loves or receives as good, the life of his understanding what he receives as true, and to assail either his truth or good is to assail his life, 4274. The life of the natural man is contrary to the life of the spiritual man before he is regenerated, *ill.* 3913. The life of heaven in man is the life of faith and charity, 8902. The whole life of man flows in from the Lord by the medium of heaven, 9276 and citations. There is but one only life, to which all forms, which are substances or organs, correspond, and this correspondence is according to their quality as its receptacles, 3484. Man is absolutely the quality of his prevailing life, which cannot be changed after death; according to this is his heaven if good, and his hell if evil, 8858. See LIFE (3).

11. *That there is a Sphere flowing from every Man, Spirit, and Angel*, according to the particular genius of each, that it is sometimes rendered visible, and that it is the exhalation of his life's love; how far it extends itself, etc., 1048, 1053, 1316, 1504—1520, 1695, 2401, 2489, 4464, 6206. See SPHERE.

12. *Connection with Spirits and Angels.*—Man is so much viler than the brutes, that if he were not conjoined with the Lord by heaven and the world of spirits, the human race would perish, 637. There are attendant on every man, at least two evil spirits and two angels, 697; see below, 5848, 5850, 5977. Men as to their souls have a specific situation in the Lord's kingdom, and are continually bound to some society of spirits and angels, 1277; see below, 2379. Evil spirits can do nothing to man except from permission of the Lord, and angels can avert nothing except by power from the Lord, 1664. Angels and good spirits continually avert from man the evil intended by infernal spirits, 1752 and citations. The man who is principled in good is in society with angels as to his soul even while he lives in the body, thus he is in heaven although ignorant of it, 2379. All changes of state in man are changes of the societies of spirits and angels with him, and when spirits first come to man they believe all things of his affection and thought to be their own, *ill.* 4067, 4096, 4186. From the situation and place of spirits, relatively to himself, and the manner in which they applied themselves, the author could know their quality and to what province of the Grand Man they belonged, 4403, more particularly stated, 5171. Seriatim passages concerning the connection of angels and spirits with man, 5846—5866, 5976—5993. *Order of the elucidation in these passages*, and first, how all that man wills and thinks flow in from angels or from spirits, 5846. All life indeed is primarily from the Lord, and continually flows into all, men, spirits, and angels, 5847, 5848. Two spirits from hell and two angels from heaven are attendant on every man, and unless this communication were kept open he would instantly die, 5848, 5849, *ill.* 5854; see below, 5977. If man were in order he would be the subject of common influx from heaven, but being out of order he is the subject of particular influx by individual angels and spirits, 5850. The spirits attendant on man are changed according to the state of his affections, 5851. When spirits from hell come to man they are not in hell, but in the middle state called the world of spirits, and at the same time in man's loves; while this continues they are not in any torment, for they then experience the delights of their evil loves, 5852. When spirits come to man they instantly make his whole memory and all his persuasions their own, so

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that the man and the spirit act as one by conjunction, 5853, 5857, 5859, 5860. Whatever spirits think and speak from the memory of man they imagine to be in themselves; hence they are able to speak with man in any language known to him, etc., 5853, 5858; and the passages there cited, 2476—2479. The influx of spirits is into the thoughts and voluntary resolves, that of angels into ends, and also by good spirits into his goods and truths, 5854. By means of angelic influx the Lord could remove even myriads of evil spirits from man, and bend him to good by omnipotent force; but it is an inviolable divine law that he should receive good and truth in freedom, 5854. The spirits attendant on man know every turn of his thought and affection; how astonished the author was to discover that his thoughts were thus known, 5855. It is difficult for man to believe that he is continually in consort with spirits as to his interiors, but when he comes into the other life it is most manifest, and the societies in which he has been are shewn him, 5861. Evil spirits are not permitted to know that they are associated with man, for if they knew they would obsess his body and seek his destruction; also that the case of the author was an exception, 5862—5864. The corporeal part of man appears to spirits as a black mass, but if he is in the good of faith as somewhat woody; this from experience, 5865. Two evil spirits attend on man because there are two distinct classes of spirits, namely, genii who act upon the loves of the will, and spirits who act by the thoughts; for the same reason there are two angels, namely, celestial and spiritual, 5977—5978. Those are deceived who believe that only angels are near them if they are in faith, for in reality the angels remove to a distance from all who are in any love of self and the world, 5979. It is by the association of evil spirits and angels with him, that man is preserved in equilibrium or freedom between good and evil, 5982. The angels and spirits attendant on man are the subject spirits of societies, and are the mediums by whom he communicates with heaven or hell, 5983. Very many spirits at the present day endeavor to flow into the speech and actions of men and thus obsess their bodies, which is contrary to order, the influx of thought and affection into the corporeal parts being governed by common influx, 5990. The situation of evil genii with man is at the back, that of evil spirits at the sides and in front, and that of angels near the head, 5977, 5992. The heavens are within one another in the order of the human interiors, and their ultimate resting-place is in man, 9216. See Influx (8), Heaven (9), Spirit.

13. *The Commerce of the Soul with the Body*, explained in seriatim passages, 6053—6058, 6189—6215, 6307—6327, 6466—6495, 6598—6626. The soul is the very man himself who lives after death, and is then altogether in human form; it is better to call it the spirit or interior man, 6054. The commerce and influx of the soul in the body is effected by the interiors, 6055; and that the interiors are distinguished by degrees, 6310—6315. The internal man being the prior in order, can subsist without the external, but not contrariwise; the former also can only subsist from heaven and by heaven; and heaven again subsists from the Lord, who is the only self-subsistent, 6056. Before the influx and operation of the soul can be understood it is necessary to know that the internal man is formed to the image of heaven, and the external to the image of the world, so that in man the

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spiritual world and the natural are conjoined, 6057. The communication of the spiritual world with the natural world in man is by influx, and according to conjunction, 6057; the nature of spiritual influx, *ill.* by natural influx, 6190. All the thoughts and affections are governed by influx from angels and spirits who are the mediums by which the Lord governs man, 6191, 6466. The manner in which spirits flow in into man, is by the assumption of all things of his thought and will; but they do not penetrate beyond to his thought and speech; they are also unconscious of being with him, 6192, 6193, 6198, 6199, 6211. According to all appearance the external senses flow into the thoughts and excite the ideas, but this is a fallacy, the truth being that it is the internal which affects the external with sensation, 6322. The interiors and exteriors of man are all but forms recipient of life in various degrees; all the operations of the mind are but variations of form; and all such variations are caused by changes in the state of affections; *ill.* by the influx of the lungs into the various motions of the organs, 6326. See IDEA, THOUGHTS. How wonderfully the soul forms the body in the womb, its interiors also in the image of heaven, manifesting that all life is from the Lord, 6468. The influx of the Lord is into the exteriors as well as the interiors of man, and this both immediately from himself and mediately by heaven; thus the Lord himself governs man in ultimates as well as in principiates, 6472, 6473, 6495. All the interiors come to their rest in ultimates, by which they are held together in order and connection; these ultimates in heaven are all his sensual faculties, *ill.* 9216. It is from the love or end of man's life, that his thought and finally his speech flows, *ill.* 9407. See INFLUX (9), LIFE (4).

4. *Man's Spirit.*—However great the material distance interposed between men, they might converse together if in the spirit, 1277; see below, 2625. The spirit or soul is not the internal, but the interior man which lives after death, and is an organized form adjoined to the body, 1594; the latter particularly, 3726; see below, 2997, 4051. The ideas of man in the body are very obscure compared with what they become in the spirit, 2367. The spirit recently departed from the body retains its natural idea of space and time, which consequently appear somewhat real in the world of spirits; it is at length perceived, however, that there is no such thing as space and time to the spirit, but in place of them states, 2624. The spiritual or internal man, which is his spirit or soul, corresponds in all things to the natural or external man, and is united therewith by influx, 2997, 3001. Spirits and angels are men, and man is man from intelligence and wisdom, *ill.* 4051. In the other life angels, spirits, and men, appear like men so far as they are in order or in good; but so far as spirits are not in good they appear like monsters, 4839, 5302; see below, 6605. The spirit is the man himself that lives in the body, and after his separation therefrom by death, appears as a man from head to foot, and possesses all the faculties of a man, 5883. Angels are beautiful according to their reception of good and truth from the Lord, and infernal spirits the contrary; the individuals also are only lesser images in each case of the whole society to which they belong, and these again of the whole heaven or the whole hell, 6605, 6626; note here, the communication of thought and affection, or of good and truth with societies, 6605, 6599—6603, 6610; note also,

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that man is in the least principles such as he is in the greatest, 6571, 6626. Angels appear in human forms, so far resplendent and beautiful as their good is qualified by truth, or so far as they receive divine truth in good, 8988; compare 10,177, 10,367. See SPIRIT, LIFE (11).

15. *The Freedom of Man* explained, how the free man lives from the Lord, and is led by angels and evil spirits, 2870—2893. Truth is never conjoined to good, but when man is in a state of freedom, *ill.* 3158. The Lord inspires the will itself of man with good, but it comes to man's perception as his own, and he is thus enabled to act from freedom, 8988. See LIBERTY.

16. *That Man is such as his Love is*, this being his life, and all the felicity he can have must be from his love, *ill.* 3539, 3938 end; *ill.* by the case of angels, who are loves and charities in form, 10,177. Whatever be the appearance of man in externals, he is really an angel or a devil according to his love and his life therefrom; the life's love, indeed, really forms the whole man, not only his organical principles, but his whole body, 6872, 10,153. The quality of the love, consequently of the man, is known from the end regarded by him, and is either the love of self and the world, or the love of the Lord and the neighbor, 3796, 10,284. The love is not only the all of man's will, but also of his understanding; for the will continually flows into the understanding and illustrates it, 10,284.

17. *That Man consists of two parts, Will and Understanding, which are most distinct from each other*, 641, 644, 10,283. The will and understanding from natural birth are receptive of what is evil and false only; but when man is regenerated or born anew from the Lord he has a new will which is receptive of good, and a new understanding which is receptive of truth, 10,122; as to the formation of the new will and the new understanding, 863, 875, 897, 927, 928, 1023, 1043, 1555, 5072 and succeeding passages, 9296, 9297; see below (18), and see REGENERATION, UNDERSTANDING, WILL.

18. *That the Will and Understanding form the Whole Man*, because they are his inmosts, *ill.* 10,044. The will is formed by good or evil, the understanding by the true or false, and the whole man is a resemblance of his will and understanding, *ill.* by end, cause, and effect, 10,076, 10,122. Whether good or evil rules universally in man, it rules also in his least parts, for the universal is so called because it is common to the particular; such as man's quality is in general therefore it is the same in all the minutiæ of his thoughts and affections. 6159, 6571, 6626, 6872. The whole man, from head to heel, interior and exterior, is nothing but his own good or evil, and his own truth or false, 10,264. The will and understanding, consequently all that is human in man, is substantially formed by goods and truths; and the body is formed correspondently thereto; hence, the latter instantly does what man wills or thinks, 10,264, 10,298. The formation of the whole man by the will and understanding is manifest in the case of spirits, who are nothing but the truths and goods which they had received in the world, and still are in human form, 10,298.

19. *The Distinction of Degrees*, in the order of man's intellectual life, illustrated; how the inferior degrees are the composite forms of the superior; and, that besides the body with its sensual faculties they are three in number, 5114. The first degree is the interior rational,

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answering to the inmost or third heaven; the second degree is the exterior rational, answering to the middle or second heaven; the third degree is the interior natural, answering to the first or ultimate heaven; the fourth degree is the exterior natural or sensual in which is man, 5145. The several degrees in man, are distinguished or terminated by perceptions of good and truth, according to which he is elevated to the first, second, or third heaven after death; if such distinctive planes are not formed, the good that flows in from the Lord is turned into what is vile when it reaches the sensual part; how such planes are formed by conscience either interior or exterior, 5145. All in whom the interiors of the will part are thus terminated are elevated to heaven, all in whom they are not terminated are in hell; also, that affections terminate or close them in like bonds, and that insanities are nothing but the dissolution of such bonds, 5145. That the internal man is formed to the image of heaven by the successive opening of his will and understanding according to such degrees, 9279.

20. *The Distinct Ages of Man* are four, the first extending to the fifth year, the second to his twentieth year, the third to his sixtieth year, and the fourth to the end of his life; his state in these several periods, *ill.* 10,225; see also 3603.

21. *The Hereditary Evil into which Man is born* is interior from the father and exterior from the mother; and it consists in the depraved forms of the will and understanding, 4317. See Evil (2).

22. *That Man is nothing but Evil*, and could never of himself prevail against evil, hence the need of his regeneration, *ill.* 987, 1049, 3701. That evil is from man, not from the Lord, *ill.* and *sh.* 7643. That man incurs guilt when he does evil from the understanding and from the will, 9009, 9012. An illustration of the state of man when evil becomes active in him, 9144. See Evil (2). That nothing is good which proceeds from man himself, because it has self for its end, 9473. See Good (2, 3).

23. *Remains in Man*, denoted by the living soul in all flesh, 1050. That the remains of love and charity, of peace and innocence, stored up from infancy, distinguishes the life of man from that of brute animals, 1738. That no man could be saved unless the Lord stored up in his interiors the goods and truths of which from time to time he has been receptive; and that such goods and truths collected in his interiors are called remains, *ill.* and *sh.* 5897; how they are concealed in the interiors and produced therefrom according to state by the Lord, *ill.* 5342. See Remains.

24. *Man before Regeneration* is the subject of cupidities and fallacies, which are so inclined by the Lord that he may be led to goods and truths, 24, 59; his state before and after regeneration, variously *ill.* 50, 911, 977, 4063, 5115, 5159. Hereditary good is not spiritual or saving, but is like the juice of unripe fruit, until it is tempered by the influx of charity and faith from the Lord, 3470, 3471, 3508, 3518, 7761, 8480. It is the means, however, by which truth can be insinuated, whereby the natural man can be regenerated, 3470, 3508, 3518, 3570.

25. *The New Man formed by Regeneration*, illustrated by the growth of seeds, the scientifics and truths of the external being as fibres, by which the juice is carried more interiorly, etc., 9258. The regenerate

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man is made altogether new, every form in him being adapted to the reception of celestial loves, 6872; see also 5072 and succeeding passages. The arrangement of the interiors and exteriors of the regenerate man, has reference to states succeeding one another to eternity; this from the Lord's foresight and providence, 10,048. The interiors of man, from himself, look outwards or downwards, but they are so elevated by the Lord as to look inwards or upwards; also, that this elevation is an actual withdrawal from the body into the heat and light of heaven, *ill.* 10,330.

26. *The Inversion of Man's state by Regeneration*, shewing that he comes to regard all truth from good, whereas he had previously regarded all good from truth, 3295, 3310, 3332, 3603, 3701, 3882, 4538, 6396. See GOOD (11), REGENERATION.

27. *The Arrangement of Truths in Man, when Regenerated*, is according to the arrangement of angelic societies, and they are disposed in this order by good, *ill.* by grain in bundles, 5339, 5343; by collections of silver contained in the sacks with the corn, 5530; by the ingredients of the holy perfume, 10,303. That the order of heaven is formed in man when he receives divine truth in good, *ill.* 8988. See GOOD (20), REGENERATION.

28. *That the Whole Man is according to his Quality from Good*, not from truth without good, *ill.* 10,367. See GOOD (21).

29. *The Order in which Man is created*, if it were not perverted, would render him the uniting medium between the divine and the world of nature; thus the descent of the divine to the ultimates of nature, would be by man, and in like manner the ascent from the ultimates of nature to the divine, *ill.* and *sh.* 3702, 3739, *br.* 4042. Man is a little world, natural and spiritual; and as all things in the spiritual world correspond to the Lord, he is also an image of him; thus all order, and all connection from first to last is imaged in man, *ill.* 4523, 4524; the extension of this similitude to the need of his regeneration, 5115. Man is so conjoined with the Lord that he cannot die like the brute animals, for when the body perishes that internal connection remains, 4525, further *ill.* 5114.

30. *Man in Inverted Order*, such as he is by birth, has little relish for the things of heaven because the world dominates over heaven in him, *ill.* 9278. How troublesome men feel it to think about celestial and spiritual things, but not about worldly and corporeal things, 4096, 5006, 5224, 9278. See EVIL (2).

31. *The Conjunction of Man with Heaven and the Lord*, illustrated 9216, cited below (39), 9276. The whole heaven appears before the Lord as a Grand Man, because the Lord, who is the all of heaven, is himself very man, 1276, 1894, 2996, 2997, 3624—3649, 3741—3750, 4218—4228, 4625. The societies of heaven are innumerable, and they are all various, yet they make one whole because they are led as one by the Lord, 1285, 1316, 2982, 9276 and citations. The church in general also appears before the Lord as one man; and the individual man is a heaven and a church in the least form, 2853, 9276, 9279. It is the internal man which is formed into an image of heaven by affections of good and truth, as the external man is an image of the world, 9279; see 9283, (7). It is by the good of love and charity, which make the internal man, that the Lord is conjoined with the human

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race, both generally and individually, 9276. The conjunction of the Lord is said to be by the church, and the church is as the heart and lungs, because it is the life of charity, or of love and faith that forms the church, 637, 2054, 2342, 2853, 3263, 3267, 3445, 3635, 3887—3890, 3963; in a summary and passages cited, 9276. The internal man is a recipient of the Lord's life and the means of conjunction with him; and all communication and conjunction is by influx, 1999, 9786, 9933. The conjunction of man is not with the supreme divine but with the divine human, by the reception of holy truth proceeding therefrom, 4211, 5663, 6804, 9395, 9396. Those who are in love and charity, or in good and truth, are conjoined to the Lord, and are said to be in him, 2996, 5130, 5662, 6370, 8865. There is an inseparable connection and influx according to connection between heaven and the church, and primarily with the Lord, *ill.* by first and last principles in the body between which all the interiors are contained, 10,044. Man approaches the Lord in the degree that he is a recipient of divine influx from him, 8439. If he were not guarded by the Lord from moment to moment, man would inevitably perish, such is the prevailing hatred against all things of faith and love in the world of spirits, 59. See LORD (11, 14), HEAVEN (9), CONJUNCTION.

32. *The Grand Man.*—The heavens consist of innumerable societies, and all these societies taken together are as one man, 684. The order in heaven is such, that the Lord governs the whole as one man, for which reason heaven is called the Grand Man; the same order prevails with every one who is in heaven, 911. All things in man correspond to the Grand Man of heaven, and the situation of all in heaven is according to the presence and aspect of the Lord, 1276. Heaven is called the Grand Man, because the Lord there is all in all, 1894. Man is called heaven, because he becomes a little heaven by regeneration, 1900. Those who are in the Grand Man, including all in heaven, and all in the world, however widely scattered, make one body, 2853, 9276 and citations. All the societies of heaven belong to various provinces referable to the body, so that the universal heaven is one man; also, all the angels are in the Lord, because in good and truth which proceed from him, 2996—2998. All parts of the body correspond to celestial and spiritual things in the Grand Man, which is heaven, 3021. The Grand Man is from the influx of the life of the Lord, who is the only man, and hence we derive by influx all that is celestial and spiritual; see the following collection of passages, and besides them, 6626, 6982, 6985, 6993, 6996, 9144 and citations, 10, 196. *Seriatim passages shewing that heaven corresponds to the Lord, and man as to all and singular things to heaven*, 3624—3649, 3741—3746, 3883—3896, 4039—4055, 4218—4228, 4318—4331, 4403—4421, 4523—4533, 4622—4633, 4652—4660, 4791—4805, 4931—4953, 5050—5061, 5171—5189, 5377—5396, 5552—5573, 5711—5727, 10,030. *Order of the elucidation in these passages*: and first, that this doctrine of the correspondence between heaven and the human form is a great mystery now revealed for the first time, 3624. It is well known in the other life to angels and spirits, even to the evil: the angels indeed from celestial order know all things in man, not only the structure and use of his organs, but things that exceed the capacity of man to comprehend, 3626. One thing exists and subsists by another, and is connected by

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things prior with the first throughout nature; so the human body by the influx of the Grand Man, 3627, 3628. Unless such a correspondence of man with heaven, and by heaven with the Lord, existed, he could not subsist one moment, 3628. All forms whatsoever subsist in virtue of two forces acting respectively from without and from within; the forces from without are not living, but those which react against them from within are alive, and they correspond to each other, 3628. It is by the influx of spiritual forces into the organical forms of the body that the latter exhibits its living operations, 3629. There is not only a common influx from heaven to man, but an influx of particular societies, 3629. Each particular organ and member is in correspondence with several societies of heaven, and the more numerous they are in any case, so much the more powerful, 3629. The effects caused by celestial and spiritual influx appear to man as merely natural, because they are only seen where divine order finishes, 3630; see below, 3632. The author was convinced by experimental evidence how societies act by influx, by the effigy of a face variously formed, etc., 3631. It results from the doctrine of correspondence that heaven is immense, and can never be closed; for all in heaven are organs or members of the Grand Man, and the more numerous they are, the stronger is the force and action, 3631. The gestures, actions, looks of the face, speech, external sensations and their delights, are the extremes of order in which the influx of heaven is finished; the looks, sensations, and pleasures, however, which flow in are not the same in their own internal form; illustrated by the will flowing into actions, and the thought into words, 3632. The very inmost of man is such that it conspires to the human form, hence spirits and angels appear in every respect as men, 3633. Man is strictly in correspondence with heaven, and acts as one with the angels when he is principled in love to the Lord and charity towards the neighbor; he is then a little heaven, 3634. There are two fountains or springs of all external action and sensation, namely, the heart and lungs; the heart corresponds to things celestial, the lungs to things spiritual, 3635. The most universal principle of correspondence is this truth, that the Lord is the sun of heaven, and that from this sun is light in which is intelligence, and heat in which is love; all correspondences are derived from this as principal, 3636, 3643. In a supreme sense the Lord alone is the Grand Man, and he came into the world and made the human divine, and thereby restored order, that the whole heaven might correspond to him alone, 3637. Those who are in heaven are in the Lord, yea, in his body; but the evil were rejected under his feet and are without the Grand Man, 3637, 3638. The societies of heaven constantly preserve one and the same situation in respect to an observer, in whatever direction he turns himself; from this circumstance it is evident that heaven is a Grand Man and that it is so from the Lord, 3638, 3639. The hells likewise have a constant situation under the soles of the feet, and though evil spirits sometimes appear above the head and elsewhere it is from phantasy, 3640. All, whether in heaven or in hell appear to stand erect upon their feet; but, really, those who are in heaven are situated with their heads towards the Lord, and those who are in hell the contrary way with their feet upwards; hence may be understood how hell is preserved in unity with heaven, and how the order of its societies is maintained; *ill.* by the thought and speech of

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angels which descended into hell, and was changed into the opposite, namely, good and truth into evil and false, 3641, 3642. The Lord is the sun and common centre of heaven, and every angel is a centre of influxes, by the celestial form, from all others, 3633, 3641. Every man, even while he lives in the body, has a situation either in the Grand Man, or without it, in hell: the former, so far as the heart's desire to do well rules the actions; the latter, so far as the contrary, 3644, 3645. The influx and correspondence of the Grand Man also extends to beasts, but its operation is diverse according to the forms of their souls, and of their bodies resulting therefrom; various particulars on this subject, 3646; and concerning the state of certain spirits who had lived like beasts, 3647. The influx of the Lord, by heaven, extends again to all the subjects of the vegetable kingdom; hence it is that universal nature is a theatre, representative of the Lord's kingdom, 3648.—All in heaven or the Grand Man are substances formed according to their reception of the divine in each case, and the divine flowing in makes the celestial and spiritual with them; the case is similar with the material body, but more grossly, 3741 Angels manifestly perceive the influx of life from the Lord, and they enjoy felicity according to the fullness of reception; the same life is received by evil spirits, but is always varied according to forms, 3743. The varieties in the Grand Man, according to the reception of life from the Lord are innumerable; and are altogether in the ratio in which are the organs, members, and viscera of the human body, 3744, 3745. All these varieties have reference to certain general classifications, as those of the head, of the breast, of the members of generation, and in each case to the interiors and exteriors of such parts, 3746; see below, 5328. The Grand Man forms three heavens, corresponding to which are three degrees of life in man; how ignorant the learned are of these truths, 3747—3749. All the societies of heaven are comprised in two kingdoms, the celestial and spiritual; which respectively correspond to the kingdom of the heart and that of the lungs in the body; the motion of the latter is also derived from the influx of the former, or the common respiration of the heavenly societies, 3884—3890, 9276 and citations: for the particulars, see HEART. Every individual angel and spirit respires like man, the various societies in consort, and the whole heaven as one man, 3891. Those who are in evils and falses cannot be in the Grand Man, because there is no harmony of respiration, on which account, when they approach heaven, they lose all power of action, 3893—3895; see below, 4225. The celestial form, which is stupendous, is impressed more especially on the brain, which is organised according to the fluxion of heaven, 4040, 4041. In virtue of this form man is an image of the three heavens, and by him alone there is descent from the heavens into the world, and ascent from the world into heaven, 4042, *ill.* 3702. Such is the correspondence of the brain with the Grand Man, that those who are in the principles of good correspond to the cortical substances or glands, and those who are in the principles of truth, to the fibres raying out from them; with this difference however, that those who are in the will of good correspond to the right part of the brain, and those who are in the will of truth to the left part, 4052. The correspondence between the Grand Man and the organs is not general merely, but extends to all their parts and most particular constituents, 4222. Such correspondence is pri-

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marily with the functions of the organs, and by consequence with the organical vessels, because the functions and the parts act as one, 4223, 4224. It is not only with the visible organical forms, but with the invisible by which the internal senses and affections operate; to these forms the interior heavens correspond, 4224. Those who are not in the Grand Man correspond to impurities and diseases of the body; such are those who are in the love of self and the world, 4225. Situation in the Grand Man is not situation but state, and this according to the quality and the state of truth and good, 4321. Man is continually held in correspondence with heaven by the Lord, 4323. Having explained the correspondence of the heart and lungs, and of the brain with the Grand Man, the author next treats of the correspondence of the senses, 4324; of the senses in general, 4325—4330; of the eye and light, 4403—4420, 4523—4533; of the nose and the sense of smell, 4622—4633; of the ear and the sense of hearing, 4652—4659; of the taste and tongue, and of the face, 4791—4805. See SENSE, EYE, LIGHT (6), NOSE, EAR, MOUTH, LANGUAGE (1), TASTE, FACE. Concerning the correspondence of the hands, of the arms, of the shoulders, of the feet, etc., with the Grand Man, 4931—4953; for particulars see HAND, FOOT, THIGH. Concerning the correspondence of the loins and organs of generation, 5050—5062. See MARRIAGE (12). Concerning the correspondence of the interior viscera, 5171—5189, 5377—5396, 10,030. See CHYLE, LIVER, GALL, PANCREAS, PERITONÆUM, MESENTERY, KIDNEYS, INTESTINES, STOMACH. Concerning the correspondence of the skin, of the hair, and the bones, 5552—5573. See SKIN, HAIR, BONE, Concerning the correspondence of diseases, 5711—5727. See DISEASE. When the whole heaven is represented to the sight as one man, the celestial, making the inmost or third heaven appear as the head; the spiritual, making the middle or second heaven, as the body; and the natural, making the lowest or first heaven, as the feet; the influx and communication of the celestial with the spiritual is by the neck, and of the spiritual with the natural by the knees, 5328. In general all the members and viscera of man, correspond variously to the good of love and the truth of faith, and this both in the Grand Man of heaven and in the church; the meaning of the statue seen by Nebuchadnezzar in a dream explained, 10,030.

33. *The Divine Man.*—The divine passing by heaven is a divine man, because heaven is a Grand Man, 8705. See LORD (28, 71).

34. *That Divine Truth is a Man*, and its procedure from the Lord into heaven, makes the Grand Man, 9145 and citations. Divine truth could not be revealed except by Jehovah as man, 9315 and citations. Divine truth from the Lord is really the Lord himself, 9407. See LORD (59, 60, 67).

35. *That every Idea of Human Thought is an Image of the Man*, and if it be an idea of good and truth, an image of the whole heaven, 1008, 4946, 6620 end, 10,298. See IDEA.

36. *That all Representatives in Nature have reference to the Human Form*, and bear a signification derived therefrom, *ill.* 9496. Whatever is predicated of man's right side, and correspondently of other things, have reference to good as the source of truth; whatever is predicated of the left, to truth from good; and the midst where both parts close together in every case, to the marriage of good and truth, 9604; the

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latter only, 9495. All things in the universe have reference to good and truth; so in man the will and understanding which are recipients of good and truth; and in the Grand Man of heaven the celestial and spiritual kingdoms which are as will and understanding to the universal heaven, 9835. There is nothing throughout the whole natural world but has its correspondence in the spiritual; in like manner all things in the external man and the human body, 2992—2998, 3483; passages cited 9280.

37. *That existing Governments, Kingdoms and Societies, are represented in Heaven as one Man*, and that such representation would be most beautiful if all were conjoined by charity, and were in a like faith, 7396. See GOVERNMENT, SOCIETY.

38. *That there are Men in other Worlds.*—It is well known in the other life that there are many inhabited earths; and the author also has spoken with spirits and angels who had lived on other earths as men, 6695. There are not only other inhabited earths in our own system but an immense number throughout the universe, 6696; arguments 6697—6698. There must be other inhabited earths to completely constitute the Grand Man; the number from this planet being few comparatively, 6807. See UNIVERSE.

39. *Man and the Word.*—The Word when read appears before the Lord as the image of a man, by which all heaven in its complex is represented, not such as it is, but such as the Lord wills it should be, 1871. The Word in the letter is for man, in the proximate sense it is for the angels of the lowest heaven, in its internal sense for the second or spiritual heaven, and in its supreme sense for the third or celestial heaven; how the sense is elevated as it ascends, 4279. The correspondence between the internal and the external sense of the Word is similar to that between the ideas of men and the ideas of angels, 3131, 3349: *ill.* by the case of the Holy Supper, 3464; seriatim passages, 5846—5866, 5976—5993. Heaven is eternally and inseparably connected with the human race by means of the Word; by which the minds of men and angels are conjoined in so strict a bond that they act as one, 9216. Heaven is in the enjoyment of its wisdom from the Word when it is read by man, and man at the same time is thus brought into conjunction with heaven; without such conjunction the human race would perish, 10,452. See WORD.

40. *The Man of the Church*, is the author's expression for the church itself and whatever is predicable thereof, as comprehended in the names Adam, Noah, Judah, 768. In every man of the church there is the internal of the church and the external; the internal is where the true church exists, the external is its derivative, 768; see below, 7840. The Lord is alone man, and the all and all in his kingdom; by man, therefore is signified love or charity from him, which is the all of the church, 768. The man of the most ancient or celestial church is denoted by Adam, 339, 477—478, 597, 608, 1114—1125. The man of the ancient or spiritual church is denoted by Noah, 915. The men of the ancient church are described in three classes by the sons of Noah, Shem, Ham and Japhet; their respective characters, 1062, 1091, 1126—1128, 1238, 1327. The man of the church is a heaven in the least form, his interiors being disposed according to the image of heaven in the greatest, and to the reception of heaven, 911, 978, 1900, 1928,

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3624—3631, 3634, 3637, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057. 9279, 9594, 9632. The church is a collective term designating the congregated body of individuals each of whom is a church in particular; in brief, man himself is the church, 4292. The church of the Lord, otherwise called the communion of those who are principled in love to him and charity towards the neighbor, consists of all the good however widely they may be scattered throughout the whole world, and whether in the church, so called, or out of it, 7396. The men of the church are internal or external; internal, whose good is qualified by interior truth, and these do good from the affection of charity; external, whose good is qualified by exterior truths, and these do good from obedience, 7840. Every one who is regenerated becomes first a man of the external church, afterwards a man of the internal church, 7840. The internal consists of those who are regenerate, the external of the unregenerate who are in the doctrine and worship of the church, 1083, 1098, 6587. See NATIONS (2, 3, 4, 11), and see below (43).

41. *Signification of Man (homo*, answering to the Hebrew, *Adam)*. Man, and son of man, signifies in the supreme sense the Lord; in the internal sense wisdom and intelligence; and hence the regenerate, *sh.* 49. Adam is not a proper name, but is used for man collectively, and denotes the most ancient church, 339, 477, 478. Adam (Latin *homo)*, denotes the man of the celestial church, Enosch (Latin *vir)*, the man of the spiritual church, 7120. Adam in the Hebrew signifies ground, and man was so named to indicate that he was taken from the ground or regenerated by the Lord; afterwards, being made celestial, he was called man in an eminent sense from the faith of love, 479; see below, 10,545. Man denotes love or charity, thus, the church and whatever is of the church, 768. Man and wife denote the church, the former as to the good of love, the latter as to the truth of faith; when, however, man is named distinctively, *vir*, he denotes truth, and wife good, 915, 1468. Man in its genuine sense signifies that from which he is man, namely, the Divine, *ill.* 1894. Man denotes good, this, because he is named man from the Lord, *sh.* 4287. A man-man *(vir-homo*, Hebrew *enosch)*, denotes truth derived from good, 4287 end. Man denotes those who are in good because only such are men, 4287 end, 8571. A man to a brother was a common expression to denote what occurred mutually, because man signifies truth and brother good, 4725. Man and beast named together denote good interior and exterior; in the opposite sense the evils of lust interior and exterior, 7424, 7523, 7872. Man or husband, when the celestial church is treated of, denotes good, and wife truth; that style of writing illustrated, and the account of Adam briefly explained, 9942. Man and ground both denote the church, and to create man is to institute the church, passages cited, 10,545.

42. *Vir—the male man* (answering to the Hebrew, *ish*), denotes the internal man or the faculty by which he is capable of knowing, understanding, becoming wise, 158. In case of wisdom and intelligence not being predicated, man denotes the rational part, which is emulous of intelligence, 265; see below, 1600. Man or male denotes the understanding and the things of faith, also faith abstractly, 429, 476. Man and wife denote truth conjoined with good; in the opposite sense, the false conjoined with evil, *ill.* 718, 721, 725. When the church is thus described, man denotes the intellectual part or truth, and wife the

voluntary part or good; but the contrary when *homo*, man, or *maritus*, husband, is the term used, 915, 1468, 2517, 3236, 4510. Man *(homo)* denotes the will, and man-brother *(vir frater)*, the intellect, and this, whether true, spurious, or false, 1007. The same word in Hebrew *(ish)* expresses both man and force, and it denotes faith in both senses, 1179. Men signifies things intellectual and rational, but where the external separate from the internal is predicated, it denotes things scientific, 1600; see also 1499. Men signifies the intellectual and rational faculties in man, consequently truth, 2374. Men or angels denotes the Lord as to the divine human and the holy proceeding, 2373, 2378, 2397, Man denotes doctrine from a celestial origin, or celestial truth, because the intellectual faculty, *ill.* 2533. Men of a city denotes truths, or truths of doctrine; inhabitants of a city, goods, or the good of doctrine, 3066, 4478. Man is predicated of the understanding according to the subject, generally, it denotes intelligence and truth, 3134, Man denotes natural truth, servant, natural good, 3191—3192. A knowing man is predicated of the affection of truth, or of those who are in such affection; a man of the fields denotes the good of life from doctrinals, 3309—3310. Man denotes truth; brother, good; a man with a brother, the good of truth, 3459, 7716 and citations. Man, and also son of man, denote truth; when called *homo*, good, 4287 end. When man and wife are named, man denotes truth or the false, and wife good or evil, only in the latter case she is not called his wife but his woman: when however husband and wife are mentioned, husband denotes good or evil, and wife truth or the false; the reason is, because in the celestial church the husband was in good and the wife in the truth of that good, but in the spiritual church the man is in truth and the wife in the good of that truth; this expresses what actually is in each case, for the interiors are thus bent or formed, 4823, 4843; compare 5946; and see WOMAN. Men of the house denotes the truths of good, in the opposite sense the falses of evil, 5011. Man of understanding is truth, man of wisdom good, 5287. A man saying to a brother denotes common perception, 5498. Man, and the title of lordship, denotes the spiritual conjoined with the celestial, 5510, 5518. Man denotes the spiritual principle, or truth flowing in from the internal, 5584, 5591. Man over the house (meaning a steward or chamberlain) denotes the truth or doctrinal of the church, 5652. Egyptian men denotes scientifics, 5871. A man's servant denotes the natural man ministering to the spiritual, 7998. Men of stoutness denotes truths strong and powerful from the conjunction of good, 8710, 8725; compare 6086, 6087. Servants or men denotes those who are in the science of truth and good; maid servants or women, those who are in the affection of truth and good, 8994. When man occurs in the Word the angels do not perceive person, but the intellectual faculty from which he is man, and when called *homo* the voluntary faculty; hence these terms denote respectively the understanding or truth *(vir)*, and the will or good *(homo)*, 9007. When man and servant, or man and companion, are mentioned, they do not denote two persons, but the things signified in one, 9058, 9149. When by man one of the sons of Israel is understood, it denotes one who is in spiritual truth, thus, who is of the church, 9034. Man is the truth of faith, woman the good of faith, 9065. Man and neighbor denote truth, and good with which truth

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is conjoined, 10,555. The expressions, a man to his brother, a man to his neighbor, etc., denote mutually, or the conjunction of truth and good, 4725, 5468, 10,555. See MALE.

43. *The Spiritual History of Man in the first eleven chapters of Genesis. Order of the subject in Genesis* i., ii., *and* iii.—The state of man before regeneration denoted by the earth empty and void, and darkness upon the faces of the abyss, 7, 17, 18. The state of man when he is conceived anew, and can discriminate between what is of the Lord and what is of self, denoted by light, the creation of the first day, 8, 20—23. The distinction of which he next becomes conscious between the internal and external man denoted by the expanse distinguishing between the waters and the waters, 8, 24. The state of the external man, and the confluence of knowledges and scientifics, denoted by the gathering together of the waters and the dry land, 27, 28. The internal man producing good works in the external, but apparently from self, denoted by the tender herb, the herb yielding seed, and the tree yielding fruit, 9, 29. The internal man affected with love and faith, which are kindled in his will and understanding, denoted by the two great luminaries set in the expanse of the heavens, 10, 30—38. Living works now produced in the external man denoted by the fishes of the sea and the birds of the heavens, 11, 39—43. The external man occupied by truths and goods, denoted by the living soul, and beasts, produced on the earth, 12, 44—48. Man becomes spiritual and his dominion from external to internal, denoted by his creation in the image of God, his rule over the fishes of the sea, the birds of the heavens, etc., 12, 49—53. The state of the spiritual man about to be made celestial, denoted by the sixth day, when the heavens and the earth were finished and all the host of them, 60—63, 81—83, 86. The celestial man denoted by the seventh day, which is called the rest of the Lord because he alone worked in the previous states, 74, 84—88. The formations of the celestial man denoted by the second account, beginning the nativities of the heavens and the earth, 89. The tranquillity of the external man at the commencement of his celestial nativity, denoted by the vapor made to ascend from the earth, and by its watering all the faces of the ground, 90—93. The scientific and rational produced in the external man made celestial, denoted by the shrub and the herb growing out of the ground, thus watered, 75, 90, 95. The life of love given to the external man thus prepared by the life of faith, denoted by man formed from the dust of the ground, 76, 94—97. The intelligence of the celestial man, and its influx by love from the Lord, denoted by the garden in Eden, eastward, 77, 78, 98—121. The conscious acknowledgment of man in this state that all is from the Lord, denoted by the trust conferred upon him to dress and to guard Eden, 122—124. The privilege of the celestial man to know from the Lord all that is good and true, denoted by the permission to eat of all the trees in the garden, 79, 80, 125. The celestial life destroyed if he should desire to be wise from self and the world, denoted by the command not to eat of the tree of the knowledge of good and evil, 80, 126—130. The historical fact that the man of the most ancient church declined from the celestial state, denoted by the remaining contents of the first three chapters of Genesis, 137; in detail 138—309. His lust towards self and the world, and a proprium conceded to him, denoted by the

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rib built into a woman, 132, 138—141, 147—155. The celestial and spiritual life adjoined to the proprium in man, so that the internal and external act as one, denoted by the man and his wife one flesh, 135, 160—162. His self-love or proprium inclining him to sensual persuasions, and at length the rational mind seduced, denoted by the serpent persuading the woman, and the woman giving the man to eat of the forbidden fruit, 191, 192, 198—210. Man no longer in innocence though some perception remained to him, denoted by their eyes being opened, and their sense of nakedness, 193, 212—214, 220. Natural goodness also still remaining to man denoted by their acknowledgment and confession, 193, 216, 217, 225, 229—233. The sensual part separated from the internal man and become corporeal, denoted by the serpent condemned to go upon its belly and eat dust, 235, 242—249. The conception of truth or thoughts of truth, hereafter attended with temptation, denoted by the woman condemned to bring forth children in sorrow, 261—264. The man of the church after the loss of wisdom and intelligence dominated by the rational mind, denoted by the woman sentenced to be ruled by the man, 237, 261, 265, 266. The whole external man, averted from the internal in consequence of the rational mind having consented to the proprium, denoted by the ground cursed for man's sake, etc., 238—240, 267, 278. The man of the most ancient church deprived of all intelligence and wisdom, denoted by the expulsion from the garden of Eden, 284, 305. Man become corporeal as he was before regeneration, denoted by his condemnation to till the ground from which he had been taken, 284, 305. The evil cupidities and persuasions which continually keep him from the knowledge of good and truth, denoted by the flame of a sword turning itself to guard the way to the tree of lives, 285, 386, 309. That the native state of man in this remote age was altogether different from what it became after the catastrophe described by the flood, 310—313, 597, 607—609, 784.

Order of the subject in Genesis iv.—The decline of the most ancient church, or the falsification of doctrine by the men of that age, described by the history of Cain, 337. The man of the church acknowledging faith as a thing distinct from charity, denoted by Cain; those who remained in charity, by Abel, 325, 338—345. The worship of man in faith alone not acceptable, and his state becoming evil denoted by the rejection of Cain's offering, and his wrath being kindled, his countenance falling, etc., 326—328, 346—365. Man who worships from faith, at length separating charity and extinguishing it, denoted by Cain when in the field with Abel, slaying him, 329, 366—369. The barrenness of the perverted doctrine of faith without charity, and no knowledge of good and truth, denoted by the terms of the malediction upon Cain, 330, 378, 382. Faith, notwithstanding, preserved to man, as the means by which the Lord could give him charity, denoted by the mark set upon Cain lest any should slay him, 330, 393, 395, 396. The declining state of man producing heresy upon heresy till the moment when faith perishes and a new church is provided for, denoted by Cain's descendants down to Lamech, 331—332, 399—404, 406—411. The origin of the new church, internal and external, denoted by Adah and Zillah, the wives taken by Lamech, 333, 405, 408—411. The quality of the new church as to celestial and spiritual things, denoted by the sons of Adah, and as to natural good and truth by the

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son of Zillah, 333, 412—426. The state at which man had arrived, all faith and all charity extinguished, and the most sacred things violated, when the new church commenced, denoted by the words of Lamech, 334, 427—433. The new church giving birth to a faith whereby charity could be received, denoted by the man knowing his wife, and Seth born, 335, 434—437. Charity received as the essential of faith, denoted by the son born to Seth, and called Enos, or another *man*, 336, 438—442. That the church called Enos was not a celestial man, but a human spiritual man, 439.

Order of the subject in Genesis v.—History of the true church among the most ancient people resumed, and described in three periods denoted by man, Seth, and Enos, 460—463, 469—505; particularly 485, 501—503, 505; and that men at that time dwelt distinctly in houses, families, and assemblages of families called nations, 470, 471. The continued decline of perception, till celestial and spiritual knowledges were reduced to doctrine, denoted by the succession from Enos to Enoch, 463, 464, 506—522. The true church vastated, and its resuscitation among others provided for, denoted by the succession to Lamech and Noah, 465—467, 523—536. How few they were in whom any remains of the church existed, 468, 530.

Order of the subject in Genesis vi., vii.—The period while the most ancient church was perishing, and the preparation of the man of the ancient church, denoted in these two chapters, 838. Lusts prevailing and the doctrinals of faith conjoined with them, denoted by the sons of God united to the daughters of men, 555, 564—571. The dire persuasions which the men of the church now entertained of their own eminence, denoted by the giants that were in the earth in those days, 557, 580—583, 586. A provision to save the human race by a new church, in which conscience should take the place of perception as the means of regeneration, denoted by Noah, 559, 596—598. The man of the new church, described such as he would become when instructed in the knowledges of faith, etc., denoted by the character given to Noah and by his three sons, 600, 610—618; particularly 615, 618. The state of all those who could not be regenerated thus, denoted by the whole earth corrupt before God, the end of all flesh come, and the earth to be destroyed, 601, 619—637. The formation of the new church among those who could be saved from the inundation of the evil and false, denoted by the ark, 602, 605. The two parts of man, will and understanding, denoted by its mansions, 638, 644. The remains of good and truth with him denoted by its dimensions, 602, 646—650. The rational and intellectual faculties denoted by the window, the door, and the stories of the ark, 602, 651—658. The inundation of all that is false and evil destroying the posterity of the most ancient church, and those saved who could be regenerated, denoted by the flood and by the covenant with Noah, 603, 659—666. The truths and goods with such denoted by his sons, and his sons' wives; and the regeneration of all things of the understanding and will, by the pairs of all living that entered into the ark with them, 604, 667—672. The temptation of all who could thus be regenerated, and the desolation of such as could not, denoted by the waters, 605, 702, 705, 727—731, 735, 737, 739, 751—763, 787, 790, 838. The new church protected in this state, and every principle that could be regenerated, denoted by

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the family of Noah in the ark, and two and two of all flesh in which was the spirit of lives, 703, 764—780. The man of the new church, however, no longer in communication with heaven, denoted by the door closed after Noah when he entered, 784. His fluctuating state in consequence of falses, denoted by the ark lifted up upon the waters, 605, 703, 788, 789. The last posterity of the most ancient church perishing by their false persuasions and lusts, denoted by the fate of those who were submerged by the waters, 704, 791, 799—813.

Order of the subject in Genesis viii., ix., x.—The man of the new church from the period of temptation to regeneration, described by the circumstances attending the cessation of the flood, 832, 838. The beginning of renovation, and the disposition of all things into their order, denoted by God remembering Noah and making a wind to pass over the earth, etc., 839—842. Fluctuation between the true and the false, mentioned before the ark rests on Ararat, denoted by the waters going and returning, 833, 846—855. Falses beginning to disappear, and light first dawning on the regenerate, denoted by the waters going and decreasing, and the heads of the mountains becoming visible, 833, 856—860. The commencement of the state in which the truths of faith begin to appear, denoted by Noah's opening the window of the ark, 861—863. Falsities still occasioning disturbance, denoted by his sending forth a raven, its going and returning until the waters were dried up, 864—868. A state receptive of the truths and goods of faith, which as yet are prevented from taking root by falsities, denoted by his sending forth a dove, and its finding no rest for the sole of its foot, 869—875. Man in this state attributing the truth of faith to himself, denoted by Noah's putting forth his hand, and taking the dove in to himself into the ark, 878. The succeeding state in which some little of the truth of faith as derived from the good of charity begins to appear, denoted by the second return of the dove, with an olive leaf in her mouth, 883—886. Man as to the truth of faith in a state of freedom, denoted by the third departure of the dove, which returned no more to the ark, 888—892. The light of the truth of faith acknowledged and believed in, denoted by Noah's removal of the covering from the ark, 896. The presence of the Lord with the man of the church, and the freedom into which the regenerate are thus brought, denoted by God's speaking to Noah, and commanding him to go out from the ark, 903—905, 918. The goods of charity and faith, and worship therefrom, denoted by the holocaust offered by Noah, 919—923. Man regenerated by the truths of faith, not able to avert himself from the Lord like the posterity of the most ancient church, denoted by the words of Jehovah, 927—929. The servitude in which the external man is to be kept under the internal, denoted by the fear of you and the terror of you upon every beast of the earth, etc., 971—972, 985—992. The certainty of spiritual death, if the goods and truths of faith which are of the internal man should be mingled with the evils and falses of the external, denoted by the commands about the eating of blood, and bloodshed, 972, 998—1013. The presence of the Lord in charity, and the new church guarded from the suffocative persuasions which destroyed the most ancient, denoted by the covenant with Noah and his sons, and by the promise that the earth should never more perish by a flood, 973, 1019—1035. The state of man, capable, by

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regeneration, of receiving charity, denoted by the bow in the cloud, 974, 1042—1059. The ancient or spiritual church described historically by the remaining contents of chap. ix., and by the whole of chap. x., 975, 976, 1130—1138, and corresponding passages in the text. See NOAH.

Order of the subject in chap. xi.—The history of the ancient church resumed to shew how its internal worship was in course of time adulterated and falsified, 1279, 1283. One doctrine prevalent during its first period, denoted by the whole earth of one lip and one word, 1280, 1284—1288. The man of this church in its second period receding from charity, denoted by journeying from the east, 1280, 1289—1291. The falses formed from their cupidities, which marked its third period, denoted by their making brick in place of stone, 1280, 1294—1302. Doctrine and worship as means of dominion in their fourth period, denoted by the tower, 1280, 1302—1309. The truth of doctrine, the good of faith, and, generally, internal worship thus destroyed, denoted by the judgment upon the tower and the dispersion of Babel, 1280, 1310—1328. A second church or form of internal worship declining to idolatry, denoted by the succession from Shem to Terah, 1281, 1329. 1358. A third form of the ancient church, when from idolatrous it was made representative, denoted by the account of Terah's family down to the call of Abraham, 1282, 1359—1375. That from this point the Word assumes the character of a true external history, but still representative of celestial and spiritual things, 1401, 1404. See further under the several patriarchal names, beginning with NAHOR.

44. *Harmony of passages in which Man is mentioned by name.* (The * indicates that the word is *homo;* in all other cases it is *vir.*) "Let us make man* in our image," etc. (Gen. i. 26, 27), denotes the regenerate, *ill.* and *sh.* 49, 53, 54. No man* to till the ground (Gen. ii. 5), denotes the state of the external man when from spiritual he is about to be made celestial, *ill.* 90—93. Man* formed from the dust of the ground (Gen. ii. 7), denotes the external man, which previously was not man, become the obedient servant of the internal, 94—95, 10,545. The man* formed by Jehovah put in the garden of Eden (ver. 8), denotes the intelligence of the celestial man, 98—101, 122—124, 10,545. It is not good that man* should be alone (ver. 18), denotes the state of the celestial man when he began to decline to his proprium, 137—139. The animals brought to man* and named by him (ver. 19, 20), denotes the knowledge of the quality of his affections, 142, 145. Man* sleeping, and his rib formed into a woman, and the woman given to him (ver. 21, 22), denotes the state of man in his proprium, and its being vivified by the Lord, etc., 147—165. Man from whom she was taken, etc. (ver. 23, 24), denotes the internal man as distinguishable from the external, 156—162. The woman eating of the forbidden fruit, and giving the man to eat (Gen. iii. 6), denotes the cupidity, phantasy, and pleasure of the proprium seducing the rational mind, 207—210, 265. The man* and his wife hiding themselves when they heard the voice of Jehovah, etc. (ver. 8, 9, 12), denotes the consciousness of evil, and fear of the dictate of conscience, 218, 222, 226, 229. The woman henceforth to owe obedience to the man (ver. 16), denotes the domination of the rational, 261, 265. The ground cursed for man's* sake (ver. 17), denotes the miserable state of the external man averted from the inter-

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nal, and the rational mind separated along with it, 267—271. The man* called his wife's name Eve (ver. 20), denotes the celestial church representing the heavenly marriage, 281, 288, 291. The man* and his wife clothed with coats of skin (ver. 21), denotes instruction in spiritual and natural good, when perception began to fail, 282, 292—297, 9942. The man* was like one of us (ver. 22), denotes the state of the celestial man like that of the angels, 300. Man* cast out from the garden of Eden to till the ground from which he was taken (ver. 24), denotes the loss of all intelligence and wisdom, and the state become corporeal again as before regeneration, 305—308. I have gotten a man, Jehovah, said by Eve (Gen. iv. 1), denotes faith that had been inscribed in the heart made into a doctrine, thus made scientific, 340, 1179. I have slain a man to my wounding, and a little child to my bruising, said by Lamech (ver. 23), denotes the extinction of faith and of charity, 427—431. The man* knew his wife, and she bare a son, and called his name Seth (ver. 25), denotes a new church, and the new faith thereof by which charity was to be received, 434—437, 481—497. The book of the nativities of man* (Gen. v. 1), denotes an account of those who are from the most ancient church, 470, 477. Male and female he created them, and called their name man* (ver. 2), denotes the marriage of faith and love, and the church therefrom, 476. Man* beginning to multiply upon the faces of the ground, and daughters born to them (Gen vi. 1), denotes the human race at that time, where the church had been, and their cupidities, 564—568. The sons of God taking them wives of the daughters of man* (ver. 2, 4), denotes the immersion of the truths of faith in their insane cupidities, 569—571. My Spirit shall not strive with man,* etc., said by Jehovah (ver. 3), denotes the state of man when no longer led by the Lord, 573. Nephilim in the earth in those days, mighty men, men of renown (ver. 4), denotes those who were in the persuasion of their own super-eminence, and their self-love, 580—583. The evil of man* multiplied in the earth, and the imagination of his heart only evil (ver. 5), denotes the depraved state of the will, and the perception of good and truth utterly lost, 585, 586. It repented Jehovah that he had made man* (ver. 6), denotes the Lord's mercy, 587. I will destroy man* whom I have created from off the face of the ground, said by Jehovah (ver. 7), denotes that man would extinguish himself, meaning the posterity of the most ancient church, 591—593. He destroyed every substance that was upon the faces of the ground, from man* even to beast, even to reptile, even to the bird of the heavens (Gen. vii. 23), denotes the evil nature of self-love, the lusts, pleasures, and falses therefrom causing the posterity of the most ancient church to perish, 807—810. I will not any more curse the ground for man's* sake, etc. (Gen. viii. 21), denotes that man would never again be able to avert himself from the Lord like the posterity of the most ancient church, 927. Your blood with your souls will I require; from the hand of every wild beast; and from the hand of man;* from the hand of his man-brother (*vir frater*) will I require the soul of man* (Gen. ix. 5), denotes that violence done to charity would carry its own punishment in the whole nature of the violent man, in his entire will and his entire understanding, 1004—1008. Whoso sheds the blood of man* in man,* his blood shall be shed (ver. 6), denotes the extinction of charity which is of the internal

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man, 1009—1012. Noah began to be a man of the ground, and he planted a vineyard (ver. 20), denotes the men of that time instructed in the doctrinals of faith, and the church therefrom, 1068, 1069. Said a man to his companion, Let us make brick, etc. (Gen. xi. 3), denotes the falses they began to fashion from their cupidities, 1294—1296. The sons of men* said to build the tower (ver. 5), denotes those who have the knowledges of faith fashioning worship from falses, 1313. The men of Pharaoh commanded concerning Abram and Sarai (Gen. xii. 20), denotes scientifics relinquished by the Lord when he was in the world, and by man in the course of regeneration, 1498—1502. Abram and Lot called men-brothers (Gen. xiii. 8), denotes the union of the internal and external, 1577, 1578. Their separation expressed as that of a man from a brother (ver. 11), denotes the separation of the external from the good which makes the internal, 1578, 1594 collated. The men of Sodom evil, and sinners before Jehovah (ver. 13), denotes scientifics extended to cupidities, 1600. Mamre, Eschol, and Aner, men confederate with Abram (Gen. xiv. 13, 24), denotes the state of the rational man, 1705, 1753, 1754. Hagar given by Sarai to her man Abram (Gen. xvi. 3), denotes the affection of scientific truth excited by the influx of the internal man, 1890, 1891, 1907. The son of Hagar a wild-ass-man* (Gen. xvi. 12), denotes the quality of the rational man from truth only, 1949. All the men of Abraham's house circumcised (Gen. xvii. 23, 27), denotes the purification of all who are in the truths of faith, thus who are in the church, 2099, 2114. Three men appearing to Abraham (Gen. xviii. 2), denotes the divine itself, the divine human and the holy proceeding, 2149. The men arising, after Abraham had feasted them (ver. 13), denotes the end of the divine perception previously signified by their coming, 2218. The men looking away thence towards Sodom (ver. 22), denotes thought from the divine concerning the human race in so great evil, 2245—2247. The men of the city, the men of Sodom, surrounding the house in which the angels were lodged (Gen. xix. 4), denotes both those who are in falses and those who are in evils violating the good of charity, 2344—2347. Where are the men who came to thee, etc. (ver. 5, 8), denotes that such offer violence to the divine human and the holy proceeding, 2352, 2359, 2365. The two daughters of Lot, that they had not known men (ver. 8), denotes the affections of good and truth uncontaminated by the false, 2362. The men of the city pressing upon the man Lot (ver. 9), denotes the forcible perversion of the truth of faith, by denying the good of life as its end, 2374—2376. The men (meaning the angels) drawing Lot into the house (ver. 10), denotes the power of the Lord guarding those who are in the good of charity, 2377—2379. The men of the city smitten with blindness (ver. 11), denotes the rational principle and its doctrinals filled with falses, 2381—2384. The men, (meaning the angels) leading Lot, and his wife, and his daughters out of the city (ver. 12, 16), denotes power from the Lord by which those who are in the good of charity are delivered from falses, 2387, 2409—2411. No man in the earth, said by the daughters of Lot (ver. 31), denotes no longer any truth, 2465. Abimelech charged to return Sarah, Abraham's wife, to the man (Gen. xx. 7), denotes the spiritual truth of doctrine to be returned inviolate from the rational, 2532, 2533. The men of Abimelech fearing greatly (ver.

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8), denotes zeal in the rational and scientific, lest celestial doctrine should be contaminated, 2543. The daughters of the men of the city going out to draw waters, expected by Abraham's servant when he came to Nahor (xxiv. 13), denotes the affections of truth, and instruction, 3066. Rebecca appearing, a damsel fair to look upon, whom no man had known (ver. 16), denotes the affection in which is innocence, pure from all that is false, 3080, 3081. The man wondering (ver. 21), denotes the state of perception, 3100. The man taking an earring of gold, and bracelets of gold, and putting them on Rebecca (ver. 22), denotes good and truth received from the rational, 3103, 3105. The man bowing himself, and worshiping Jehovah when favorably received (ver. 26), denotes the joy and gladness attending this state of perception, 3118, 3125. Laban running out to the man, Rebecca speaking of the man, etc. (ver. 29, 30), denotes the animus of the affection of good towards truth, and other states on either side tending to conjunction, 3131, 3133—3138. The man entering the house (ver. 32), denotes influx into good, 3144. Water to wash his feet, and the feet of the men with him (ver. 32), denotes purification, in the latter case of all things in the natural man, 3147, 3148. He and the men with him eating and drinking (ver. 54), denotes the appropriation of good and truth in the natural man, 3168, 3169. The servant of Abraham and his men going with Rebecca (ver. 59, 61), denotes the procedure of divine good and truth elevating the affection of truth out of the natural man in order to its conjunction with the rational, 3184, 3191, 3192. "Who is that man?" said by Rebecca, when Isaac appeared walking in the field (ver. 65), denotes the first perception of rational good on the part of the affection of truth, 3201—3205. Esau called a man of the field, and Jacob a whole man (Gen. xxv. 27), denotes good and truth in the natural man, from the conjunction of good and truth rational, 3232, 3282, 3286, 3293, 3294, 3309, 3310. The men of Gerar asking about the wife of Isaac (Gen. xxvi. 7), denotes those who are in doctrinals and not in perception inquiring into divine truth, 3385. That man and his woman not to be touched (ver. 11), denotes divine good and divine truth guarded from such, 3402. The man (Isaac) growing exceeding great, etc. (ver. 13), denotes the order in which good and truth increase, 3407. They swore a man to his brother, said of the covenant between Isaac and Abimelech (ver. 31), denotes confirmation with those who are in the good of truth; how the Lord dwells with such, though not conjoined with them, 3459. Esau a hairy man, and I a smooth man, said by Jacob (Gen. xxvii. 11), denotes the quality of natural good and natural truth respectively, 3526, 3527. "Now my man will love me," said by Leah when Reuben was born (Gen. xxix. 32), denotes the first state in the conjunction of truth with good, 3865, 3866. "This time my man will adhere to me, because I have borne to him three sons," said when Levi was born (ver. 34), denotes conjunction by charity, 3875. "Thou hast taken my man," said by Leah to Rachel (Gen. xxx. 15), denotes conjugial desire in the procedure of the marriage of good and truth, 3946, 3952. "God gives my reward because I have given my handmaid to my man," said by Leah when Issachar was born (ver. 18), denotes the blessedness of mutual love from the marriage of good and truth still proceeding, 3956. "This time my man will cohabit with me," said by Leah when Zebulon was born (ver. 20), denotes

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conjugial love, or the heavenly marriage of good and truth consummated in the external man, 3958—3960. The man (Jacob) increased exceedingly (*diffudit se valde valde*, ver. 43), denotes the multiplication of good and truth, 4035. "We lay hid, a man from his companion, and no man with us," said by Laban to Jacob (Gen. xxxi. 49, 50), denotes good and truth of the church separated from good and truth not of the church, 4199, 4200. The coming of Esau with 400 men announced to Jacob (Gen. xxxii. 6), denotes the influx of good with interior truths, 4247—4249. "And a man wrestled with Jacob" (ver. 24), denotes temptation as to truth, 4274. "As a prince thou hast contended with God and with men,* and hast prevailed" (ver. 28), denotes continual victories in combats as to truths and goods, 4282, 4287. Jacob met by Esau with whom was 400 men (Gen. xxxiii. 1), denotes the state of the conjunction of divine good which flows into the natural man conjoined with rational truths, 4340, 4341. The men (meaning the sons of Jacob) grieved and wrothful against Shechem (Gen. xxxiv. 7), denotes the posterity of Jacob evilly disposed towards the truth of the ancient church, 4440, 4444. Their refusal to give their sister to an uncircumcised man (ver. 14), denotes their adoption of representatives in place of the truth and good of the church, 4462. Hamor and Shechem speaking to the men of their city on this subject (ver. 20), denotes the influx of persuasion to those who are in truths of doctrine, 4477, 4478. "Those men peaceable with us, consent that those men shall dwell with us" (ver. 21, 22), denotes concordance as to doctrinals and as to life, 4479, 4484. Joseph found by a man wandering in a field at Shechem, the man saying to him, etc. (Gen. xxxvii. 15, 17), denotes the state of the church when the most general or common truth is no longer known, 4717—4720. "They said a man to his brother" (meaning the brothers of Joseph, when they proposed to kill him, ver. 19), denotes the state of thought opposed to the acknowledgment of the divine human, 4725 and context. Men of the Midianites buying Joseph (ver. 28), denotes the reception of that doctrine by those who are in the truth of simple good, 4756, 4758. The descent of Judah going down from his brethren to a man of the Adullamites (Gen. xxxviii. 1) denotes the posterity of Jacob, and that tribe in particular declining to the false, 4816. His seeing there a daughter of a Canaanite man (ver. 2), denotes the affection of evil from the false of evil, 4818. The men of that place (meaning where Judah had seen Tamar) interrogated concerning her (ver. 21, 22), denotes the consultation of truths in the state treated of, 4889, 4896. Joseph bought by a man of Egypt (Gen. xxxix. 1), denotes the celestial spiritual received in the scientifics of the church, or natural truth, 4962—4967. Joseph a prospering man, in the house of his lord, etc. (ver. 2), denotes its state of initiation into natural good, 4970—4975. No man of the men of the house with Joseph (ver. 11), denotes that the Lord glorified his human by his own sole power, 5005. The men of the house called by the wife of Potiphar (ver. 14), denotes the falses of evil, 5011. Joseph called a man of the Hebrews by her (ver. 14), denotes the spiritual regarded as a servant by the natural, 5013. A man intelligent and wise to be appointed lord over Egypt (Gen. xli. 33), denotes the inflowing truth and good by which all things in the natural mind are arranged, 5287, 5288. This man, in whom is the spirit of God (mean-

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ing Joseph, ver. 38), denotes truth itself, or holy truth, in which good is, 5307. Besides thee (meaning Joseph), no man shall lift up his hand and his foot (ver. 44), denotes the celestial spiritual having the sole power in the spiritual and natural man, 5327, 5328. The brothers of Joseph declaring to him they were twelve brethren, all the sons of one man (Gen. xlii. 13), denotes all things of faith from one origin, 5440, 5441. They said a man to his brother, when their guilt concerning Joseph was brought to mind (ver. 21), denotes perception that they had alienated internal truth by the non-reception of good, 5468—5469. They trembled a man to his brother, on discovering the silver in their sacks (ver. 28), denotes a common fear in the will and understanding, or the state of awe and wonder when it is discovered that all is of providence, 5502, 5503, 5485—5488. Joseph called by his brethren the man, the lord of the land (ver. 30, 33), denotes apperception concerning the celestial spiritual ruling in the natural, 5510, 5518. Joseph called by them a man only (Gen. xliii. 3, 5—7, 11, 13, 14), denotes spiritual truth flowing in from the internal, 5584, 5591, 5596, 5597, 5619, 5627, 5629. The men returning to Joseph with gifts, and accompanied by Benjamin (ver. 15), denotes truths with the means to obtain grace, and the spiritual medium, 5634—5636, 5639. The men brought into the house of Joseph, and to eat with him at noon (ver. 16—18, 24), denotes the truths of the natural man adjoined and subjected to the internal, 5641—5645, 5648, 5667. The man over Joseph's house introducing them by order of Joseph (ver. 16, 17, 19), denotes the doctrinal of truth of the external church effecting initiation, etc., from the internal, 5640, 5644, 5652. The men fearing to be led into the house of Joseph (ver. 18), denotes those who are in external truths shrinking from conjunction with internal, 5647, 5648. The men astonished when at Joseph's table (ver. 33), denotes change of state when the new arrangement of truths takes place under good, 5705. The sacks of the men to be filled with food (Gen. xliv. 1), denotes the good of truth given in the natural mind, 5733. The men sent away, they and their asses (ver. 3), denotes the external man with his truths and scientifics somewhat remote from the internal, 5741. Joseph sending after the men (ver. 4), denotes the animus of the internal man to adjoin the external, 5744. "Know ye not such a man as I can divine?" said by Joseph (ver. 15), denotes the perception that all is known to the Lord, 5779—5781. "The man in whose hand the cup is found shall be my servant," said by Joseph (ver. 17), denotes that he who has received interior truth from the Divine, is for evermore without freedom from the proprium, 5790, 5791. The brethren not permitted to see the faces of the man (Joseph) except their younger brother was with them (ver. 26), denotes no mercy, and no conjunction with the truths of the natural man without a spiritual medium, 5816, 5823, 5824. Every man (meaning the Egyptians) made to go out while Joseph discovered himself to his brethren (Gen. xlv. 1), denotes scientifics not in agreement, and adverse to the celestial internal, rejected from the midst when it conjoins natural truths, 5871—5872. The brethren of Joseph introduced to Pharaoh as pastors of the flock (Gen. xlvi. 32), denotes the truths which lead to good, 6044. Because they are men of the herd (ver. 32), denotes the good of truth, 6045. "Say ye are men of the herd, that ye may dwell in the land of Goshen" (ver. 34), denotes the

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truths from which good is derived to be in the midst of the natural mind, 6049—6051. Joseph taking five men from among his brothers, and placing them before Pharaoh (Gen. xlvii. 2), denotes the insinuation of some of the truths of the church into scientifics, 6070—6071. Any men of stoutness among them, to be appointed princes of Pharaoh's cattle (ver. 6), denotes the reception of the more eminent or important as the primaries of scientifics, 6086—6087; see below, 8710. "In their wrath they slew a man," said of Simeon and Levi (Gen. xlix. 6), denotes the extinction of faith by receding from charity, 6356; see also 4502 and citations. The names of the sons of Israel, every man and his house (Ex. i. 1), denotes as to truth and as to good, 6639. A man of the house of Levi took a daughter of Levi (Ex. ii. 1), denotes truth from good, and its conjunction with good, 6716—6717. A man of Egypt smiting a man of the Hebrews, etc. (ver. 11, 12), denotes scientific truth when alienated endeavoring to destroy the truth of the church, and how the latter is guarded, 6758—6761. Two men of the Hebrews quarrelling (ver. 13), denotes combat within the church between those who are in the truth of faith and those who are not, 6764, 6765. "Who made thee a man-prince and a judge over us," said to Moses (ver. 14), denotes the truth of faith not yet sufficiently advanced to determine, or man in the course of regeneration not yet sufficiently illustrated, 6766. Moses called an Egyptian man by the daughters of the priest of Midian (ver. 19, 20), denotes the quality in which the truth of the church is received by those who are in simple good, 6784, 6789. "Moses dwelt with the man" (meaning the priest of Midian, ver. 21), denotes the agreement between the truth of that church and truth received as a scientific, 6792. "I am not a man of words," said by Moses to Jehovah (Ex. iv. 10), denotes that divine truth cannot be heard as speech except by the Holy Spirit, 6982. Who bestows a mouth on man,* said by Jehovah to Moses (ver. 11), denotes that the enunciation of truth is by influx from the Lord, 6987, 6991. All the men who sought thy soul are dead, said to Moses (ver. 19), denotes the removal of falses that would destroy the life of truth and good, 7021. Let the service be heavier upon the men, meaning the Hebrews, (Gen. v. 9), denotes the more severe infestation by falses, 7120. The dust of Egypt turned to lice in man* and in beast (Ex. viii. 13, 14), denotes the evils of cupidity or of the lusts, interior and exterior, 7424, 7428. Ulcers, etc., upon man* and beast (Ex. ix. 9, 10), denotes the filths and blasphemies of evil interior and exterior 7523, 7524, 7529—7532. Every man* and beast not in the house killed by hail (ver. 19, 22, 25), denotes good interior and exterior destroyed by falses, except such as could be treasured up in conjunction with truth, 7558, 7560, 7561, 7570, 7582. Let the men go, said by Pharaoh's servants (Ex. x. 7), denotes the fear of those who infest inducing them to relinquish, etc., 7652—7654. Darkness so great in Egypt that they could not see any man his brother (ver. 23), denotes the false of evil so dense that they could not perceive the truth of any good, 7712—7716. A man borrowing of his companion, and a woman borrowing of her companion, vessels of silver and vessels of gold (Ex. xi. 2), denotes those who are in truth and good receiving as their own the scientifics of truth and good of which the evil are deprived, 7770. The man Moses very great in the land of Egypt (ver. 3), denotes divine truth respected by

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the evil when they are in fear, 7772. The first-born of Egypt slain, from man* even to beast (Ex. xii. 12; xiii. 15), denotes the damnation of all who are in faith without charity, whether in interior or exterior evils, or the false principle of faith alone, interior and exterior, 7871—7872, 8086—8087. Every man's servant bought with silver and circumcised to eat of the Paschal supper (Ex. xii. 44), denotes that the natural man, if appropriated to the spiritual by truth, and purified from filthy loves, is consociated with the good in heaven, 7998—8001. The first-born of man* and beast to be sanctified (Ex. xiii. 2), denotes the good of faith both interior and exterior, that it is from the Lord, 8042—8046. All the first-born of man* among thy sons thou shalt redeem (ver. 13), denotes that the truth of faith is not to be attributed to the Lord, 8080. Jehovah a man of war, so called in the song of Moses (Ex. xv. 3), denotes the Lord fighting for man against evils and falses, 8273. And they said a man to his brother, when they saw the manna (Ex. xvi. 15), denotes astonishment, 8461. The men gathering more than sufficient manna (ver. 20), denotes the acquirement of good from self, 8480. Choose out men for us, said by Moses to Joshua (Ex. xvii. 9), denotes truths set in array for combat under divine truth, 8596. They asked a man his companion of their peace, said of Moses and Jethro (Ex. xviii. 7), denotes the mutual consociation as to the state of divine good and divine truth, 8665. I judge between a man and his companion, said by Moses (ver. 16), denotes arrangement or disposition from revealed truth, 8694. Men of stoutness, men of truth, to be chosen in aid of Moses (ver. 21, 25), denotes the election of truths to which good can be conjoined, described by the second phrase as pure truths, 8710, 8711, 8725. Whether beast or man (that toucheth the mountain), it shall not live (Ex. xix. 13), denotes that good and truth lose their spiritual life when influx from the Lord is no longer perceived, 8801. A man's daughter sold to be a handmaid (Ex. xxi. 7), denotes the affection of truth from natural delight, 8993. He that smiteth a man so that he dies shall be put to death (ver. 12), denotes hurt done to the truth of faith and the loss of spiritual life, whence damnation, 9007—9008. A man who kills another by premeditation to be slain, even if taken from the altar (ver. 14), denotes the certain damnation of those who do evil from the understanding, 9012—9014. He that stealeth a man and selleth him, to die (ver. 16), denotes the damnation of those who apply the truths of faith to evil, 9018—9020; see also 8906. When men strive together, and a man smites his companion, etc. (ver. 18), denotes contention concerning truths, 9024, 9025. A man to be punished if he strike his servant or his maid so that he die, but not if he should survive a day or two (ver. 20), denotes the loss of spiritual life if any scientific from the Word, or the affection for it, is rejected without full intuition, 9034—9039. When men strive together, and they hurt a woman with child (ver. 22), denotes strife between truths by which the good of truth is injured, 9041—9042. If a man smite the eye of his servant, or of his maid (ver. 26), denotes hurt done by the internal man to the truth of faith or the affection of truth in the external, 9058, 9059. A man or a woman gored by an ox (ver. 28, 29), denotes the truth or good of faith hurt by the affection of evil in the natural man, 9065, 9073; see also 7456. A man opening a pit or a man digging a pit (ver. 33), denotes the reception

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or the self-origination of what is false, 9084—9085. The ox of a man injuring the ox of his companion (ver. 35), denotes two truths to which diverse affections are adjoined, the evil destroying the good, 9090. A man stealing an ox, etc. (Ex. xxii. 1), denotes the depriving another of his good, 9099. A man desolating a field or a vineyard (ver. 4), denotes the deprivation of the truth and good of the church, 9139. A man giving to his companion silver or vessels to take care of (ver. 7), denotes truths and scientifics deposited in the memory, 9149—9150. A man giving to his companion an ass, or ox, or sheep, or any beast to take care of (ver. 10), denotes truth and good exterior and interior, and whatever is of the affection in the memory, 9162. A man borrowing from his companion (ver. 14), denotes truths received on trust, and not by election of one's own good, 9174. A man persuading a virgin, etc. (ver. 16), denotes the conjunction of truth with good illegitimately, 9182; see also 7456. Men of holiness ye shall be to me (ver. 31), denotes the state of life from good, 9229. The offerings for the tabernacle to be accepted from every man whose heart spontaneously moves him (Ex. xxv. 2), denotes that worship to be acceptable must be from love or freedom, 9460; compare Ex. xxxv. 21—23, 29. The faces of the cherubs to be placed a man towards his brother (opposite each other, ver. 20), denotes the mutual intuition and conjunction of truth and good, 9516. The man who makes an ointment like that commanded (Ex. xxx. 33), and the man who makes a like perfume (ver. 38), to be cut off from his people, denotes the imitation of divine things from the proprium causing spiritual death, 10,286, 10,309. This Moses, the man who brought us up out of the land of Egypt, we know not what [has happened] to him (Ex. xxxii. 1, 20), denotes the divine truth that elevates man from external to internal, doubted and denied, 10,400, 10,475. Pass and return from gate to gate of the camp, and slay a man his brother, and a man his companion, and a man his neighbor (ver. 27), denotes the state when hell is opened in man, the influx of good and truth closed, and spiritual death occasioned, 10,489, 10,490. There fell among the people three thousands of men that day (ver. 28), denotes the complete closing of the internal, 10,492. Fill your hand [or consecrate yourselves] because a man upon his son and upon his brother, etc. (ver. 29), denotes communication by representatives when the influx of good and truth ceased, 10,493—10,494. Jehovah speaking with Moses face to face as a man speaks to his neighbor (Ex. xxxiii. 11), denotes the conjunction of the divine interiors of the Word, which are all of good and truth, 10,554, 10,555. Every man wise in heart to be employed in the works for the tabernacle under Bezaleel and Aholiab (Ex. xxxvi. 1, 2, 4, 6, 8), denotes all such truths as can be conjoined with the good of love and the truth of faith flowing in from the Lord, 10,750, 10,335.—Men of war, angels appearing as men of war, and Jehovah called a hero and a man of war, has reference to spiritual combats, which are those of temptation, 1664, 8273. A likeness as the appearance of a man* upon the likeness of a throne (Ezek. i. 26), denotes the Lord, 3021. A man clothed in linen, and his loins girded with gold of Uphaz (Dan. x. 5), denotes the Lord's celestial kingdom, 3021. I beheld, and there was no man (Isaiah xli. 28; lix. 16), denotes no truth, no one intelligent of truth, 3134; a similar passage where *homo* is the term used (Jer. iv. 25), denotes no good, 4287.

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No man and no inhabitant in their cities (Jer. iii. 6), denotes no truth and no good, 3134. Inhabitant of Jerusalem and man of Judah (Isa. v. 3), denotes good and the truth of good, 3654. They shall cut every man the flesh of his own arm (Isa. ix. 19), and every man the flesh of his friend (Jer. xix. 9), denotes the hatred of man's proprium, 3813. Unless ye eat the flesh of the Son of Man* ye can have no life in yourselves (John vi. 53), denotes the good of the Lord's divine human to be appropriated, 3813. Every man healed who looked upon the serpent of brass (Numb. xxi. 9), denotes salvation from faith in the Lord thus represented as to the sensual external, 3863. Ten men out of all languages of the nations shall take hold of the skirt of the man of Judah (Zech. viii. 23), denotes the new spiritual church among the Gentiles, that its saving faith is from celestial love, 3881. A man-man [*vir-homo*, Hebrew *enosch*] more rare than gold, and a man* than the gold of Ophir (Isa. xiii. 12), denotes good and the truth of good no longer apparent, 4287, 8902. Men* who have not the seal of God in their foreheads hurt by the locusts (Rev. ix. 4), denotes good affections corrupted by falses unless man is regenerated, 7643. The locusts like horses prepared for battle, their faces like the faces of men,* etc. (ver. 7), denotes reasonings from falses, and their appearing as truths, and also as if from good, 7643.†

MANASSEH. See TRIBES.

MANDRAKES [*dudaim*], supposed to be some kind of fruit or flowers, signify the conjugial [virtue] in good and truth, 3942. See LEAH, RACHEL, TRIBES (*Reuben*).

MANIFESTATION. The infinite itself cannot be manifested except by the divine human, and the divine human is in the Lord alone, *ill.* 1990. The manifestation of good is by influx from the internal into the external, 5885, 6717. The Lord's manifestation in man is his presence in good, 10,153.

MANNA, denotes heavenly good, and is opposed in its signification to the flesh for which the people lusted, *ill.* 999. Manna denotes the divine human of the Lord, and hence love and charity which are the food of angels, 2838. Manna, as being heavenly bread, denotes in the supreme sense the Lord as to divine good, and in man the celestial principle of love which is from the Lord, 3579; see below, 8464. Manna described like coriander seed, white, and its taste like wafers made with honey, denotes divine truth from the Lord's divine human, 5620, *ill.* 8464, *ill.* 8521. The manna given in the desert, denotes spiritual good imparted as consolation after temptations, 8395, *ill.* 8413. Manna denotes the good of truth, which is the life of the spiritual man, 8400, *ill.* and *sh.* 8464, 8521, 8539. Manna denotes the good of the internal or spiritual man; the *selav* (translated *quails*), the good of the external or natural man, *ill.* 8431. Its name in the original (*man, man houa, what is this?*) denotes the ignorance of the unregenerate as to what the good of truth is, *ill.* 8461—8462. Specifically, manna is the good of charity begotten by the truth of faith, *ill.*

* In some instances the Authorised Version gives a pronoun instead of repeating the word man, and in others again it contains the word man when it is only understood, but not expressed, in the original. Some passages in the above collection, therefore, may not exactly coincide with the English Bible, but they properly represent the Hebrew.

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8462; generally, celestial and spiritual good, 8464, 10,303; in the supreme sense, the Lord in us, *ill.* 8464. The arrangements for the collection of the manna have reference to the order in which good and truth are received by societies in heaven, 8469, 8472. Its supply day by day has the same reference as the daily bread in the Lord's Prayer, and denotes continual trust in the Lord without solicitude on account of the past or future, 2493, 2838, 8418, 8422, 8478. The dew in which, and with which, it descended, denotes in the supreme sense divine truth, and in the respective sense spiritual truth with men, 3579, *ill.* 8455—8456.

The whole company of the sons of Israel in the desert of Sin, denotes a state of temptation, which is described, 8398, 8399. Their regretting the plenty of flesh and bread in Egypt, denotes the state in which the delight of the natural life is perceived to be lost, when spiritual good is about to be insinuated, 8413. The promise of bread made to rain from heaven, denotes the influx of such good, 8416. Its collection every day, its preparation on the sixth day, and double the usual quantity, denotes the reception of good, the arrangement of goods thus received or appropriated, and conjunction, 8422—8423. The promise of flesh to eat in the evening, and bread in the morning to satiety, denotes the delight of the natural man, or the proprium vivified, and the delight of the spiritual man, by good imparted according to reception, 8431, 8432, 8447, 8448, 8452. The selav covering the camps, denotes the whole natural man as to his goods and truths, filled with satisfaction, 8453. The dew round about the camps in the morning, denotes the truth of peace commencing a new state, 8454, 8455. The dew ascending, denotes the insinuation of truth, 8456. The manna described as a little round substance upon the faces of the desert, denotes the good of truth in its first formation in the new voluntary part, 8457, 8458. Described as small, like hoar frost upon the earth, denotes that it is truth consisting and flowing in the form of good, 8459. Called *manna*, denotes that such good is utterly unknown to man before regeneration, 8462. Moses speaking to them, denotes information by truth from the divine, 8463. This is the bread which Jehovah gives you to eat, denotes the good to be appropriated and made of the life, and that it is of the Lord, and is the Lord, 8464. Every man to gather an omer for each person in his tent, denotes the sufficiency of such good to form the common good of every society, 8468—8469. No portion of the manna when gathered to be left till the morning, denotes that the good of truth cannot be acquired from self, 8478. The manna stinking that some of the men left till morning, denotes the infernal quality of good from man, though it appears similar in ultimates to good from the Lord, 8480—8482. The manna [on the ground] melting as the sun grew hot, denotes good from the Lord, vanishing in the degree of increasing concupiscence, 8487. Its being cooked or dressed by fire in preparation for the sabbath, denotes the conjunction of good and truth, 8496. The superfluity laid up till the morning and not stinking, denotes the fruition of all good and truth when from the Lord, 8497—8500. No manna in the field on the sabbath, denotes good no longer acquired by truth after regeneration, 8505—8508. No one to go out of his place on the sabbath denotes the regenerate to remain in that state, in the conjunction of good and truth, 8518—8519. An urn full of the manna

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laid up before Jehovah, denotes the truth in which good is, ever in the divine presence, 8530—8532, 8535. The sons of Israel eating of the manna forty years, till they came to a land inhabited, to Canaan, denotes the appropriation of the good of truth in every state of temptation till the regenerate come to heaven, where all is good, 8537—8539.

MANNER. See MODE.

MAN-SERVANT. See SERVANT.

MANSIONS, denote those two parts of man which belong respectively to his will and understanding, illustrated by the two hemispheres of the brain, by the divisions of the ark in the tent, etc., 638, 640, 642, 644. Mansions, or stories, lowest, secondary, and third, denote scientifics, rationals, and intellectuals, *ill.* 657. The mansions or dwelling-houses of good spirits and angels become more beautiful as the inhabitants grow more perfect, 1629. The angelic mansions shine like the stars, and the angels themselves are called the host of heaven, and the armies of the Lord Jehovah, 7988. The words of the Lord (John iv. 23), "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our mansion (abode) with him," denotes illustration in the truths of faith, and the Lord's presence, who dwells with man in his good, 10,153 and see INHABIT, SOCIETY, HEAVEN.

MANTLE. See GARMENT.

MANY. See MUCH.

MARAH. The sons of Israel journeying from the Red Sea and coming to Marah, denotes the procedure of temptations before scientifics are vivified by the truths of faith, 8345—8348, 8395. Their journeying from Marah to Elim, and encamping by its waters, denotes the state of illustration and affection, and the copiousness of truth, afforded to the spiritual after temptations, 8367—8370. Marah, in the original tongue, is bitterness, which denotes the quality and state of that temptation, 8350. See *to* JOURNEY.

MARCH, *to* [*pergo*], into the breadths of the earth, to the inheritance of habitations not his own, predicated of the Chaldæans, denotes the vastation of the church as to truths; passages cited, 3901 end. Jehovah marching out from the field of Edom, denotes the procedure of the human essence in power, 1675, 3322.

MARK [*signum*]. See SIGN.

MARKETS AND MERCHANDISES [*nundinæ et negotiationes*] denote acquisition of good and truth, 2967, 3923.

MARRIAGE [*conjugium*].—1. Conjugial love, and the love of parents for their children are the fundamentals and principal of all other loves, and are from the Lord's mercy towards the whole human race, 686. The marriage of one man with one wife is clearly perceived to be true marriage by those who have perception, and they discern a thousand things which confirm it; it is not so perceived by the spiritual man, though he takes this law from the Word, and makes it a matter of conscience, 865. The conjugial love of one wife was the principal love of the most ancient church, and was celestial happiness to them, 995. There can be no marriage between more than one man and one wife, for conjugial love cannot be divided; if divided, it is lasciviousness, 1907, *ill.* 2740. The holiness of marriage on earth is derived from the marriage formed between good and truth, as from its own genuine

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principle, 2466. All conjugial love, and thence all celestial and spiritual love, is from the reciprocal marriage of divine good and divine truth, and of divine truth and divine good in the Lord, 2618; *ill.* and passages cited, 3960, 4434, 4834, 4837. Conjugial love or true marriage is the union of minds in virtue of good united to truth, from representatives in heaven, 2728, 2729. All who are in conjugial love come into heaven, 2729. The evil can love their children, but cannot in reality love their married partners, 2730, 2745. Those who are in genuine conjugial love dwell together in the love of good and truth, which are the very inmosts of life; passages cited, 3960. Whatever pertains to conjugial love involves in itself the conjunction of good and truth; hence that conjunction is always denoted by marriages, etc., *sh.* 4434. In the spiritual church the wife represents good, and the man truth, but in the celestial church the husband (as he is then called) represents good and the wife truth; not only do they represent them, but they actually correspond to them, 4434, 4823. See MAN (41, 42). A marriage between two who are in genuine conjugial love corresponds to the heavenly marriage, the husband to good and the wife to the truth of that good, 4837. He is in heavenly conjugial love who lives content in the Lord with a married partner whom he tenderly loves and with his children, 5051. Marriage in the supreme sense is the divine itself and the divine human in the Lord, in the respective sense it is the Lord and heaven, that is, divine good and divine truth there, 6179. There cannot be pure marriage or conjugial love with the spiritual, represented by the sons of Israel, till truth is implanted in good, 8809. Marriage regarded in itself is the conjunction of souls and minds whose spiritual life is from the truths of faith and goods of charity; on this account, marriages are heinous between persons of different religious faith, *ill.* 8998, 9002. Conjugial love, when it descends from the marriage of good and truth, is heaven itself in man, 8998. He who is in conjugial love is in all the other loves of heaven and the church, but he who is in adultery is in all the contrary loves; hence marriages are most holy—adulteries most profane, 9961. Seriatim passages containing in a summary the doctrine of marriage, 10,167—10,175. (1.) That love truly conjugial is the union of two minds from the marriage of good and truth, 10,168. (2.) That it is a union as to the interiors, which are of thought and will, so that one loves to think and to will as the other, 10,169. (3.) That their delight is internal, or heavenly, as well as external, but that external delight without internal is earthly resembling that of the animals, 10,170. (4.) That no one can know what love truly conjugial is, and what its delight, unless he be in good and truth from the Lord, 10,171. (5.) That it can only exist between one husband and one wife, 10,172. (6.) That both the conjugial partners are in freedom, and that a desire to rule destroys marriage, and implants evil, 10,173. (7.) That marriages are holy, and to hurt them is to injure what is holy, 10,174. (8.) That adulteries are profane and ascend from hell, 10,174. (9.) That those who take delight in adulteries are no longer recipient of good and truth from heaven, but in heart deny them; and this because they are in the marriage of evil and the false, which is infernal, 10,175. See LOVE.

2. *The History of Marriage.*—The most ancient people placed their highest felicity and delight in marriages, and in whatever they

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could trace the resemblance of a marriage, 54. The law of marriage between one man and one wife was not only revealed to them, but it was inscribed in their internal man, and when their posterity took more than one wife they had ceased to be internal men, *sh.* 162, *ill.* 471, 865. The houses and families formed from the marriages of the ancients, were distinguished from each other by noted characteristics, and they kept themselves distinct, whereby the church on earth represented to the life the Lord's kingdom, 471, 483; and that the same order was preserved in the representative church, 3665. The distinction of the Jews into houses, families and nations, and their custom of marrying within their own families, was for the sake of this representation, 471; see below, 3024. The formation of houses and families by marriages in the most ancient times was for the sake of the kinds and species of perception derived from parents to their children, and according to which they yet dwell together in heaven, 483, *ill.* 917. The third generation of the most ancient church did not make conjugial love the principal, but loved their married partners for the sake of offspring, which they called the delight of delights; this by reason of influx from heaven in consequence of the expected coming of the Lord, 1123, 2730. The permission to take a concubine in addition to a wife, was conceded to the Jews for the sake of the representation; for the wife represented the celestial church, but the concubine the spiritual; the difference *ill.* 3246; see below, 8995, 9002. Concubinage could only be permitted to external men, who understood marriage carnally; with Christians, who are principled in good and truth, or capable of being so, it is adultery, 3246, 4837, 9002 end. The laws of marriage in the Old Testament correspond to the laws of the heavenly marriage of good and truth; passages referred to, but not explained 4434; the law of illegitimate conjunction explained, 9182. The Jews were forbidden to contract marriages with the idolatrous nations lest they should become such themselves, and evils and falses should be commixed with goods and truths, 3024, 4444, 8998. They were not forbidden to contract marriages with those who received the worship of Jehovah and conformed to their ritual, and such were called sojourners amongst them, 4444. The office of a brother-in-law, in case the husband should die childless, was to the end that the church might not cease to be represented in that house, *ill.* 4835. The prohibited marriages (Levit. xviii. 6—24), are called filthy conjunctions and denote various kinds of profanation, as the union of faith in the understanding with evil in the will, etc., 6348. Marriage with the Israelitish nation was impure because their interiors were filthy, being in the marriage of evil and the false instead of good and truth, *ill.* 8809. In the representative church, but especially the Jewish and Israelitish, it was permitted to take handmaids as concubines, because they represented the affection of natural truth or the external church, but wives the affection of spiritual truth or the internal church, 8995. Concubines represented the conjunctions and subordinations of various affections under one spiritual truth, and they were permitted to be taken that the internals of the church might be represented, *ill.* 9002. In ancient times there was a betrothing previous to marriage by which was represented the first conjunction of good and truth, *ill.* 9182.

3. *The Law of Marriage* is derived from the Lord's kingdom in

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heaven, which in order of life is as one man, 162. The law of marriage derived from heaven is that of one man with one wife, 162. The laws of marriage contained in the Word, are from the marriage formed between good and truth, 2466. The law of marriage between one husband and one wife is derived from the principle that every good must subsist in its own truth, and if not it perishes, 4434, *ill.* 4837. The law, that he who compressed a virgin should take her to wife was derived from the ancient church, 4444. There ought to be no conjunction of those on earth who are not one in the spiritual world, where all consociations are according to good and truth, *ill.* 8998. Since the internals of the church were opened so that man can be imbued with the goods of love and the truths of faith, it is not allowable to have several wives, or to take concubines, 9002.

4. *The Obedience of the Wife in Marriage*, so strongly insisted on by the laws of the Jewish church, was derived from the constitutional difference of the male and female, *ill.* 568.

5. *Illegitimate Marriages.*—It is an illegitimate conjunction when not from conjugial affection, but from some other, as beauty of person, money, dignity, or lasciviousness; such conjunctions are illegitimate because the union is external and not at the same time internal, 9182. An illegitimate conjunction may afterwards become legitimate, namely, by the union of souls when both are in similar good and truth, because conjugial love is from the marriage of good and truth, 9182.

6. *That Heaven is a Marriage*, from the union of good and truth, 2728, 3703; *ill.* and passages cited 3960, 4575, 8974 end, 9961.

7. *The Heavenly Marriage* is effected in the proprium which is then called the bride and wife of the Lord, *ill.* 155. The heavenly marriage was represented in the marriages of the men of the most ancient church wherefore conjugial love was to them a heaven and heavenly felicity, 162. The heavenly marriage must necessarily take place in the proprium, into which the Lord insinuates innocence, peace, and good; and when this takes place, the proprium from infernal and diabolical becomes heavenly and most happy, 252. The heavenly marriage is the conjunction of the Lord with the regenerate by love, and is the verimost covenant between the Lord and man, 1023. The heavenly marriage with the man of the most ancient church was in his voluntary proprium, but with the man of the ancient church in his intellectual proprium, 1023. Angels and men are in the heavenly marriage so far as they are in love to the Lord, *ill.* 2508. The heavenly marriage is from the divine marriage of good and truth in the Lord, 2803, 3132, 3960. The heavenly marriage is the conjunction of good with truth and of truth with good, *ill.* 3952, 3956. The heavenly marriage is heaven and the Lord's kingdom, which are so called from the divine marriage, 3960. The heavenly marriage is from the divine good that is in the Lord and the divine truth that is from him, hence conjugial love is derived, etc., passages cited, 3960. The heavenly marriage is from the divine celestial and divine spiritual proceeding; this marriage is heaven, and is in every one who is in heaven and the church, 4575. Before any one can come into the heavenly marriage of good and truth, he must combat against evils and falses, which combat is temptation, 8888. It is the heavenly marriage when man is in good, and the Lord leads him by good; then also he is in heaven, for this marriage is heaven, 8888.

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8. *How Marriages are considered in Heaven*, and the subject generally, treated in series, 2727—2744. It is not known what conjugial love is because only few are in it, and it is ascribed to a natural instinct hardly differing from that of brute animals, 2727. The truth is, conjugial love derives its origin from the divine marriage of good with truth, and of truth with good, thus from the Lord, 2728, 2729. None can be in conjugial love but those who are in good and truth from the Lord, 2729. The most ancient church was in that love, but not so their posterity when the church began to decline, 2730. Conjugial love consists in willing to be another's, and this reciprocally, thus mutually; to this end wives are formed to be affections of good, and men knowledges of truth; whence the marriage between conjugial partners is such as between understanding and will, 2731. Those who are in conjugial love cohabit in the inmost principles of life, the image and likeness of the one rarely being in the mind of the other, 2732. Those who are in conjugial love dwell together in the heavens, but those who are not, are separated, 2732. Marriages are the seminaries both of the human race on earth and of the Lord's kingdom in heaven and hence are most holy, 2733. Conjugial love descends from heaven, from the Lord, and hence is derived mutual love, which is the firmament of heaven; but that adulteries are contrary to heaven, contrary to divine and human laws, and to all order, 2733. The happiness of marriage is happiness in each life, for it is continued in heaven and effects the union of minds, 2734. Conjugial love is the image of heaven; represented by a virgin of ineffable beauty, and by adamantine auras, 2735. Conjugial love is innocence, and those who have been principled in it are in the inmost heaven, 2736. The interiors of those who are in conjugial love are open, and in those interiors is the kingdom of the Lord; such are beyond others receptive of heavenly loves, 2737. Conjugial love is not mutual love, but is the principle and fountain of it, the difference described, 2737, 2738. All loves descend from the marriage of good and truth in heaven, and their varieties are ineffable; they are related also according to consanguinities and affinities such as are in marriages, 2739. Conjugial love can only exist between two married partners, because it is a union of lives, *ill.* 2740. Conjugial love or good and truth continually flows in, but that it is turned according to reception, 2741. With some there is a certain resemblance of conjugial love from many causes which are recounted, but that still it is not conjugial love with any but those who are in the love of good and truth, 2742. Conjugial love may be different in two married partners, the one being more, the other less affected with it, 2742. Lascivious love often emulates for some time the appearance of conjugial love, 2742. A dog like Cerberus seen by the author, and that it signifies a guard to prevent any one passing from the delight of heavenly conjugial love to the delight of infernal conjugial love, 2743 (explained further, 5051). How from conjugial love there is a progression of delights, on the one hand to heaven, on the other to hell; the former into beatitudes and felicities continually increasing to the inmost heaven of innocence; the latter to a state so deadly and infernal that it cannot be described, 2744. The quality of such women as do not love their husbands, but think vilely of them, represented by a cock, a wild cat, and a tigress, 2745. Seriatim passages concerning adultery, in continuation of the preceding, 2747—

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2757. That conjugial love is heaven, represented in the kingdoms of nature, and especially in the nymphs or chrysalises which become butterflies, 2758. That the simple in faith, who have lived in conjugial love, and conscientiously abstained from adulteries, come into heaven, 2759.

9. *Marriages in other Earths.*—The male and female inhabitants of the planet Mercury, briefly described 7175. The inhabitants of Venus, 7248, 7249, 7252. The inhabitants of Mars, 7363, 7476, 7483. The inhabitants of Jupiter, and especially that they dwell in nations, families and houses like the most ancient people of this earth, 8117, 8242, 8372, 8373, 8380; their chastity, 8375; correspondence with the vesiculæ seminales, 8847; that they marry in the first flower of age, and that their highest delight is in the love of the wife and children, 8851. The inhabitants of Saturn live in separate families consisting of the man and his wife, with their children; when the children marry they leave their parental home and no longer care for it; from this cause, the spirits of that earth appear two and two together, 8954. The male and female inhabitants of one of the earths in the starry heavens described, and that it is against their law to have a plurality of wives, 9790—9794. The inhabitants of a second earth in the starry heavens, their state of life like that of the golden age in this earth, 10,160; that they live with one wife and have from ten to fifteen children, 10,165; that some among them commit whoredoms, who, after death, become magicians and are cast into hell, 10,165. The inhabitants of a third earth in the starry heavens; that they live in families or houses, and only form in societies when they meet for worship, 10,516. The inhabitants of a fourth earth, 10,585, 10,708. The inhabitants of a fifth earth, 10,753, 10,768; that they can perceive whether there be conjugial love, from the idea of the conjunction of good and truth, 10,756. The inhabitants of a sixth earth, 10,783, 10,808, 10,833; their manner of choosing themselves wives described, and that they have only one wife, knowing that to take more is contrary to divine order, 10,837.

10. *The Similitude of all things relating to Marriage* is derived from the men of the most ancient church, who always thought of the representation of heavenly and internal things in external, 54, passages cited 5194 end.

11. *That the Similitude of Marriage is in all things*, even to the minutest particulars, throughout the universe, 718, 747, 917, 1432, 3703, 5194, 7022, 9206. All things are referable to good and truth; to good, as active and flowing in, to truth, as passive and recipient, *ill.* by heat and light, 5194. The ancients likened all and everything in man, and all and everything in the world to a marriage; passages cited 5194 end. Whenever the active and passive exist, there is the likeness of a marriage, the conjunction of these being the cause of all production, *ill.* 7022. The marriage of truth with good, and of good with truth is especially represented in the conjunction of the heart with the lungs, 9495.

12. *Correspondence of the Members.*—The loins and organs of generation correspond to genuine conjugial love, and those who belong to that province are beyond others celestial and excel in the delight of peace, 5050. The state of those who belong to the province of the thighs immediately above the knees, represented to the author in a vision, and by

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the sweetness of peace that he then experienced, 5051. Those who belong to the loins are in a state yet more peaceful, and their communication passes down to the feet; reference to passages in which the relaxation of the nerve in Jacob's thigh is explained, 5051; see also 9961. The angels of this province belong to the inmost heaven, and are most wise; also their innocence is such that they appear to others as infants, 5052. These angels have more than a mother's love for infants, and are present with them in the womb; where they minister from the Lord to their nourishment and perfection, 5052, 5054. There are societies of these celestial angels corresponding to all the organs of generation, and every part of them in both sexes, and they form a distinct province in the Grand Man, 5053. The angels of this province are celestial, because conjugial love is the fundamental of all loves; also they excel others in use and delight, because marriages are the seminaries of the human race and of heaven, 5053. The quality of the particular societies being so interior, cannot be discovered to man, in which respect they resemble the hidden uses of the organs; it is also of Providence, lest things which in themselves are most celestial should be hurt by the filthy thoughts of the lascivious, 5055. Description of those who correspond to the seminal vessels and of their entrance into heaven, 5056, 8847. Description of those who correspond to the testes, and that those who have lived in principles contrary to conjugial love cause pain in the loins and the members there, 5060.

13. *The Marriage of Good and Truth* is so universal, that every particular good is united to its corresponding truth in the regenerate man; from this law are derived affinities and consanguinities like those of families, 917, 2556, 3665. Good and truth cannot be represented otherwise in the historical parts of the Word than by a marriage, 2173; compare 3972; and see below, 9806. The marriage of good itself and truth itself is in the Lord, and in others so far as they partake from him; hence they become his sons and daughters, and are brothers and sisters one to another, 2508. The union of good and truth in heaven appears in the lower sphere as a marriage, and heaven itself, from that union, is called a marriage, 2728—2729. The conjunction of good and truth is marriage itself, but the initiation of truth into good, is the espousal or state preceding marriage, 3132. It is in the power of the affection of truth to be initiated into divine truth, and so to be conjoined with divine good, as it is in the power of a maiden to be espoused and afterwards conjoined as a wife to her husband, 3132. In this espousal and marriage it is good that elects truth, *ill.* 3161; see below, 3952, 4358, 9182. In ancient times, marriages could only be lawfully contracted within families of the same nation, and this that heaven and the conjunctions of societies there as to good and truth might be represented; passages cited 3665; see below (46). There is nothing in universal nature but what has reference to the marriage of good and truth, for in nature the celestial goods and spiritual truths of heaven are represented, and in heaven divine goods and truths, 3703, 9206, and citations. Without the marriage of good and truth nothing is produced, for this marriage is the cause of all production and effect; but that the natural principle in man is not in this marriage, because he is not born in order, 3793; see below, 3969. All conjunction of good and truth is by affection, and it takes place as man is regenerated, 3793. The heavenly mar-

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riage of good and truth does not take place between good and truth of one and the same degree, but between the inferior of the one and the superior of the other, as between the good of the natural man and the truth of the spiritual, or between the good of the spiritual man and truth of the celestial, *ill.* 3952. The conjunction of good with truth and of truth with good gives birth to mutual love, 3956. The marriage of good and truth exists in heaven, in the church, in every individual of either, in all the objects of nature, and in every part of the Word; passages cited 3960. Before the marriage of good and truth can take place, the natural man must be prepared by the conjunction of his good with his truths; after which the marriage can be formed between the goods and truths of the interior and exterior man, *ill.* 3969. Before the marriage of good and truth, the interior man is as dead or as nothing, 3696; see below, 9182. In this marriage the good of the interior man conjoins itself with the good of the exterior, and thereby with its truth, thus mediately; the good and truth of the interior man also flow in together and conjoin themselves with the good and truth of the exterior immediately, 3969 and citations. After the conjunction of the external and internal man, the fructification of good and the multiplication of truth can proceed as births from a marriage, but not before, 3971. The goods and truths both of the external and internal man exist in three degrees; the latter corresponding to the three heavens, 4154. It is the good that acknowledges and conjoins to itself truths, as the husband his wife; neither can the one exist without the other of a corresponding quality, 4358. From the marriage of good with truth and of truth with good is derived the signification of husband and wife, sons and daughters, widows, child-bearing, and all other terms of family and relationship, 4434, 4865. Conjugial love with the celestial is from the conjunction of good with truth; but with the spiritual it is from the conjunction of truth with good; marriage in either case actually corresponds to those conjunctions, 4823, 4837. The conjunction of truth to good takes place when man perceives delight in doing good to the neighbor for the sake of truth and good, 5340, 8981; compare 3969 above. The heavenly marriage is the reciprocal conjunction of truth with good, and of good with truth, *ill.* 5365. In the first period of regeneration, truth is multiplied and stored up in the interiors of the natural mind, where it remains in indigence of good; it is then, according to the influx of good into the natural man, that the conjunction of truth with good can take place, 5365. In the second period of regeneration the greater influx of good causes it to be in indigence of truth, and according to its selection and appropriation thereof, the reciprocal conjunction of good with truth takes place, whereby the heavenly marriage exists, 5365; see below, 8772. Good and truth are thus conjoined in marriage, according to desire and its quality in either case, *ill.* 5365; see below, 9206. Good loves truth, and truth loves good, like married partners, and when truth no longer delights, it is because evil has obtained admittance, the desire of which is to the false, *ill.* 8356. The influx of good and truths and its conjunction with them is the verimost arcanum of heavenly wisdom, and the secret of regeneration, for thus Christian good is formed, *ill.* and passages cited, which treat of the two states of regeneration, 8872; see below, 8889. Those who are of the spiritual church cannot be in conjugial love, till they are in good and the truths of good, 8809.

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When good is implanted by truths and afterwards formed by them, man is in the heavenly marriage, which is heaven itself in him, 8889, 8974 end. Those who are in truths without affection, are not brought into the marriage of good and truth by the degree of temptation they undergo for the confirmation of truth, 8975—8978. Good adjoined to such during temptation is not appropriated and made their own by the heavenly marriage, unless good and truth were previously united in the internal, 8983; see below, 9182. The marriage of good and truth may be effected with those who are in the affection of truth from natural delight, if such delight be regarded as a means and not as an end, 8994—8995. There is an illegitimate conjunction of good and truth which may become legitimated by the subordination of the natural affections after regeneration, *ill.* 9182—9184, 9186. There is a first conjunction of good and truth in the internal man without the external which was represented in ancient times by the betrothal; but the marriage takes place when the internal unites the external to itself by regeneration, 9182; see above, 3969, 8983. The betrothal is the conjunction in man of good and truth from the Lord, 9182. Betrothal is the conjunction of the internal man, but lying with the betrothed as a wife is the conjunction of the external, 9183. The affection or desire of truth for the sake of life is the affection of conjunction which produces the heavenly marriage, *ill.* 9206. The conjunction of good and truth is represented in the Word by two conjugial partners, and also by two brothers; by the former when derivative goods and truths are implied, by the latter when the ministerial functions of judgment and worship are understood, *ill.* 9806; see above, 2173. See CONJUNCTION, INITIATION, GOOD, TRUTH.

14. *The Marriage of Charity and Faith* produces the life of heaven in man, neither of which alone are adequate to that effect, *ill.* 7022. Unless charity be united to faith, the latter will either be dissipated or conjoined to evil, which conjunction is profane, *ill.* 6348. Those who are in the good of charity and the corresponding truth of faith are men of the internal church, and such only are free, 8974. Spiritual good cannot be conjoined to those who are in the truths of faith alone, and are not at the same time principled in good, or in the heavenly life, 8981, 8987.

15. *The Marriage of Evil and the False* takes place in the natural man when the good of infancy and of early boyhood is indrawn, 3793. The evil and false are conjoined in an infernal marriage opposed to the heavenly marriage of good and truth, and this marriage appears in the Word, 5138, 9188. The Jews were in the impure marriage of evil and the false, and hence they could not be in any conjugial love, 8809. Evils and falses must be removed by temptation before any one can come into the marriage of good and truth, 8888. How the conception of the false is prevented by the marriage of good and truth, 3665.

16. *The Marriage of the Will and Understanding.*—In the most ancient times the understanding of the spiritual man was called male, and the will female; and their acting together as one was called a marriage, 54. Whatever of good proceeded from the marriage of the will and understanding was called fructification, whatever of truth, multiplication; also by fructifications was understood daughters, by multiplications, sons; and of such quality as are the will and understanding such

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are the sons and daughters, 55, 568. The marriage of man and wife actually resembles that of the understanding and the will; for the man is so formed that the understanding rules, but the woman so that the will or cupidity rules; such is the respective disposition of their fibres, and such their nature, 568. In the minutest things of thought and affection, and even in the organical parts of the body there is a marriage as of will and understanding, 718, *ill.* 917, 1432. The marriage of will and understanding causes the resemblance of a marriage in all things predicable of them, as of truths with goods, and of evils with falses, 747, 2173. Marriage is predicated of voluntary things with intellectual, which are analogically as man and wife; not so of intellectual things, regarded in themselves, with voluntary, which are discriminated as male and female, 749.

17. *The Celestial and Spiritual Marriage.*—There is a marriage between celestial things, or those of love, and spiritual things, or those of faith, in the heavens themselves, in the church or kingdom of the Lord on earth, in every man even to his least parts, in universal nature and all its parts, and also in every expression of the Word; without such a marriage in various forms nothing could be held in subsistence, 2173, 3960. When the celestial and the spiritual descend together into the inferior sphere they are turned into the resemblance of marriages, and this from the correspondence that exists between spiritual and natural things, 2466; see below, 2728. The celestial marriage itself is between divine good and divine truth, from which by conception is derived the intellectual, the rational, and scientific faculties of man, 2508. When good united to truth flows down into the next lower sphere it exhibits the union of minds, when into the still lower sphere it exhibits a marriage, 2728. The celestial are in the very marriage of good and truth, and they perceive truth from good without inquiry into it; but the spiritual are as sons from the same father as the celestial, not from the same mother, and they learn truth by instruction, *ill.* 3246. The marriage of good and truth in the heavens descends from the conjunction of the Lord with the heavens, *ill.* 9961.

18. *The Marriage of Celestial and Spiritual things in the Word,* is denoted by the twofold expressions which continually occur; and this marriage extends to every particular, 683, 793, 801, 2173, 2516, 2712, 3880, 4137, 4434, 6343, 7022, 7945, 8339 end, *ill.* 9206, *sh.* 9263, 9314, 9385. Such a marriage is expressed in the Word because man himself consists of two parts, will and understanding, which are united as by a marriage, *ill.* 801, 5502, 9385. Every doctrinal of faith is from divine good and divine truth, and the heavenly marriage is in it, otherwise it is not a genuine doctrinal, 2516. Where the Word treats of marriage the heavenly marriage is signified, which is of good and truth, and, in the supreme sense, the divine marriage which is in the Lord, 3132, 6343. In the Word are two distinct classes of expressions, the one celestial, the other spiritual, which relate to the marriage of good and truth, 3880. These expressions occur more especially in the prophets, where the same thing appears to be repeated, only in different words, 4137 end, 5502. The Word in its origin is divine celestial and divine spiritual, which are represented according to correspondences as a marriage when they descend to the literal sense, 4434. On account

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of this marriage in the Word, wherever good is treated of, truth is also treated of in connection with it, and wherever evil, the false, the one being inseparable from the other, 5138, 9314. The Word is holy, and all holiness is from the heavenly marriage of good and truth, or will and understanding, indicated by these twofold expressions, 5502. The Lord, in virtue of this marriage is in all things of the Word, and his name, JESUS CHRIST, has reference to it, because Jesus signifies divine good, and Christ, divine truth, 5502. The Word is most holy in its interiors, and in virtue of the divine and heavenly marriage, in all parts of it; and this affords manifest proof that it descended from the divine, *sh.* 6343, 7945. The divine marriage of celestial and spiritual things in the Word forms the internal sense and the glory in which the Lord is, but the literal sense is as the clouds covering the glory, 6343 end.

19. *The Marriage of the Lord and the Church.*—The law of the heavenly marriage demands one Lord and one heaven, or one church whose head is the Lord, 162. Heaven and the church can only be united to the Lord by good from him in the proprium, 252. It is from the proprium, rendered celestial and angelic, that the church is called a woman, a wife, a bride, a virgin, a daughter, *sh.* 253; as to these names see also 54. The conjunction of the Lord with the church is by truth and good, *sh.* 4434.

20. *The Divine Marriage of Divine Good and Divine Truth* is the cause that the intellectual, the rational and the scientific [receptivities or principles] are conceived in man, and that he is man, 2508. Divine good could never be and exist without divine truth, nor divine truth without divine good; hence the divine marriage was from eternity, 2803. The divine marriage is perceived by angels when the name JESUS CHRIST is read, because JESUS, in the internal sense, is divine good, and CHRIST is divine truth, *ill.* and *sh.* 3004—3011, 3960, 5502. The conjunction of divine good and divine truth in the Lord is the divine marriage; from this is the heavenly marriage, still of good and truth; and from this again, conjugial love, 3132. The divine marriage was not between rational good and truth elevated from the natural and made divine, but only a covenant resembling the conjugial; the divine marriage was the union of the human essence with the divine, and of the divine with the human, 3211; see below, 3952. The celestial are sons of the Lord from the divine marriage of good and truth, but the spiritual are adopted in his divine human from good only as the sons of Abraham by his concubines, *ill.* 3246. In the divine marriage good is the father, truth the mother, 3703. The divine marriage is not between good and truth in the divine human, but between the good of the divine human and the divine itself, thus between the son and the father, 3952. This divine union is not cohabitation, though it is so expressed in the letter, because there the one appears as two, 3960. Truths proceeding from the divine human are from the divine marriage itself; such holy truths are celestial and spiritual, and they make the heavenly marriage, which is truth conjoined to good, and good to truth, 4575.

21. *The Marriage of the Human with the Divine, and of the Divine with the Human in the Lord*, is the cause that all things in man, whether internal or external, resemble a marriage, 1432. Truth adjoined to good in the Lord could not otherwise be represented where the Word treats historically of Abram, than by his wife, 1432, 2173;

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compare 3972. The marriage of the human with the divine, and the divine with the human in the Lord, proceeded continually, and in all things, 2574. The state of unition of the divine spiritual of the Lord to his divine celestial, is the very marriage itself of good and truth, and hence is the heavenly marriage, which is the Lord's kingdom in heaven and earth, 2618; *sh.* 2803.

22. *Marriage in the Proprium.* See above (7), 155, 252, 1023.

23. *The Celestial Church represented in the Marriage of Adam and Eve.*—The state of man when from spiritual he is made celestial, described in the second account of the creation, 73—80, 122—130, 137. The inclination of the celestial man to his proprium, or a life of his own in externals, denoted by the rib built into a woman, 131—134, 137, 150—155, 159. The internal man no longer perceived to be distinct from the external, but one with it, denoted by the man to leave father and mother and cleave to his wife, 135, 159—162. The state of innocence still preserved to him, denoted by the man and his wife both naked and not ashamed, 136, 163—165. The inclination towards sensuals, and the rational mind at length consenting, denoted by the story of the serpent, 192, 208. The state changed to evil, but perception still left, denoted by their shame, etc., 193, 213. The successive decline of the church till the external man became what he was before regeneration, in consequence of his separation from the internal, denoted by the words of Jehovah to the serpent, the woman, and the man, 234—240, 279. The history of the most ancient church resumed in a summary; that in the flower of her youth she represented the celestial marriage, denoted by Eve the mother of all living, 280, 286, 291; see also 252, 253, 339.

24. *The Heretical Church represented in Cain and his posterity.*—Faith conceived as a thing by itself, denoted by the man said to know Eve his wife, and that she conceived and bare Cain, 325, 337—340. Charity also conceived as separate from faith, denoted by the birth of Abel, 325, 341. The state changed to evil, or faith receding from charity, denoted by the wrath of Cain, 327, 357. Charity extinguished when both were apparent from doctrine only, denoted by the death of Abel, when they were in the field together, 329, 369. Truth and good no longer known, denoted by Cain's becoming a vagabond in the earth, 330, 388, 397. The first schism or heresy producing another, denoted by Cain said to know his wife, and that she conceived and bare Enoch, 331, 400. Other heresies and divisions proceeding until the church is vastated, denoted by the births of Irad, Mehujael, Methusael, and Lamech, 332, 404, 407.

25. *The New Church represented by Lamech and his Wives.*—The remains of good and truth excited in order to the resuscitation of the church, denoted by Lamech, that he took to himself two wives, Adah and Zillah, 333, 405, 409. The celestial things of the church, or the doctrine of holy love, and goods derived therefrom, denoted by the birth of Jabal, 333, 413—416. The spiritual things of the church, or the truths and goods of faith, denoted by his brother Tubal, 333, 417—420. The doctrine of natural good and truth, denoted by the birth of Tubal-Cain, 333, 421—426. The confession of the lamentable state into which the church is brought when the all of faith and the all of charity is violated, denoted by the words of Lamech to his wives,

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334, 427—433. The new church first called Adah and Zillah, now denoted by the man *(Adam)* and his wife, that he knew her and she bare a son, 434, 435. A new faith given by the Lord, by which charity may be again implanted, denoted by this son called Seth, 335, 436, 437. Charity implanted, denoted by Enos (another man) born to Seth, 336, 439. The worship of the new church denoted by men, in his day, beginning to call on the name of Jehovah, 440—442. Note: Adam, Seth, Enos, are three distinct periods of the most ancient church, constituting the kernel or seed of the fruit, as compared with the following; the next progression is to Noah, 505.

26. *The Church before the Flood represented by the Marriages between the Sons of God and the Daughters of Men*, by which is denoted the doctrinals of faith immersed in the lusts, 555, 569. The persuasion of their own supereminence thus produced, or falses from the love of self, denoted by the Nephilim of those days, 557, 581—583.

27. *The Ancient or Spiritual Church represented by Marriages in the account of Noah.*—Affections of good conjoined with truths, denoted by the clean beasts in sevenfold couples, called a man and his wife, to enter the ark, 701, 716—718. Affections of evil conjoined with falses, denoted by the unclean beasts in twos, called a man and his wife, also to enter the ark, 719—721. Intellectual goods and truths, denoted by the birds of heaven in sevenfold couples, called male and female, also to enter the ark, 722—725. Truth and good, and conjoined goods and truths derived from them, denoted by Noah and his wife, and his sons and his sons' wives, entering the ark, 663—668, 740—742, 764—770. In general, affections and thoughts, and pleasures, all arranged according to the correspondence of goods and truths, denoted by beasts and birds and reptiles entering the ark, two by two, male and female, 743—749, 779, 781. The ancient church existing in three species, denoted by the three sons of Noah and their wives, who went out from the ark, 915. Goods and truths of the internal and external man, all in order, denoted by the beasts and reptiles that went out from the ark, according to their families, 916, 917. The worship of the ancient church in particular, denoted by the families of Japheth, Ham, and Shem, by all the families of the sons of Noah, 1130—1138, 1159, 1213—1216, 1251—1255, 1261. Its decline through successive stages to idolatry, when the representative church was raised up, denoted by the generations to Terah, 1279—1282, 1375.

28. *The representation of Abram in Marriage with Sarai*, explained, 1369, 1370, 1402—1406, 1431—1433, 2173. Good adjoined to truth to be elevated to the celestial life, denoted by their call from Charan, 1431—1433. Intellectual truth received at first without the celestial life of good, denoted by Sarai as Abram's sister, 1402, 1465—1470, 1475, 1478—1484, 2498, 2508, 2556, 2574. No internal church, and the Lord's kingdom occupied by the external only, denoted by Abram's complaint that he was childless, and that the son of his steward would be his heir, 1790—1796, 1799. The internal church revealed, denoted by the promise of seed to Abram, 1803, 1805—1810. The rational man not yet born from the celestial marriage of truth and good, denoted by Sarai's barrenness, 1892—1894. Its first conception and

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birth from the affection of sciences, denoted by the son of Hagar, the Egyptian handmaid of Sarai, 1890, 1891, 1895, 1896, 1900—1910, 1964. The divine quality of good and truth, from the marriage of which all the goods and truths of the church must be derived, denoted by the letter H added to the names of Abram and Sarai, 2008—2016, 2063—2069. The divine rational proceeding from the marriage of divine good and divine truth, denoted by the son of Abraham and Sarah, 2081—2083, 2093—2095, 2139, 2194, 2198, 2620—2626, 2644. The divine marriage of truth and good, in the spiritual degree, denoted by Abraham's taking a second wife, whose name was Keturah, 3230, 3235, 3237. The church and kingdom derived from the spiritual marriage of good and truth, distinct from the celestial, denoted by the sons of Hagar and Keturah sent away from association with Isaac, 3246, 3247.

29. *The state of the Church represented by Lot and his Wife*, that it is one of external worship with those who are in the good of charity, which in course of time decreases, 2312, 2324. The affections of good and truth, denoted by the two daughters of Lot, 2362. The power of the Lord withholding the church from evil, denoted by the angel taking hold of the hand of Lot, and the hand of his wife, and the hand of his two daughters, 2313, 2411. Truth averted from good by regard to doctrinals, and the good of truth vastated, denoted by the wife of Lot looking behind her, and her change to a pillar of salt, 2313, 2454, 2455. The impure good of the false succeeding, and the adulteration of good and falsification of truth, denoted by Lot and his two daughters in the cave, 2313, 2458—2466. The state and quality of the religion thus conceived, denoted by Moab and Ammon, 2313, 2467, 2468.

30. *The state of the Church represented by Ishmael and his Wife*, that it is one of obscure good inseminated in the intellectual part, and conjoined with the affection of sciences, but that it is illuminated from the Lord's divine human, 2718. Its doctrinals, worship, etc., denoted by the sons of Ishmael, 3265—3277.

31. *The state of the Church represented by Isaac and Rebecca.*—Good and truth with those who are in charity, but are not of the church, denoted by Nahor, the brother of Abram and his wife Milcah, 2863. The good of charity, which gives existence to the affection of truth, denoted by their son Bethuel, 2865, 3111. The affection of truth proceeding from natural good, denoted by his daughter Rebecca, 2865. Truth to be initiated into good in the rational, or interior man, denoted by Rebecca as the intended wife of Isaac, 3012. The first elevation of the affection of truth from doctrinals, denoted by the proceedings between Rebecca and the servant of Abraham, 3077, 3078, 3084, 3085, 3095. Divine good and divine truth in the power of the affection of truth, denoted by the earrings and bracelets of gold put on her by the servant, 3103—3107, 3132. The procedure of truth in its initiation, previous to conjunction with good, denoted by the journeying of Rebecca and her first sight of Isaac, 3012, 3013, 3024, 3074, 3172, 3188—3192, 3201—3207. The state of rational good in expectation of truth, denoted by Isaac meditating in the field when Rebecca drew near, 3196—3200. Truth from the natural man led into the sanctuary of truth in the divine human, denoted by Isaac's introduction of Rebecca into the tent of his mother, 3208—3210; and the foregoing explanation, 3207. The conjunction of good with truth, denoted by

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her becoming the woman of Isaac, and the commencement of a new state, 3211, 3212. The representation of divine good and divine truth by Isaac and Rebecca after the death of Abraham, 3258—3261, 3282. The production of good and truth in the natural man, by influx from the interior or rational, denoted by Esau and Jacob born of this union, 3232, 3284—3305.

32. *The Marriages of Esau representative.*—Truths not genuine adjoined to natural good, denoted by his taking Judith, the daughter of Beeri, and Bashemath the daughter of Elon, both Hittites, 3470, 4643. Conjunction with truth from a divine origin, denoted by his taking Mahalath, the daughter of Ishmael, 3678, 3687, 3688, 4643. See Esau.

33. *The Marriages of Jacob representative.*—The successive conjunction of external and internal truth, denoted by his two wives Leah and Rachel, 3665, 3674—3677, 3758, 3793, 3834, 3843, 3845—3848, 3852. The natural and corporeal affections which promote the conjunction of external and internal truth, denoted by the handmaids of Leah and Rachel becoming his concubines, 3835, 3849, 3913, 3917, 3919, 3925, 3931—3933, 3937. See the Names.

34. *The case of Dinah and Shechem representative*, viz., of the manner in which the primary truth of the ancient church was conjoined with the affection of truth of the church in externals, 4425, 4430—4437. The conjunction not legitimate because the Jews could not receive interior truths, denoted by their treating it as the pollution of their sister, 4439, 4444, 4445, 4460. The truths of the ancient church perishing in the external representatives of the Jews, denoted by the prince of Shechem and his people consenting to be circumcised, and their being treacherously slain, 4493—4501, 4503—4512. The church corrupted, and the affection of the false remaining instead of the affection of truth, denoted by the sons of Jacob taking their sister back as a harlot, 4502, 4522. See Shechem.

35. *The case of Reuben and Bilhah*, denotes the profanation of good by faith separated from charity, *ill.* 4601, 6348—6350.

36. *The state of the Church represented by Judah and Tamar.*—Conjunction of evil derived from the falses of evil, predicated of the posterity of Jacob, and especially of the descendants of Judah, denoted by his connection with Shuah, the daughter of a Canaanite, 4818—4820. The false acknowledged in faith and act, denoted by her conceiving and bearing a son (Er), 4821—4822. Evil produced from the false, denoted by the second son (Onan), 4823—4824. Idolatry, in which both the false and the evil are included, denoted by her third son (Shelah), 4825—4827. The false principle of faith conjoined to the church representative of celestial and spiritual things, denoted by Er married to Tamar, 4829—4831. The representative of the church rendered void, denoted by Er being evil in the eyes of Jehovah and made to die, 4832—4833. Hatred against the good and truth of the church, and conjugial love rejected, denoted by the deed of Onan, 4836—4837. The church deliberately rejected, and the choice of what merely represented it, denoted by Tamar's widowhood in the house of her father, 4844. Some use of the church willed or considered, denoted by Judah's going to Timnath to shear his sheep, 4853, 4855, 4857. Interior truth hidden, and only received as false, denoted by

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Tamar veiled, and treated as a harlot by Judah, 4859, 4864—4867, 4903. All the good and truth that the internal church could produce threatened with extirpation, denoted by Judah's command to burn Tamar for whoredom, 4906. Its reception by the Jews under the persuasion of its being peculiarly their own, denoted by Judah's acknowledgment, 4911. No further conjunction with the internal church, denoted by his knowing Tamar no more, 4914. The production of good and truth denoted by her twin sons, Pharez and Zarah, 4918.

37. *The case of Joseph and the Wife of Potiphar.*—The influx of the celestial spiritual into the scientifics of the church, denoted by Joseph made to descend into Egypt, 4962—4964. Its reception in the interiors of scientifics, denoted by Potiphar the chamberlain of Pharaoh purchasing him, 4965. The all of life and doctrine under subjection to it, denoted by whatever was in the house and in the field left in Joseph's hand, 4982. The desire to conjoin truth merely natural with natural spiritual good, denoted by the importunity of Potiphar's wife, 4989. Truth natural not spiritual capable of conjunction with no other than good natural not spiritual denoted by the words of Joseph, 4996. Its application to the ultimate of spiritual truth, denoted by the wife of Potiphar laying hold on Joseph's garment, 5006. Its ultimate truth relinquished by the spiritual rather than accede to the desire of the natural man, denoted by Joseph's flight without his garments, 5008—5010. The false alone speaking after the separation of the spiritual, denoted by the cry of Potiphar's wife and the accusation of Joseph, 5011, 5032.

38. *The Marriage of Joseph.*—The celestial spiritual, or good of truth, described in its quality as the revealer of hidden wisdom, denoted by the new name which Pharaoh gave to Joseph, 5331. The marriage of truth with good and of good with truth, denoted by Asenath, daughter of Potipherah, priest of On given to him, 5332. The influx of the celestial spiritual, and the natural made all its own, denoted by Joseph going out over the land of Egypt, 5333, 5338. Good and truth born from the heavenly marriage, from this influx, denoted by the two sons of Joseph, 5348, 5350.

39. *The Marriage of the Parents of Moses.*—Truth from the Lord united to good, from which proceeds the divine law, denoted by a man of the house of Levi taking a daughter of Levi, 6715—6717; see below, (42).

40. *The Marriage of Moses and Zipporah.*—The truth of the divine law separated from falses, denoted by the flight of Moses from before Pharaoh, 6772. Its reception by those who are in simple good and the study of the Word in that state, denoted by his dwelling in Midian near a well, 6773—6774. The good of love and the holy truths of the church, denoted by the priest of Midian and his seven daughters, 6775, 6782, 6788. Instruction in doctrine and in good, denoted by their filling the water-troughs and giving drink to the flock of their father, 6776—6778. The truth of the divine law helping those who are in simple good, when opposed by evil teachers, denoted by Moses withstanding the shepherds, 6779—6781. Such truth, however, only received at first as scientific truth, denoted by Moses called a man of Egypt by the daughters of the priest, 6784, 6789. Agreement between the truth of good in the external church and the truth of the Word

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thus acknowledged, denoted by Moses dwelling with the man, 6792. The adjunction of scientific truth to the good of the church with those who are in simple good, denoted by Moses having Zipporah to wife, 6793, 7022. Truth from the heavenly marriage of good and truth, denoted by their son Gershom, 6794—6795, 7023. Afterwards, Moses and his wife denote divine truth and good from the divine conjoined, and their two sons the good of truth in the church and out of it, 8647, 8649—8651. See Moses (20).

41. *The Connection of Simeon and a Canaanitish Woman.*—The sons of Simeon denote principles of faith passed into act; Shaul, his son by a Canaanitish woman, denotes the principle of truth that passes into act out of the pale of the church, 7230.

42. *Amram taking Jochebed*, his father's sister, in the family of Levi, denotes the conjunction of good derived from charity with truth in affinity, 7230. Their sons, Aaron and Moses, denote the doctrine of the church and the divine law, 7230.

43. *Aaron taking Elisheba*, denotes the conjunction of good and truth in the doctrine of the church; their sons, the derivations of faith and charity, 7230.

44. *Eleazar, the son of Aaron, and the daughter of Putiel*, denotes the conjunction of good and truth in doctrinals derived from the doctrine of charity, 7230.

45. *Marriage in the New Testament.*—Eating and drinking, marrying and giving in marriage, denotes the appropriation of evil and the false, and their conjunction, 4334; see above (6).

46. *Marriages between near kindred.*—See the passages cited above (2), 471, 483; and compare the prohibited degrees, Lev. xviii. 6—24, 6348. The conjunction of good is with truths in which the same divine quality is latent, 3665. Man can only be illustrated and conceive truths so far as his knowledges are receptive of good, 3665. See Knowledges.

MARROW [*medulla*]. The correspondence of the brain explained, including the medullary substance in general, the medulla oblongata, and the medulla spinalis, 4039, 4222. Certain spirits described whose action falls into the brain and spinal marrow, the furor they excite, etc., 5717, 8593. Intermediate angels who belong equally to the celestial and spiritual heavens, correspond to the plexus, in which the heart is conjoined with the lungs, and to the medulla oblongata, where the fibres of the cerebellum and the fibres of the cerebrum are conjoined, 9670. Fat and marrowy substances denote goods, 2341. Burnt-offerings of fat or marrowy ones, denote the celestial things of love, 2830. The external memory compared to something callous, the internal to the marrow of the brain, 2492. The happiness of heaven described, and that it penetrates to the very marrows, 4529.

MARY. The Lord called himself the Son of Man as to divine truth, or the divine human, not as the son of Mary, 10,053. When the Lord fully glorified his human, he put off all the human that he took from the mother, and put on the Human from the Father, wherefore he was then no longer the son of Mary but of God, 10,830. See Lord (19, 25).

MARS. See Universe.

MASH [*Masch*]. See Uz.

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MASSA [*Massah*]. See ISHMAEL.

MASSAH, in the original tongue, denotes temptation; in the internal sense it denotes the quality of the temptation, 8587, *sh.* 8588. See MERIBAH.

MATERIAL. Angels are substances formed to the reception of divine influx from the Lord; the material forms and substances of men are grosser and more composite, 3741. See SUBSTANCE. Material and spiritual ideas compared, 10,216, 10,582; and that the spirits of Mercury are in the memory of things not material, 6811, 6921. See MEMORY.

MATURE. The state of the spiritual man described when immature, when maturity commences, and when matured, 2960, and context. To grow mature is predicated of the new birth or regeneration, until the conjunction of truth with good is effected, 5117, *ill.* 10,185. The barley and the flax smitten because it was ripening or growing mature, denotes the good of faith and charity destroyed by the evil, 7604.

ME. The particle *bi* (Latin *pro me*, or *in me:* English transl. *O)*, was a formula of asseveration, and denotes certainty, 6981, 6995.

MEAL. See FARINA.

MEAN [*medium*]. See MEDIUM, MIDDLE.

MEANS [*media*]. When riches and all the amenities and interests of life are regarded, not as ends, but as means to superior ends, which respect the Lord's kingdom, they are not in opposition but in correspondence with internal things, *ill.* 3425, 3913. The love of the world as means, and not as an end, is that regard for it which is for the sake of good to the neighbor, 7819; the general subject further *ill.* 8995. Those goods of the natural man which do not correspond with rational good so as to be conjoined with it, serve as means for admitting, introducing, opening, tempering, digesting, etc., *ill.* 3570. External things, and all ideas partaking of time and space, expressed in the Word are designed as objects or means for thinking of internal truths, *ill.* 3857. Compulsory means, such as miracles, are not used for man's reformation and regeneration, but only such as consist with his perfect freedom, 4031. Means corresponding to the first end, and ministering to it, are combined to form the cause of every effect wrought, *ill.* 5131. Man would be without the means of salvation if goods and truths were not reserved in the interiors of his mind, 5291 end; see also 5344. The spiritual could never be admitted into heaven except by divine means; the verimost of all mediums was the human assumed by the Lord, and made divine in itself, 6427. The Lord's presence with man fighting against evils and falses infused by infernal spirits, and planting the truths of faith and the good of charity by victory over them, is the means of his salvation, 6574. The divine means of regeneration are numerous and ineffable, the knowledge of which forms the wisdom of angels, *ill.* 5354, 5398. The means by which the three degrees corresponding to the three heavens are opened in man, are, first, a life according to equity and justice; second, a life according to the truths of faith and goods of charity from the Word; thirdly, a life of mutual love and love to the Lord, 9594. The state of opposition to goods and truths, when the things of heaven and the church are regarded as means and self as the end, 10,455. Deceits, lies, and artifices, as evil means, 5188.

MEASURE [*mensura*].—1. Dimensions, numbers, and measures

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denote spiritual and celestial things, or states of good and truth, *sh.* 647—650. Weight denotes state as to good, measure as to truth, *sh.* 3104, 3405, 5658; see below, 4482, 5707. Measures involve space, but in the other life there are neither spaces nor times, but states, to which therefore measures correspond, 4482. Weight and measure, or gravity and extension in the world of spirits, are only appearances, originating in states of good and truth in the superior heaven, 5658. Dimensions of length denote what is holy, height good, and breadth truth, 4482. Every one, both the evil and the good, has his measure, greater or less, which is filled in the other life; this is meant by his faculty of reception or full state, 7984, 8533; compare 5707. Measure denotes state as to truth and good (according to 4482, cited above), *sh.* 9603. The measure of a man, that is, of the angel (Rev. xxi. 17), predicated of the holy Jerusalem, denotes the whole of the truth and good of faith, 7973, *ill.* 8988, 9603. See NUMBERS.

2. *The Sacred Measures of the Hebrews* were two; one by which oil and wine were measured, called the *hin;* the other for wheat and flour called the *ephah*, 10,262. The hin was divided into four parts, because it related to conjunction as oil conjoins flour, the ephah into ten, because it related to receptivity, 10,262, exemplified 10,136, 10,137. See SACRIFICE.

3. *The Common Measures of the Hebrews* were also of two kinds; those for dry articles called the *homer* and *omer;* those for liquids called the *cor* and *bath*, 10,262. The homer contained ten ephahs, the ephah ten omers; the cor contained ten baths, and the bath ten lesser parts, 10,262. In Ezekiel, where the new temple is treated of, the ephah and bath are divided into six instead of ten, and the hin corresponds to the ephah; this because spiritual good and its conjunction are treated of, not celestial, 10,262; see also 8468. An omer denotes a sufficient quantity, or as much as can be received because it is the tenth part of an ephah, and ten denotes fulness, 8468, 8469, 8473, 8490, 8525, 8536, 8540. The omer is mentioned nowhere but in the sixteenth chapter of Exodus, elsewhere it is the homer which contained the ephahs, 8468. The dry measures denote good, the liquid measures, truth, *sh.* 8540.

MEAT or FOOD [*cibus*]. See FOOD, FLESH, BREAD, FEASTS, *to* EAT, TASTE.

MEAT, SAVORY [*cupedia*], denotes the truth of good, and the pleasantness it derives from good, 3501—3502, 3520; or what is agreeable and delightful, 3543. Savory meat requested by Esau denotes the desire and delectation of truth from good; the natural man also must receive truth with delight, or it does not remain, 3512. The savory meat prepared by Rebecca denotes such truth delightful but not desirable, because not from the truth of genuine good, or the hunting of Esau, 3536. Delightful, predicated of savory meat, has reference to the pleasantness of truth; desirable, to the delight of good, 3589. See ISAAC (3), ESAU (2), JACOB (2).

MEAT-OFFERING [*mincha*]. The meat-offering consisted of fine flour mixed with oil and made into cakes; to which was added, in the sacrifice, both frankincense and a drink-offering of wine, 2177. By the meat-offering was represented the all of charity, fine flour its spiritual part, oil its celestial, frankincense its grateful proceeding, 2177; com-

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pare 4581. The meat-offering was most holy, and the bread and wine in the Holy Supper, like it, is most holy, not because it was commanded, but because human minds are thereby conjoined with angelic in internal thought, 2177, 10,137. The meat-offering denotes celestial good, and the drink-offering spiritual good, like the bread and wine in the Holy Supper, *sh.* 4581, 6377, 10,137. Common bread denotes the good of love to the Lord, thus celestial good; bread made as cakes, like the meat-offering, spiritual good, 7978. Incense has reference to whatever is of thought and speech, and accordingly to the truths of faith; the meat-offering and burnt-offering to whatever is of the heart's affection, thus to the goods of love, 9475. The meat-offering was unleavened to denote pure good without the false of evil; and such goods in order were denoted by bread, cakes, and wafers, unleavened, 9992—9994. The bread of the meat-offering denotes the purification of the celestial man in the inmost, cakes in the internal, and wafers in the external, *ill.* and *sh.* 9993, 9994. One loaf of bread, one cake, and one wafer, was commanded to be taken, because divine good in itself is one, though received in three degrees, 10,079. The meat-offering and drink-offering were ordained from the Lord's good pleasure because bread denotes all celestial good, and wine its truth; but the sacrifice and the meat-offering, in which good was also represented, were only permitted, and were not accepted in heaven, 10,079. The name of the meat-offering in Hebrew denotes a gift, 10,079; and gifts were of two kinds, each received in a sense which is explained, 4262. In the sacrifices, flesh denotes spiritual good, but the bread of the meat-offering celestial good, 10,079 end. The shew-bread, and also the meat-offering, denotes the good of love to the Lord, or celestial good, and because this good can only be received when man is purified from evil, the meat-offering was unleavened, and was called the holy of holies, 10,129. Instead of the meat-offering and drink-offering, in the Jewish ritual, the angels perceived the good of love and the good of faith, *sh.* 10,137. There was neither leaven nor honey permitted in the meat-offering, because leaven denotes the false derived from evil, and honey external delight partaking of the love of the world, both which ferment and dissipate celestial goods and truths, 10,137. Neither oil nor frankincense was permitted when it was made a sin-offering, because the good of love and the truth of faith cannot be mingled with evils and falses, 10,137. Salt was enjoined in all the offerings, because it denotes truth desiring good, and so conjoining them, 10,137. The meat-offering with the second lamb in the morning, denotes spiritual good, 10,140. The meat-offering and the burnt-offering were not to be offered on the altar of incense, because the latter denotes worship, and the former regeneration, which is most distinct from worship, and must precede it, *ill.* 10,207.

MECHANICS AND PHYSICS. How all the most secret laws of nature are applied and inscribed in the organization of man, whose external is an image of the whole world, and his internal of the whole heaven, 6057. See HEAVEN, LIFE, INFLUX, MAN.

MEDAN. See KETURAH.

MEDIASTINUM. Certain spirits described who infest the mediastinum, the pericardium, etc., 5188.

MEDIATE AND IMMEDIATE. See INFLUX (11), CONJUNCTION.

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MEDIATION. See Intercession, Lord (56).

MEDIATORY GOOD. See Good (6).

MEDICINE. The fruit of the tree denotes wisdom, which is the food of the celestial man; its leaves intelligence for the sake of use, which is called medicine, 57. The leaves of the tree denote truths from the good of charity, and they are called medicines because they serve to the instruction and regeneration of the human race, 885. Medicines denote the truths of faith, considered as preservatives from falses and evils, because they lead to the good of life, *ill.* and *sh.* 6502. That the Lord is the sole physician, 8365.

MEDITATE, *to* [*meditari*]. To meditate in a field, said of Isaac, is to think in good, 3196, 3317. See Thought.

MEDIUM or INTERMEDIATE [*medium, intermedium*]. The Lord has miraculously provided a certain medium by which the defiled will of man is kept separate from his understanding, which medium is conscience, 863. Perception, dictate, and conscience are as a middle space, all above which is of the Lord, all below of man, *ill.* 1831—1832. The medium of conscience is formed by influx from the Lord, by charity, and when conscience is relaxed, that influx is dissipated, 1835. This space, medium, or interstice between the Lord and man, must either be filled with goods and truths implanted by charity, or it will be choked up with falses and hatreds, 1862; see below, 4217. In the order of creation man was intended to be a medium between nature in ultimates, and the divine in primates, *ill.* 3702. Between natural truths and interior truths a medium is necessary, which is the affection of knowledge, *ill.* 3913, 3917, 3935, 3956 end. Between the old and the new man there is a medium called middle good, by which the regenerate are introduced to genuine goods, *ill.* 4063; see below, 4154. It is one thing to acquire good from a medium, and another to acquire it by a medium; that the latter was the case with the Lord, 4065. The Word is the medium by which man is united to the Lord, for hereby the internal bonds of conscience are formed, but the evil are governed by external bonds, 4217; see below, 9414. Between the internal and external man, there are mediatory or middle goods and truths, without which there could be no conjunction, *ill.* 4154; see also 4570. The intermediate between the internal of the natural, and the external of the rational, is called the spiritual of the celestial, *ill.* 4585, 4592. This intermediate is formed of spiritual truth and celestial good, represented by Joseph and Benjamin, 4592, 4594, 4963, 5411, 5686. It is necessary that the medium partake of both principles between which it mediates, 4570, 5411, 5413, 5686; see below, 5688. There is such a difference between the internal and the external that they can only subsist together, or be conjoined by a medium, 5411, 5586, 5912. The medium or intermediate proceeds and subsists from the internal, and conjoins itself to the external, 5413, 5680, 8714. The medium exists by the intuition of the internal in the external, from the affection and end of associating the the external to itself, 5413. The internal man can see into the external, but the external man cannot see into the internal unless there be correspondence and a medium, *ill.* 5427—5428. The medium between truth from the divine, and truth in the natural man, is the truth of good, denoted by Benjamin, 5600, 5639, 5955. Neither the good nor the truth of the church can exist without this medium, 5612. The medium is

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the last or younger in the new birth, because the internal is regenerated first, and by it the external, and the medium can derive nothing from the external till it is made new, 5688; compare 5696, 5822. The love and mercy of the Lord cannot appear to man before the medium effects conjunction, 5696. More good can be received into truth that forms a medium than in the truths of the natural man, 5707. In the medium there is a fulness of truth from good, 5955. See TRIBES *(Benjamin, Joseph)*. Truths cannot be falsified by mere falses because they are opposites, and the one cannot be applied to the other; but they are falsified by intermediates which are fallacies of the senses, *ill.* 7344. All influx is from interiors to exteriors, but by intermediates, 8796. The Word, as to its holy external intermediating between the Lord and man, represented by Moses, 9414, 9419, 9435. See INFLUX (1), 6058, 6063, etc., 10,153; (5), 6466; (8), 2886, etc., (10), 5850; (11), all the citations. As to medium spirits, see 4047, 5427, 6435, and under the word SPIRIT. For the middle heaven, and the intermediate societies of heaven, 4037, 4286, 4570, 6435, 8794, 8796, 8802, 9216, 9670, 9671, 9687, 9873, 10,075. That intermediates in heaven are for the sake of influx and communication, 8787, 8796, 8802.

MEDULLA. See MARROW.

MEETING. To run to meet [*currere obviam*] denotes acceding to in state, exploration, agreement, similitude, influx, 2151, 3088, 3806, 4235, 4350. To go to meet [*vadere obviam*], to come to meet [*venire obviam*], to go up to meet [*ascendere obviam*], denote influx and conjunction, 4247, 6030, 7054. To stand to meet [*stare obviam*], denotes manifestation, 7159. To wait to meet [*consistere obviam*], denotes influx and reception, 7308. To go forth to meet [*exire obviam*], denotes reception and application preceding conjunction, 7000, 8662. To meet with [*convenire*], said of Jehovah, denotes his presence and influx, 10,147, 10,148, 10,197, 10,305. See *to* RUN, *to* GO, *to* WALK. The tent of meeting or assembly, denotes the external of worship, of the church, and of the Word, in which are internal truths and goods, 10,547. See TENT. All that one meets with [*obvenientia*], denotes providence, 3062, 5508. One part meeting or matched against another, denotes correspondence, 1831.

The king of Sodom going out to meet Abram, denotes the submission of the evil and false to the interior man, 1721. Abraham running to meet the three men denotes a nearer perception from the divine, 2151. The servant of Abraham and Isaac running to meet Rebecca, denotes exploration from divine good, 3088. Rachel running to tell her father, when Jacob met her, denotes acknowledgment by interior truths, 3804. Laban running out to meet him, and embracing him, and kissing him, and leading him to his house, denotes agreement, affection, initiation, and conjunction, 3806—3809. The angels of God meeting Jacob [*occurrerunt in eum*], denotes illustration from good, 4235. Esau going forth to meet Jacob, denotes good flowing in, 4247. Esau running to meet him, and embracing him, and falling upon his neck, and kissing him, denotes the influx of good, and its conjunction growing stronger and more interior, 4349—4353. Joseph harnessing his chariot, and going up to meet Israel his father, to Goshen, denotes the influx of the celestial internal into spiritual good in the midst of the natural mind, 6029—6031. Jehovah, God of the Hebrews, hath met with us (Moses

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and Aaron) denotes command from the Divine, 6903, 7099. Moses met by Jehovah and he sought to slay him, denotes opposition to the divine, and the Jewish people incapable of becoming a church, 7042—7043. Aaron going to meet Moses in the desert, and meeting him in the mount of God, and kissing him, denotes the doctrine of truth and good conjoined in the good of love with truth immediately from the Divine, 7054—7057. The moderators of the sons of Israel meeting with Moses and Aaron, who were standing to meet them, denotes thought from the divine law and the doctrine of good and truth, and these manifested, 7158—7159. Moses to stay by the shore of the river to meet Pharaoh, denotes influx according to the state of those who are in falses, 7308. Moses going out to meet his father-in-law, and bowing himself, and kissing him, denotes the application of divine truth to divine good, its reception in good [*immissio*], and conjunction from affection, 8662—8664. I will meet with thee, and speak with thee, from between the cherubim, said by Jehovah, denotes the hearing and reception of all worship that is from the good of love, and hence influx and conjunction, 9521—9523, 10,197, 10,305. I will meet with thee, to speak with thee (at the door of the tent), and I will meet there with the sons of Israel, denotes the presence of influx of the Lord in the church, 10,147, 10,148.

MEHUJAEL [*Mechujael*]. See Enoch.

MELANCHOLY. See Sadness.

MELCHIZEDEK, "king of holiness and justice," denotes the Lord's internal man, or the divine within the rational, 1657, *ill.* 1725. Specifically, Melchizedek denotes the all of celestial love in the Lord's interior man, 1725, 1732. Abram the Hebrew, denotes the interior man as to its rational or spiritual part; Melchizedek as to its celestial part by which it is adjoined to the internal or divine, 1725, 1732, 1741. In the time of the representative church the priesthood and royalty were conjoined in one person, as in the case of Melchizedek; thus was represented the conjunction of divine good and divine truth in the Lord, 2015, *ill.* and *sh.* 6148. The Lord is called Melchizedek, king of justice, Ps. cx., because He was made justice or righteousness, and thereby salvation, *ill.* and *sh.* 9715, 9809.

Bread and wine brought forth by Melchizedek, king of Shalem, after Abram's victory, denotes the state of peace and of recreation from celestial love after temptations, 1724—1727. He being a priest to God Most High, denotes the holy principle of love in the internal man, 1728—1729. His blessing on Abram denotes the fruition of all good in the interior or rational man by influx from the internal, 1731, 1732. Tithes of all given to him by Abram, denotes the remains of every state of peace and innocence called forth by the reception of this new life, 1738. See Abraham.

MELT, *to* [*liquere*]. See Molten Thing, Engraving. The manna that fell in the desert melting as the sun grew hot, denotes good from the Lord vanishing before the heat of lust, 8487.

MEMBRANE. Deceitful and lying spirits who refer to tubercles on the pleura and other membranes, 5188. Spirits, who go in crowds and correspond to the membranes which cover the viscera, and are as passive forces; how fond they are of talking from what others say, without understanding, 5557. Those constitute the membranes and

skins in the Grand Man who are in the truths of faith from obedience, and not from the affection of charity, 8990; their various quality, 8980 end.

MEMORIAL. A memorial of the Lord denotes the quality of the divine in worship, particularly as to truth, while name denotes quality both as to truth and good, but particularly as to good, 6888. This day for a memorial, denotes the quality of that state in worship, 7881. A sign upon the hand, and a memorial between the eyes, denotes perpetually in the will, and perpetually in the understanding, *ill.* 8066, 8067. Write this memorial in a book, denotes instruction for perpetual remembrance, 8620.

MEMORY.—1. *That there are two Memories*, the one exterior or corporeal, and proper to the body, the other interior, and proper to the spirit, 1639, 4901, 9841, 9922. Seriatim, 2469—2494. While a man lives in the body he can hardly know that he has an interior memory, because the ideas of thought which pertain to it flow into the things of the exterior as into their vessels, 2470, 2471. The two memories are most distinct from each other, how they are respectively qualified, 2471, 2480. From the exterior memory man speaks the languages of expressions, from the interior the universal language, 2472, 2476. The ideas of the interior memory exceed those of the exterior as myriads to one, 2473, 3405. Whatsoever a man has seen, heard, thought, spoken, and done, are inscribed on the interior memory, which is the book of his life, and can never perish, 2474. Man carries along with him into the other life all things of the exterior and interior memory, so that not the least iota is wanting of all that he ever thought and did, 2475. The use of the exterior memory is not allowed, however, in the other life for various reasons; the advantages of this discussed by spirits, 2476, 2477, 2479. One principal reason why the exterior memory is closed with spirits is to prevent their entire possession of man; from experience, 2478; see below (2), 3679. The difference between the exterior and interior memory, causes that men speak in various articulate languages, but spirits in the universal language of ideas, 2472. The exterior and interior memories are both organical, the one formed in the principles of the fibres, from objects seen and heard in the world, the other from objects of interior sight, 2487. The spirits who are with man know all things that are in his memory and thought, and the angels with him know the very ends of his life, 2488, 6192, 6193, 6198, 6199, 6214. Memories are sometimes visible in the other life, the exterior like callous substances, the interior like the medullary substances of the human brain, etc., 2492, *ill.* 3318. The angels have no concern either about things past or future, but still they have from the Lord the most perfect memory, which is of such a nature that what is past and what is to come is in everything present to them, 2493. Men, who are in the good of love and charity, have angelic intelligence and wisdom concealed in the inmost of their interior memory, and they come into the use of it when they have put off corporeal and worldly things, 2494. Until truths have passed into the memory by being lived, they are not the man's own, *ill.* 3843, further *ill.* 4018. Truths in the external memory are not really such, but are called scientifics, because they partake in the world's light; but truths in the interior memory are really such, and

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partake in the light of heaven, 5212. Truths are impressed on the life when they are received into the will and act, and are then written as it were in the two books of the memory, exterior and interior, 9386. Whatever things thus enter into the life, vanish from the external memory as objects, and are produced spontaneously in the manners, speech, gestures, habits of thought, etc., 9394. Things which vanish from the external memory, becoming spontaneous, and as it were natural, remain inscribed nevertheless on the interior memory, whence they can never be obliterated, 9394, 9723.

2. *The External or Exterior Memory*, is the memory of particulars or of material things, 1639. The external memory is corporeal, and it is from this memory that men speak while in the body, 1639. The vessels of the exterior memory are formed by scientifics and knowledges; and when these knowledges are truths the external and internal man are in agreement, 1900. The things of the external memory are as vessels which receive the ideas of the internal, 2470, 9922 and citations. To the exterior memory pertains the words of all languages, all objects of the external senses, and all worldly scientifics, 2471. Men after death retain all the exterior memory though not permitted to use it; the author's experience, 2481, 2482, 2485, 2486, 9922; see below, 3679, 4588. Scientifics, which pertain to the exterior memory, compared with things rational of the interior memory, are perplexed and shady like a thick wood, 2831; see also 3316. Though the use of the external memory is not permitted after death, it still serves as a plane in which the ideas of thought are terminated, 3679; the importance of this, *ill.* 4588. The ideas of the exterior memory are material, because they partake of time and space; those of the interior are spiritual and have respect to state, 4901. The scientifics of the external memory (for so its ideas are named) resemble in composition the muscles of the human body, also in excitement and action, *ill.* 9394. The scientifics of good and truth in the external memory, serve to the internal man as objects and as the means of perfecting his own love; it is in this process that good assumes the priority and elects to itself the truths of faith, 9723. Quotation of seriatim passages concerning scientifics, 9922; and their correspondence in the Word, 9394. See SCIENCE, VESSELS.

3. *The Interior Memory*, is the memory of the spirit from which man speaks after death, not by material ideas, but by ideas of thought, 1639. Without the interior memory, which is proper to his spirit, man could not think, 1639. The vessels of the interior memory are formed by rational truths, or what should be truths, in which case the goods of love and truths of faith can flow in, 1900. To the interior memory pertain the ideas of spiritual language, which are objects of interior sight, and all rational truths, 2471. Whatsoever has affected man in the world is insinuated, as to ideas and ends, into his interior memory, and this as to the minutest particular from infancy to old age, 2474; an example of the character it gives to the memory in the other life, 2473. The interior memory is the book of life, and as often as the Lord permits, it can be exhibited in clearest light before the angels, 2474, 9386, 9931; but that the Lord alone judges from it, 8620. From the interior memory spirits are able to converse with all in the universe, 2476; see below (6). The quality of the interior memory is

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manifested in the other life by a sphere which is recognisable at a distance, 2489, 5130, 8967. Not only are all things thought and done in the life of the body inscribed in the interior memory, but also whatever the spirit sees and hears, thinks, speaks, and does in the other life; the difference in this respect between the good and the evil, 2490; and that hence, spirits and angels grow in wisdom to eternity, 6931; see the same number cited below (6). Things that have passed into the interior memory appear as if innate, and are thenceforth acted spontaneously as a part of the life, 3843, 9386, 9394, 9723. The interior memory is the receptacle of truths that have been elevated out of the natural mind into the rational, *ill.* 4038; the circle of influx by which this elevation is effected, 4247. The ideas of the interior memory have reference to states and their progressions, which correspond to the material ideas of the exterior, 4901. The interior memory is occupied with such things as the rational or internal man elects from the exterior in accordance with his own loves, 9394, 9723. The things that are inscribed on the interior or spiritual memory are called spiritual truths and are of the life itself, 9841. Things inscribed on the interior memory are not called scientifics because they are of the life, but they are the truths of faith and the goods of love, 9922, 9931. Things impressed on the memory of the good, both interior and exterior, are in the form of the celestial sphere; this, because celestial love disposes all things in such a form, 9931; compare the illustration from the muscles and the innervation of the body, 9394.

4. *The Connection of Memory and Understanding.*—As the vessels of either memory are formed and disposed in series, resembling societies and families, the correspondence is perfected between the external and internal man, 1900, *ill.* 3318; see below, 9931. Unless an idea be formed of what is taught it cannot remain in the memory except as an empty thing (or impressed form), 2831; stated more particularly, 3388. When a thing exists in idea, and especially if filled in with other knowledges, it not only abides in the memory but can be called thence into thought, and become a recipient of faith, 2831. There are two minds, the rational and natural, to which pertain the two memories; how distinct their functions are, and that the rational ought to arrange the natural into order by influx, 3020, 3498. The truths of the rational and natural man are so many vessels recipient of good; and in themselves are nothing but perceptions of the variations of form in those vessels, according to changes of state, *ill.* 3318; see below, 9394. Man thinks according to the degree of correspondence between the rational and natural, because the scientifics of the exterior memory are as vessels which receive the ideas of the interior, *ill.* 3679. Whatsoever enters the memory without affection falls into shade, but what enters with affection comes into clear light, *ill.* 4018. The communication of the rational and natural explained and that the memory is the receptacle in each case, 4038. Ideas of things received sensually form the exterior natural, ideas of good and truth from the rational mind form the interior natural, 5133, further *ill.* 5094. Whatever is impressed on man by charity and faith is perpetually in the will and perpetually in the understanding, thus in the memory, even when other things are thought of and done, 8067. All things reposited in the memory under the intellectual sight are called scientifics, and they constitute the intellectual

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part of the natural or external man, 9394. Scientifics of the memory serve to the sight of the rational or internal man as a mirror in which it sees a vast extent of objects, from which the internal man selects those only which favor his loves and pre-conceived principles, 9394, 9723. See IDEA, INTELLECT.

5. *Concerning the Memory remaining after Death*, in seriatim passages, 2469—2494. Whatsoever has once entered through the senses remains unobliterated for ever; hence, the evils which infernal spirits have done can be presented to their view, 7398, 7721. Every one carries with him into the other life the memory of all his acts, yet the Lord alone can judge them, because they proceed from hidden causes, 8620; see above (1), 2474, 2475, 9394; (2), 2481, 3679, 4588; (3), 2474, twice 2476, 2490.

6. *Spirits who correspond to the Memory.*—There are certain spirits who refer to the interior memory how they traverse the universe and in a wonderful manner elicit what they will from the knowledge of others, 2491. These spirits are from the planet Mercury, and they can pass out of our own solar system among other worlds, 6696. They neglect the beauty and grandeur of material things which they find in the memory of others, and abstract therefrom what they esteem real, 6809. The spirits of Mercury do not increase in wisdom by the exercise of their wonderful powers, because they love knowledges only, which are means, and not uses which are ends, 6931. See UNIVERSE, *(Mercury)*.

7. *To Remember* [*recordari*].—The remembrance of things is excited by the recurrence of the affection associated with them, 3336. Remembrance predicated of the Lord denotes his mercy, 840, 1049; also deliverance and preservation by mercy, *sh.* 9849, *br.* 9904. To remember, predicated of the Lord, denotes prævidence or foresight; to hear, providence, 3966; the former only, 5430. The desire to be remembered after death is from influx concerning eternal life, 4676. Baptism was instituted in remembrance of regeneration, and the Holy Supper in remembrance of the Lord and his love for the human race, 4904; see also 10,656. He who has received faith is in continual remembrance of the Lord, *ill.* 5130. Remembrance denotes the reception of faith and conjunction, 5130, 5169. Remembrance denotes conjunction, because the recollection of any one in the other life conjoins and causes presence, 5229. Remembrance denotes what is perpetually in the thought, because it reigns universally, 8885. Divine remembrance [*reminiscentia*] is salvation; non-remembrance, damnation, 8620, 9849.

8. *Harmony of Passages.*—God remembered Noah, denotes the mercy of the Lord after temptations when new light appears, 840. I will remember my covenant (after the bow in the cloud is named), denotes the mercy of the Lord towards those who are, or who can be, regenerated, 1049. And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant, denotes the sphere of those who have received the goods and truths of faith, and the Lord present with them in good, 1053—1055. God remembered Rachel and opened her womb, denotes the divine foresight giving the faculty of reception and acknowledgment, 3966, 3967. Remember me when it is well with thee, said by Joseph, denotes the reception of faith when there is correspondence between the external and internal, 5130, 5131.

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The prince of the butlers not remembering Joseph, denotes the conjunction as yet imperfect, 5169, 5170. I remember my sins this day, said by the butler of Pharaoh, denotes the state of disjunction, 5229. Joseph remembering his dreams when his brethren came to him in Egypt, denotes the foresight of the celestial spiritual concerning the common truths of the church in the natural man. 5430. God remembering his covenant with Abraham, with Isaac, and with Jacob, denotes the conjunction of the human race with the divine human, 6804, 7200. Remember this day in which ye came out from Egypt, from the house of servants, denotes the reminiscence of the state of spiritual captivity from which man is delivered by the Lord, 8049. A sign upon thy hand, and a memorial between thine eyes, said of the passover, denotes the deliverance from spiritual captivity perpetually in the will and perpetually in the understanding, 8066, 8067. Remember the Sabbath-day to keep it holy, denotes the union of the divine with the divine human, and the marriage of good and truth, to be held inviolable and to reign universally in the mind, 8885—8887. Every place in which I put the memory of my name, denotes the state of faith in every one, 8938. Stones of memorial or remembrance upon the shoulders of the ephod, denotes the eternal preservation of good and truth, 9849. The breastplate of judgment to be worn for a memorial or remembrance before Jehovah continually, denotes mercy eternally, 9904. The silver of expiation for a memorial or remembrance, denotes truths from good effecting conjunction with heaven, and all things of the church, 10,229—10,231.

9. *The Memory denoted by Correspondences;* its scientifics principally by cups, bottles, and vessels of various kinds, 9394. Scientifics of good and truth remaining in the external memory, after the interior has elected its own, denoted by the cinders of the altar, 9723. Impressions on the interior memory or book of life denoted by writing, 8620, 9386. The interior memory on which are impressed the truths and goods of faith, denoted by the onyx stones upon which the names of the twelve tribes were engraved, 9841, 9842. The order of the celestial sphere impressed in the memory, denoted by the engraving, like the engravings of a signet upon the plate of gold worn by the high priest on his forehead, 9931.

MEMPHIS [*Moph*]. Egypt and Memphis (Hosea ix. 6), signify those who desire wisdom in divine things from themselves and their scientifics, 273. See Egypt.

MEN. See Man (42).

MEN OF THE CHURCH. See Man (40).

MEN SERVANTS. See Servant.

MENE, or NUMBERED (Dan. v. 25), is predicated of truth, tekel, or weighed, of good, 3104. See Number, Measure.

MENSTRUOUS THINGS, or the way of women, denotes uncleannesses; and interior truths are said to be among unclean things when among scientifics which do not correspond, 4161.

MENTION, *to* [*meminisse*]. To mention and to have in remembrance, predicated of the Lord, denotes the reception of faith, 5130. To remember or make mention of, denotes communication, 5133. See Memory (7, 8).

MEPHAATH. See Moab.

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MERCENARY [*mercenarius*]. Strangers and mercenaries denote those who from natural disposition only, or for the sake of gain, or of recompence in heaven, affect the love of good and truth, 7997, *ill.* and *sh.* 8002, 9181. In the abstract, a mercenary or hireling, denotes the good of lucre or the good of reward, 9179.

MERCHANT, MERCHANDIZE [*mercator, mercaturæ*]. Merchants denote those who have knowledges of good and truth; merchandize those knowledges themselves, *sh.* 2967. Abraham's paying to Ephron forty shekels of silver, current with the merchant, denotes truth according to every state and faculty of reception, 2967. The merchant-nations and traders mentioned in the prophecy against Tyre, and the merchandize of Babylon, denote various genera and species of good and truth, but adulterated and falsified, 2967, 3941, 4453, 7770. To trade denotes to procure and also to communicate knowledge, 4453, 4756, 5886, 10,042, 10,199. Canaan was named from trading or merchandize with reference to the goods and truths of the Lord's kingdom, 4453 end. To wander through the earth, trading, denotes to fructify truths from good, or to enter into the knowledges of good and truth, 4453, 5527. The Midianites called traders, denote those who are in the truth of simple good, 4747, 4756. Description of certain spirits (the Dutch) who had been in the love of trade, 4630, 5573.

MERCURY. See UNIVERSE.

MERCY [*misericordia*]. The mercy of the Lord involves whatever is promised or done to the human race, and is the effect of love towards all, 587. The mercy of the Lord is expressed in the ordinary terms of speech, but it surpasses all human understanding, 588, 2077; passages cited, 3063, 5042. The Lord never withholds his mercy from man, but man averts himself from mercy, 588 end. The mercy of the Lord involves and regards the salvation of the whole human race, 598, 686. Mercy and grace express the same thing, but according to difference of reception; thus the celestial implore mercy, the spiritual grace, 598, *ill.* 981, 2412, 2423, 3118, 5929, *ill.* and *sh.* 10,577, 10,617. Conjugial love and the love of parents for their children are especially from the Lord's mercy, for the sake of society, and the arrangement of societies in heaven, 686. The Lord's mercy is most evident to man after temptation, because during temptation he thinks the Lord to be absent; yet he is then so present that it is incredible, 840. Mercy is implored by the celestial, because they acknowledge the human race to be vile and infernal; the spiritual know this but do not acknowledge it, 981. Mercy is predicated of the Lord, because man is infernal, and if not withheld by a strong power would cast himself into hell, 1049, 3875. The mercy of the Lord is pure love, by the strong force of which he draws man to himself, 1735, 3875. Intercession is predicated of the Lord when he was in the world in a state of humiliation, but since the glorification of his human only mercy can be ascribed to him, 2250; further *ill.* 8573. Those who acknowledge all to be of the Lord's mercy are in greater humiliation than those who acknowledge his grace; the former are more in the affection of good, the latter of truth, 2423. Love is turned into mercy when any one who requires aid is viewed from love or charity, 3063, 6180. When mercy is named in the letter it denotes love in the internal sense, and to do mercy, the influx of love, 3063, 3073, 3120. The most ancient people, who were celestial,

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understood mercy and truth as the influx of love and charity, but the ancients understood charity and faith, 3122. Mercy and truth denote good and truth, or love and faith, which are predicated of the will and understanding respectively, 3157, *sh.* 10,577; see below, 6180. Mercy is the divine love of the Lord extended to the whole human race set in so great miseries, 3875, 5042, 5132, 9219. Mercy named in the Word, denotes charity, but there is also the mercy of friendship, or apparent charity, which the evil may have, because it regards their own suffering as much as that of others, 5132. Mercy is love grieving, 5480. The divine love is called mercy, because the human race left to itself is in hell, and when man perceives this he implores mercy, 5480. Yearning or pity (*commisserationes*, Gen. xliii. 30) is expressed by a word which denotes inmost and tenderest love, 5691. When there is no mercy it is because there is no love, and hence no conjunction with the Lord, 5816. To do mercy and truth was a customary form of speech with the ancients, and it denotes the good of love and the truth of faith which are conjoined as one, *sh.* 6180. To commiserate or have mercy, denotes the influx of charity; it is also to be received as an admonition from the Lord to afford help, 6737. Mercy is predicated of the Lord when his mercy is received, because he is constantly merciful, 6851. Clemency and mercy are meant in the internal sense when wrath is attributed to the Lord, for all the punishment of the evil is from his mercy, *ill.* 6997 end. The mercy of the Lord is towards every one who abstains from evil and wills good, but it cannot be received till evils of life are removed, 7051, 8307. The influx of mercy is as charity and faith, or good and truth, 8307, 8879. Mercy and loving-kindness or compassion, named together have reference, respectively, to those who are in good and those who are in truth, 9182. Mercy and grace are named when the Lord is implored, mercy and truth when he is described, *sh.* 10,577. To do mercy is to gift man with celestial good; to do favor or grace, with spiritual good, *ill.* and *sh.* 10,577; *br.* 10,617. No one can be changed or admitted into heaven by an act of immediate mercy, but only by regeneration, by a life according to the Lord's precepts, *ill.* 10,659 end; see also 5057, 7051.

2. *Mercy described in the Word* by the spirit of God, 19. By grace, which is the same thing in the spiritual form of expression, 981, 2423, 10,577, 10,617. By clemency, 2412. By Jehovah repenting, 587, 588, 590. By blessing, 981, 1735. By Jehovah remembering, 840, 1049, 6804, 8620, 9849, 9904. By his not destroying the just with the impious, 2250, 2253. By the expression to do mercy, shew mercy, etc., 3063, 3073, 3120, 3157, 5042, 5132, 6180, 8307, 8879, 9182, 9219, 10,577, 10,617. By a covenant, 6804. By adherence, 3875. By weeping, 5480. By the meeting of Joseph with his brethren, 5690—5691. By the face of the Lord, 5816. By compassion, 6737. By Jehovah seeing affliction, 6851. By the wrath of Jehovah, 6997. See Lord (72).

MERCY-SEAT. See Propitiatory.

MERIBAH, in the original tongue, denotes contention; in the internal sense, the quality of complaint in a state of temptation as to truth, 8588. In the internal historical sense the quality of the Jewish nation is described by Massah and Meribah, and how they rather expostulated with Jehovah than supplicated him, 8588.

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MERIT [*meritum*].—1. *Self-Merit Fallacious.* He who attributes charity and faith to himself, and thinks to merit heaven by them, acts and thinks against the good and truth of faith, *ill.* 1813. True charity is void of all merit, 2027, 2371, 2380, 3956, 6388—6393, 9210. He that ascribes merit to himself after temptations, may regard it as a sign that he has not overcome but yielded in them, in which case heavier temptation awaits him until his self-love is subdued, 2273. Man is not saved by temptations if he places any merit in them, for in such case he has lost the thoughts which he received from the Lord during temptation, to which his thoughts afterwards ought to have bent, 2273; see below, 2380. It is a fallacy of the expiring church that man is saved by faith alone without charity, in which he acknowledges the Lord's merit; for thus charity is ascribed to man and rendered meritorious, *ill.* 2371. Those who separate faith from charity, and find it not saving when they come into the other life, begin to consider they merit heaven for the good they have done, 2371. Lest the good should attribute merit to themselves and thus fall into temptations, the angels insinuate that they are not in good; on the contrary, lest the evil should come into temptation and fall therein, evil spirits are permitted to insinuate that they are in good, 2380. Merit ascribed to good conjoins it with the love of self, 3956, 3994, 6388. While man acts from truth only, he ascribes merit to his good works and thinks of recompence; not so when he acts from good, 3993; see below, 4145. He who ascribes merit to himself on account of good, acknowledges and believes that all good is from himself; hence contempt of others and departure from heavenly order, 3994. True faith and true wisdom is to acknowledge that it is from the Lord, and they who are in this acknowledgment never ascribe merit to themselves, 4007. All who enter heaven put off two fallacies, namely, the proprium and its confidence, and self-merit, 4007. In the first state of regeneration, it is permitted to believe that some merit attaches to the good that is done, but only for the sake of initiation into good; when good is received from the Lord the state is changed, 4145, 4174, 5747, 6393 end. He who persuades himself in adult age that the good he did in the first state of reformation is meritorious, is incapable of being amended, 4174. It is of such moment to acknowledge that the merit of all good and truth is the Lord's, and nothing but evil from self, that it is only so man can be admitted into heaven, *ill.* 5758—5759. The happiness of heaven consists in doing good to others without recompence, and those who think of merit and recompence are the lowest slaves in the Lord's kingdom, 6388—6390. It is unknown to those who are in the love of self and the world that there is so great happiness in doing good to others without recompence, 6391, 6392. For want of this knowledge many reject good works, thinking the idea of merit must attach to them, 6392; see below, 9211. Those who do good for the sake of reward, place heavenly happiness in externals, are desirous of being served by angels, and are never contented; citation of passages concerning merit, 6393. To do good for the sake of self and the world ought to be as the foot, not the head, 9210. Such is the difference between those who do good for the sake of others, and those who do good for the sake of themselves, that the former are in heaven, the latter in hell, 9210. He who is led by the Lord in doing good never thinks of merit and reward, 9211. Neither merit

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nor justice can be ascribed to any one from the proprium, because all good is from the Lord, 10,125. See JUSTICE, CHARITY. Those who attribute truths and goods to themselves, and thus believe they have merit, are exposed to the three punishments set before David; first, they cannot receive anything of the good of love and truth of faith signified by the seven years' famine; secondly, they are infested by evils and falses, signified by flight before their enemies for three months; thirdly, the truths and goods received from the time of infancy perish, signified by a pestilence lasting three days, 10,219. See REMAINS. Man is so far wise as he ascribes all truths and goods to the Lord, *ill.* 10,227.

2. *Summary of Doctrinals concerning Merit*, in seriatim passages, 9974—9984. Those who believe they merit heaven, do good from themselves and not from the Lord, 9974. Good works done from self, and not from the Lord, are not good, because self and not the Lord is of primary regard in them, 9975. Those who place merit in their works despise the neighbor, and are angry at God himself, if they do not receive a reward, 9976. Those who make goods meritorious do them from evil, because from themselves, who are nothing but evil, 9980. Such cannot receive heaven in themselves, because their works are not from celestial love, nor from the true faith, 9977. Those who place merit in works cannot fight against the hells, and on the contrary the Lord fights for those who do not place merit in good works, 9978. The Lord alone has merit and justice, because he alone overcame the hells by his own power, 9979. It is shewn in the Word that good ought not to be done for the sake of reward, also that all good is from the Lord, 9981. Infants and the simple are allowed to believe that they shall be recompensed for their good actions for the sake of initiation into good, but it is not allowable for the adult, 9982. Those who do good for its own sake are sad if it is believed that any love of self is in it; illustrated by the goods which are done to friends, to a brother, to a man's country, to his wife and children, without a view to recompence, 9983. Heaven and eternal happiness are implanted in the affection of doing good without a view to recompence, 9984. The same in a briefer summary, 10,218, end.

3. *The Merit and Justice of the Lord.*—It is the Lord who fights against hell for man, who therefore acts and thinks against the good and truth of faith if he attributes merit so himself, 1813. The merit of justice was adjoined to the divine rational when the Lord sustained inmost temptations, and those who fought against it were the evil genii, 2798, 2812. Merit and justice pertain to the Lord alone, 9211, *ill.* and *sh.* 9263, 10,218, and citations. The good of the Lord's merit and justice, is the only good that reigns in heaven and sustains it, 9472, *sh.* 9486, *br.* 9635, 9715 end. The good of merit is mercy, or, what is the same, divine love, 9528, 10,178. Merit and justice are not ascribed to the Lord on account of the passion of the cross, but because he fought with all the hells and subjugated them, and restored order, *ill.* and *sh.* 9715, *ill.* and *sh.* 9937. See JUSTICE.

4. *The Vastation of those who have ignorantly considered their works meritorious.*—The false principles of those who place merit in their own works, are turned into phantasies in the other life, and they seem to cut wood, 1110, 2784, 9486. It appears while they cut the wood, that

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something of the Lord is in, or under it; this appearance is caused by their indignation against the Lord, because they are not admitted into heaven, and, when it ceases, they approach the end of their vastation, 1110, 4943. Another class of those who expect heaven as the reward of merit appear to cut grass, and work thus to warm themselves, but without effect, 1111. Those who place merit in good seem to cut wood in the other life; those who place merit in truths and have lived evilly, appear to cut stones, 3720. The place where these are is a cold region in the lower earth, under the feet, 4943. Some from another orb subject to the same phantasies are in front, and on high, a little to the right, 2784. Those who have lived in charity and in simplicity of heart have thought to merit heaven, easily acknowledge that all is of the Lord's mercy, 2027 end; what care the Lord takes of them, 1110; and that they are liberated by vastation, 5759.

5. *The Evil in the other life who place Merit in Works*, and interpret the Word according to their own phantasies, are represented by an old woman with an ugly face, 1774. Spirits of this character ridicule the internal truths of the Word, and claim heaven, but they are like vicious matters flowing in the blood, 1877; see below, 2027. Those who, for the sake of honor, gain, and esteem in the world, have lived a moral life, hurt no one, and cultivated friendships, without any interior good and truth, merit nothing in the other life, 1835, 8002, 9210. There are great numbers in the other life of those who place merit in their own works; the faces of those named above (1877), sometimes glow like torches, and the sphere of many of them together is replete with a most destructive enmity, 2027.

6. *Rewards named in the Word* do not imply merit, but denote in the internal sense a medium of conjunction, because those who are in the affection of good cannot think of reward, *ill.* 3816, 3956. See Reward.

7. *Merit represented in the Word.*—Those who put merit in their good works, called hewers of wood (Joshua ix. 23, 27), 1110. The same called worshipers of wood, or of carved images, 2784. The merit of justice, denoted by cleaving woods for the burnt-offering, 2784, 2798, 2812. Merit in good and merit in truth, denoted by cutting wood and stone respectively, 3720. The merit and justice of the Lord in man, denoted by white spots in the she-goats separated by Jacob, 3993, 4007. The evil of self-merit denoted by theft, 4174, 5747, 8906. See Thief. Works done for reward, and merit placed in them, denoted by Issachar, called a bony ass crouching down between his burthens, 6388—6394; and by usury, 9210, 9211. The good of merit ascribed to the Lord, denoted by shittim-wood for the tabernacle, 9472, 9486, 9528, 9635, 9715, 10,178. All things of faith and love assumed to onesself as meritorious, denoted by David's numbering the people, *ill.* 10,218—10,219. Every one according to his faculty to attribute the all of truth that he receives to the Lord, denoted by the rich and poor contributing alike to the tabernacle, 10,227.

MESENTERY. The spirits who pertain to the province of the lymphatics, are carried forward by quick gyres, and afterwards conveyed to a place where there are labyrinths, which corresponds to the mesentery, 5181. See Chyle.

MESHA [*Mescha*]. See Joktan.

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MESHECH [*Meschech*]. See MAGOG, JAPHET.

MESOPOTAMIA [*Aram Naharaim*], or Syria of rivers, denotes the knowledges of truth, 3051. See SYRIA, KETURAH.

MESSENGER [*nuntius, internuntius*]. To send messengers, in the internal sense, is to communicate, 4239, *ill.* 8778, 8784.

MESSIAH is the same in the Hebrew tongue as Christ in the Greek, namely, the Anointed, the king; and it denotes the Lord as divine truth, *ill.* and *sh.* 3004—3010; also 2921 end, 4669, 4973, 9144, 9954. The author's discourse with certain Jews in the other life concerning the Word, the land of Canaan, the Messiah, 3481. The ideas entertained by the Jews concerning the Messiah, as a great monarch and prophet, their gross blindness, 4692, 4769, 8780, 9409.

METAL [*metallum*]. Every metal named in the Word has a special signification in the internal sense; gold, celestial good; silver, spiritual truth; brass, natural good; iron, natural truth, *sh.* 425. The most ancient people compared the celestial part of man in its three degrees to gold, brass, and wood; the spiritual, to silver, iron, and stone; passages explained, 643; further *sh.* 1551. The several states or ages of the church are also compared to metals, *br.* 1837. All metals denote good or truth, and, in the opposite sense, evil or the false; illustration from lead, 8298. See GOLD, SILVER, BRASS, IRON, LEAD.

METAPHOR. The Word is written by actual correspondences, not by mere comparisons or metaphorical discourses, 8989 end, 9272. All comparisons and metaphors in the Word are also correspondences, 9828; and contrariwise, things which correspond serve as comparisons, 3579. See WORD.

METAPHYSICS. See PHILOSOPHY.

METHUSAEL [*Methuschael*]. See ENOCH.

METHUSELAH [*Methuschelach*]. See SETH.

MIBSAM. See ISHMAEL.

MICAH [*Micha*]. How much a spirit from the Gentiles was affected when he heard the story of Micah and his graven image (Judges xvii., xviii.), 2598.

MICE. See MOUSE.

MICHAEL, and other names of angels in the Word, denote angelic functions, not any particular angel, 1705. Such names, therefore, denote the Lord himself as to those functions, 8192 end.

MICROCOSM. As to his body, man is a little world; for all the Arcana of the world of nature are reposited in him, *ill.* 3702. From the correspondence between the organism of man and the whole natural world, he was called by the ancients a little world or microcosm, *ill.* 4523, *ill.* 5115. From the correspondence of the internal man to the heavenly world, man was also called a little heaven, 5115; both *ill.* 6013, 6057; passages cited 9279. See MAN (29, 32).

MICROSCOPE. Its discoveries cited in illustration of the author's argument concerning interior and inscrutable forms, 1869, 4224, 6614.

MID-DAY [*meridies*]. See QUARTERS (*South*).

MIDDLE or MIDST [*medium*].—1. When the middle or midst of any place is mentioned, it denotes the inmost, where good is, 200, 225, 1074, 2252, 2261, 4686, 5344, 5893, 6911, 9922, 10,153, 10,531. The middle signifies much, but the extremity or circumference, little, because there the representation expires, 2936, *ill.* 2940. The middle

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denotes what is primary, principal, or inmost, 2940. All changes of state, and hence all goods and evils, are disposed towards the middle, where the best or principal is, 2940, further *ill.* 2973; *ill.* by the land of Goshen in Egypt, 6028, 6068, 6103. The best in every heavenly society dwell in the midst, and others according to their degree of innocence, love and charity, *ill.* 2973. With the good, truths are collated in the midst, and falses expelled to the circumference; with the evil, on the contrary, falses occupy the midst or centre, and truths are expelled to the circumference, 3436, 5356; see below, 6028. The inmost in successive order becomes the middle or centre in simultaneous order, 5897, *ill.* 6451. By the middle or inmost in the natural is meant the best, because the best is in the midst; in the opposite sense it denotes the worst evil, such being the difference between the heavenly and the infernal forms, 6028, *ill.* 9164; it also denotes the highest or absolutely false, 7776. The midst of the natural mind consists in those goods and truths which are directly under the intuition, or view of the internal sight; hence in such things as are most loved, and therefore in highest light, 6068, 6084. The spiritual life is stationed in the midst of the natural mind, denoted by the best of the land of Egypt, 6083—6085, 6103. That which flows in or touches man directly is said to be within him, and is denoted by the middle; because that which touches him obliquely falls outside him in some measure, 6911. Influx into the midst involves influx into the whole, 7777. When man is in truth from good, the truth which engages his highest faith is in the midst, and his other truths shade off to such as are held dubiously; to these succeed falses which do not tend to the centre, but are bent downwards, 9164. See Centre, Inmost, Medium.

2. *Harmony of Passages.*—An expanse in the midst of the waters denotes the internal man, 24. The tree of lives in the midst of the garden denotes love and faith in the will of the internal man, 105. The tree of the knowledge of good and evil in the midst of the garden, denotes the state changed, and the inmost now occupied by faith, 200. The man and his wife hiding themselves in the midst of the trees of the garden, denotes an obscure state of perception in natural good, 218, 225. The animals for sacrifice parted in the midst, and the birds not parted, denotes the correspondence of celestial things with the Lord, but no correspondence of spiritual, 1828—1832. Darkness, and smoke, and a torch of fire passing through the midst between the segments, denotes evils and falses in place of goods and truths, and especially the love of self, 1858—1862. If there are fifty just persons in the midst of the city (meaning Sodom), denotes if truths could be filled with goods, 2252, 2261. Thou art a prince in the midst of us, said of Abraham by the Hittites, denotes the Lord as to divine good and truth with those who form his new church, 2921. The cave bought for a sepulchre in the midst of them, denotes the Lord's possession in the spiritual, thus regeneration, 2934—2938. Ephron sitting in the midst of the sons of Heth, denotes those by whom the good and truth of faith could be received, 2940. Binding sheaves in the midst of the field (in Joseph's dream), denotes teaching from doctrine, 4686. In the midst of Pharaoh's servants, predicated of his butler and his baker, denotes in the exterior natural, 5164. The food of the field round about every city of Egypt laid up in its midst, denotes truths adjoined to good in the

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interiors of the natural mind, 5344. The sons of Israel coming in the midst of those who came to buy corn, denotes the acquisition of spiritual truths like scientifics, 5414. A famine in the midst of the earth, denotes a defect of good in the natural mind, 5893. The ark containing the infant Moses in the midst of the bulrushes, denotes the divine law at its beginning among falses, 6732. A flame of fire in the midst of the bush, denotes the divine love in scientific truth, 6832. God calling to Moses out of the midst of the bush, denotes influx from the divine. from out of scientific truths, 6840—6841. I will smite Egypt with all my wonders which I will do in their midst, denotes the divine potency acting within the natural mind occupied by falses, 6910—6911. About the middle of the night I will go out into the middle of Egypt, said by Jehovah, denotes the state in which the mere false prevails, and the presence of the divine everywhere manifested, 7776—7777. His head upon his legs, upon his middle, in the directions for preparing the passover lamb, denotes the conjunction of the interiors and exteriors, 7859. The sons of Israel passing through the midst of the sea on dry land, denotes the spiritual led through hell, and guarded from the influx of the false, 8185, 8205, 8206, 8233—8236. All the horses and chariots and horsemen of Pharaoh in the midst of the sea, denotes scientifics and doctrinals, and reasonings immersed in the falses of evil, 8210, 8228—8230. My name in his midst, said of the angel of Jehovah, denotes that in him and from him is all the good of love and the truth of faith, 9310. Jehovah speaking to Moses from the midst of the cloud on the seventh day, denotes the manifestation of divine truth in the previous obscurity, when truth is conjoined to good, 9433. Moses entering into the midst of the cloud, denotes the word passing into the external sense, 9435. Golden bells in the midst of the pomegranates on Aaron's robe, denotes the all of doctrine and worship from the interiors, or from truth and good, which are in scientifics as their vessels, 9922. Jehovah dwelling in the midst of the sons of Israel, denotes the presence and influx of the Lord in all things of heaven and the church, 10,153, 10,157. I will not go up in the midst of thee, said of the Jews, denotes the state of that people who could not receive divine influx, 10,531—10,533. In the midst of the years (Hab. iii. 2), denotes in the fulness of time when the advent of the Lord takes place, 2906. Mount Sinai in the midst of the mountainous region of Horeb, denotes divine good united to divine truth in heaven, or the internal of worship, of the church, and of the Word, 8805, 10,543, 10,608.

MIDIAN.—1. The Midianites were of the family of Abraham, and as to religion, were in idolatry, 1360. Midian is the only one of the sons of Abraham and Keturah that is mentioned elsewhere in the Word; the others are understood by the sons of the East, 3239. By Joksham* and his sons are meant those of the spiritual class, who are more in good, by Midian and his sons, those who are more in truth, 3240. Midian denotes those who are in doctrinals of faith (not in doctrinals of charity), but still in the good of life; the sons of Midian, Ephah, Epher, Hanoch, Abidah, and Eldaah, denote the truths according to which they live, 3240—3242, 4756, 4788, 6773, 7019, 7602. The Midianites, taken generally, denote those who are in the truth of simple good, and in the opposite sense, those who are in falses because not in good, 3240—3242; as to the opposite signification only, 3762, 5955;

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and that they denote those who are in the externals of the church, 6775. The land of Midian is the church among those who are in the truth of simple good, 6773.

2. *Harmony of Passages.*—Midian smitten in the field of Moab by one of the Edomites, denotes purification from the false, 4650. Joseph drawn out of the pit by men of the Midianites, merchants, and sold to the Ishmaelites, denotes the divine truth liberated from falses by those who are in the truth of good, and received by those who are in good, 4747, 4756. The Midianites, selling him into Egypt, denotes those who are in truth resorting to scientifics, 4788; an apparent contradiction explained, 4968. Moses dwelling in the land of Midian, when he fled from Pharaoh, denotes the truth of the divine law acquiring its life among those who are in simple good, 6773. His dwelling (or sitting down) near a well in Midian, denotes the study of the Word in that state, 6774. And the priest of Midian had seven daughters, denotes the good of love and the holy truths of the church, 6775. Jehovah speaking to Moses in Midian, denotes illustration and confirmation from the divine in that state, 7019. Jethro, the priest of Midian, and father-in-law of Moses, in the subsequent account of the Exodus, denotes the divine good adjoined to divine truth, 8643. Midian, when smitten by the three hundred men under Joshua, denotes truth no longer true because separated from the good of life, 5955. The dromedaries of Midian and Ephah, denote doctrinals, 3242.

MIDNIGHT [*circa medium noctis*], when the Lord was manifested in Egypt, denotes the state of total devastation, or the densest darkness when the mere false is left, 7776—7777, 7947.

MIDST. See MIDDLE.

MIDWIFE [*obstetrix*]. Childbearing denotes the existence of interior truths and good, and the pains of childbirth, temptations attending their production in externals, 4586, 4587. A midwife denotes the natural mind prepared to receive interior truth, in which state it helps in their production, 4588. Midwives denote the scientific truths of the church in the natural mind, which are recipient of spiritual truth, or of influx from the internal, 6673, 6675, 6678, 6681, 6686.

MIGHT [*vires*], denotes the forces or power of truth; strength, the power of good, *ill.* 6343, 6344, 8710. See FORCES.

MIGHTY or POWERFUL [*potens*], is predicated of those who are in truth from good; in the opposite sense, of those who are in the false from evil, 8315. See POWER.

MIGHTY or STRONG [*fortis*] is applied to such as are under the influence of self-love, 583. See STRENGTH.

MIGRATIONS, from place to place, denotes changes of state, because such are all migrations in heaven, *ill.* and *sh.* 1463.

MILCAH [*Milkah*], the wife of Nahor, denotes truth in which the Gentiles are principled, 2863, 3112. See HARAN, NAHOR.

MILCOM. See MOAB.

MILDEW [*rubigo*]. See CURSE.

MILK [*lac*], because it contains fat, denotes the celestial spiritual, otherwise called the truth of good, or the affection of truth in which is the affection of good, *ill.* and *sh.* 2184; see below, 6857. In general, milk denotes the spiritual from the celestial, or truth from good, and to give milk or suckle, is to insinuate or implant the truth of good,

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2643; see below, 6740. A suckling and one that gives suck both denote innocence, the one as active or imparting, the other as receiving, 3184. A nurse suckling an infant denotes the insinuation of innocence by the celestial spiritual; but in the opposite sense, hereditary evil, 4563. Milk denotes spiritual good; butter, celestial good; and honey, the felicity, sweetness, and joy of both, 5620. A nurse, and also nursing or suckling, denotes the insinuation of good, 6740, 6745, 6749. Milk denotes the truth of good and its pleasantness, because these are always conjoined, 6857. Milk denotes the truth of good; honey, the good of truth, 8056. Milk denotes the truth of innocence; mother's milk the truth of the first state of innocence (in which there is not wisdom), 9301. Milk denotes spiritual good, which is the good of faith; honey, celestial good, which is the good of love, 10,530.

2. *Harmony of Passages.*—Abraham took butter and milk, and the calf that he had dressed, denotes the celestial, the spiritual, and the corresponding natural, all conjoined, 2183—2184. Canaan called a land flowing with milk and honey, denotes the abundance of celestial spiritual good, and of felicity and delight therefrom; variously stated, 5620, 6857, 8056, 10,530. Eyes red with wine, and teeth white with milk, denotes the divine intellectual or internal human nothing but good, and the divine natural nothing but the good of truth, 6379—6380; cited 2184. The mother of Moses requested by the daughter of Pharaoh to give her child milk, denotes the good of that religion or church insinuated, 6745, 6747, 6749. A kid not to be seethed or cooked in the milk of his mother, denotes that the good of genuine innocence cannot be given with the ignorance of first innocence, 9301; see below, 6745. Butter of the herd, and milk of the flock (Deut. xxxii. 14), denotes the celestial-natural and the celestial spiritual of the rational, 2184. Wine and milk without money and without price (Isaiah lv. i), denotes the truth of faith, and the good of love, 2184. To suck the milk of the nations, and the breasts of kings (Isaiah ix. 16), denotes the insinuation of celestial good and of celestial truth, 6745. Even the sea-monsters give milk to their young, but the daughter of my people is become cruel, the tongue of the sucking child cleaves to its palate for thirst (Lam. iv. 3, 4), denotes the spiritual church vastated, and innocence perishing from defect of truth, 6745. Woe unto them that are with child, and to them that give suck in those days (Matt. xxiv. 19), denotes the state of removal from the good of love and the good of innocence, 3755—3756. See INNOCENCE (3).

MILL [*mola*]. A certain spirit seen by the author, as if grinding at a mill, and that he was one who believed there was nothing real, but that all things were fantasies, 1510 end; compare 4335 end. Those who grind at a mill, denote those within the church who are in truth from the affection of good, and in the opposite sense from the affection of evil, *sh.* 4334—4335; the latter confirmed from experience in the world of spirits, 4335 end. A mill has reference to faith, because by it grain is prepared to become bread, analogically as truth results in good, 7780. To sit at the mills is to learn such things as are to be serviceable to faith, and afterwards to charity, 7780. A maid-servant behind the mills, denotes the affection of sciences the most external, or the truth of faith that is most remote from good, 7780. A millstone denotes truth producing faith; an ass-mill scientific truth, natural and

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worldly, 9755. To take a mill and grind flour, denotes to fashion doctrine, 9960. To grind at a mill, is to select passages from the letter of the Word and also to explain them in favor of self-love, *sh.* 9995. To grind at a mill, and to bruise, denotes the arrangement of truths in series, and the preparation of goods that they may serve for uses, 10,303. See *to* GRIND, *to* BRUISE.

MILLET [*milium*]. See FITCHES.

MIND [*mens*].—1. *The two parts of the Mind.*—The two faculties of will and understanding ought to constitute one mind and one life, but they are separated, 35. The will and understanding constituted one mind in the most ancient people, from the seed of celestial love, which alone gave them the perception of truth, 310. The will and understanding are interior and exterior, or rational and natural, 3573. The will and understanding become one when the truth of the mind flows from its good, 3623. The will and understanding are one when man thinks and speaks as he really wills and acts, *ill.* 4574. The separation of the will from the understanding has caused an alteration in the distribution of the nerves, which is described, 4327, 8250. The voluntary and the intellectual parts taken together are called the mind, and they constitute the verimost life of man, thus, the man himself, *ill.* 5302, 6158, 7848. The life of the will is spiritual heat, the life of the understanding spiritual light, *ill.* 6032. The will and understanding predicated of the exterior mind, good and truth of the interior, 6158. The will is formed to receive the good of love, the understanding to receive the truth of faith, and these together should constitute one mind; in like manner evil and the false with infernals, 7179. With those who are in truth and at the same time in evils of life, or in false principles and apparently in the good of life, the will and understanding do not make one mind, 7179. [Eventually], man is not allowed to divide his mind and draw asunder these two faculties, but the will and understanding make one either in the life of heaven or of hell, 7180, 8250. See MIRACLE (1), WILL, UNDERSTANDING, MAN, LIFE, INFLUX (5).

2. *Goods and Truths in the Mind.*—The human mind as to truths is called a city, and the goods that live in the truths are called inhabitants, 2268. Truths in the memory or in the thoughts without goods, are like a city without inhabitants, 2268. It is the rational mind that is compared to a city, from the goods and truths therein, 2851. The union of good with truth makes one mind, and the providence of the Lord is particularly operative to effect such union, 3623, 3951. Goods are proper to the will, truths to the understanding, 4574. The natural mind as to good is called a house, and truth (represented by a man, etc.) is in its house when conjoined to good, *ill.* 4973. The natural mind and the rational mind are equally a house, in which the husband is good, the wife truth, the sons and daughters affections of good and truth, maid-servants pleasures, and men-servants scientifics, 5023. Goods and truths in the interiors of the mind are really its food, without which man would perish, 5302 end. See MAN (23). The ancients compared the mind to a house, its interiors to the various chambers, its exteriors to courts, and things without, but coherent, to porches, 7353. The will is more especially signified by a house, because the will is the subject or faculty of good, 7848. See GOOD, TRUTH, INFLUX (3), HOUSE, FIELD, GROUND.

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3. *The Mind distinguished as Rational and Natural.*—The rational mind is in the midst, between the influx of good and truth on the one hand, and of evil and false on the other, *ill.* 2851. The rational mind is open above to goods and truths which flow in from heaven, and below to evil and the false which flow in from hell, 2851. The rational mind exercises power over the natural, and the natural mind serves the rational, *ill.* 3020. The natural mind consists of the corporeal or exterior memory, also of the interior sensual or imaginative faculty, and of all the natural affections; the rational, of the interior memory, of all that cogitates and perceives equity and justice, good and truth, and of all the spiritual affections which distinguish men from brutes, 3020. The natural mind cannot be regenerated before it is conjoined to the rational, 3573. The rational mind, or the interior voluntary and intellectual faculties, ought to be represented in the natural as in its own countenance, 3573. The natural mind is in the external man, the rational in the internal, and scientifics are predicated of the former, but truths, or intellectual reasons, of the latter, 4973, 7130. The natural man, or natural mind is meant, when *the natural* is simply mentioned; and by the mind is meant the man himself, 5301—5302. The rational or interior mind is in the spiritual world, and the natural or exterior in the natural world, but they think together by the correspondence of ideas, *br. ill.* 5614; the state when there is not correspondence, 5828. The natural mind thinks from the lumen of nature, the rational from the light of heaven, 7130. There are goods and truths of the Lord and not of the Lord in the natural mind, 7562 end, 7564. See Man (4), Natural (5), Rational, Influx (6), Memory, Scientifics, Truth, Good, Idea, Thought.

4. *The Connection of Angels and Spirits with the Human Mind.* Angels may be said really to dwell in truths that form the human mind, in which they insinuate goods, 2268. The two gates to the rational mind are occupied respectively by angels and evil spirits, *ill.* 2851. See Man (12, 27), Influx (8).

5. *The Mind when man is regenerated* is not the same as before, but is changed to a form of inexpressible beauty which is that of the spirit, 3212. The mind of the regenerate is open towards heaven and therein dwells love to the Lord, and charity towards the neighbor, together with faith, 3212. Before regeneration the will and understanding are divided, and their distinct affections towards good and truth respectively may on reflection be perceived, 3509. The beauty of the spirit when man is regenerated, is from the conjunction of the rational or interior mind with the natural, *ill.* 3573. The difference of mind between the regenerate and the unregenerate, 5159. See Man (24, 26, 27), Form, Influx (7), Regeneration.

6. *The celestial form of the Mind represented,* in a wonderful manner, by spirits from another earth, 3348. See Form.

7. *That the Mind is the man himself,* not as enabling him to think and speak, but to think truth and will good from the Lord, in which alone he is superior to the brute animals, 5301—5302. See Man (19).

8. *A sound Mind in a sound body* is highly regarded by the spiritual man, and to that end he does not despise the offices and pleasures of the body, as means, 3951 end. It is only for the sake of a sound mind in a sound body that the internal or spiritual man regards the

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pleasures and gratification of the latter, 4459. The regenerate only loves his body for the sake of his mind, and his mind, not for itself, but for the sake of good and truth, 5160. The body is sustained with material foods, but the mind with spiritual, which are knowledges conducive to use, or good and truth, 5293, 5302 end, 5614, 6158.

MINERALS. See METAL, STONE, PRECIOUS STONES.

MINGLED. See MIXED.

MINISTER. Celestial men are called priests of Jehovah, spiritual men ministers of God (Isa. lxi. 6), 1097. To minister is predicated of scientifics and natural truth, as subordinate to good; the ministration of Joseph in Egypt, *ill.* 4976—4977. The two household ministers or stewards of Pharaoh denote the sensual faculties pertaining respectively to the will and understanding, 5081, 5100. See PHARAOH. To be set over, to be in command [*præfici*], is predicated of teaching or leading to good, to minister of truth; hence to minister, in the internal sense, is to instruct, 5088. Every one is able to lead others to good, but instruction in truth is the office of those only who are teaching ministers, 6822. There were two ministers in the Jewish church; the ministry of judgment served by the judges and afterwards by kings, and the ministry of worship served by the priests, *ill.* 9806. To minister, said of Aaron, who represents the Lord, denotes worship and instruction in the Gospel [*evangelizatio*], because the whole Word treats of the Lord, of his advent, and of salvation and eternal life from him, 9925; as to the term *evangelize*, or *evangelization*, 795, 4060, 8915. The Levites represented truths ministering to good; Aaron, good; but in order to the ministry of truths, divine life must be received in them by acknowledgment, 10,083. The ministration of Aaron and his sons in the tent of the congregation, denotes worship from the good of faith, or the good of charity; but their ministry at the altar, worship from the good of love, 10,242 end. The ministration of angels has for its special end to moderate the affections, which they accomplish by insinuating truths and goods, and in various ways by controlling the infernal spirits who emerge from hell, and by preserving man's freedom, 5992.

MIRACLES [*miracula*].—1. *The Miraculous Providence by which the Understanding was separated from the Will*, by the interposition of conscience, by which a new will is implanted in the intellectual part, variously *ill.* 863, 875, 895, 927—928, 1023, 1043—1044, 2256 end, 4328; seriatim passages, 4493; 4601, 5113. See MIND (1).

2. *Miracles in the present day* are not done manifestly as under the Jewish dispensation, because the Lord operates in the freedom of man, but miracles not visible are done, *ill.* 4031, *ill.* 5508, *ill.* 7290. Visible miracles compel belief, and the internal man cannot be affected by compulsion, for nothing enters into its state except by intellectual ideas, 7290. If ideas were derived from miracles and afterwards dissipated, there would be a conjunction of the false and the true, which is profanation, 7290. If the most divine miracle were done at this day, it would not be attributed to the Lord, but traced to nature in some way, and at length rejected as a phantasm, 7290. Spirits and angels regarded it as the miracle of miracles when they first saw into the world through the eyes of the author, and were affected with a new joy that a communication was thus opened between heaven and earth, 1880.

3. *Divine Miracles* have this character, that they involve the doing

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of such wonders as those mentioned in the letter signify, 2383 end. The divine miracles recorded in the Word were done for the sake of representing internal things, 3316 end; see below, 6988. It is thought by some that all might be saved if the Lord would exhibit miraculous power, as by raising the dead, by immediate revelations, and by forcibly withholding from evil, but such things are contrary to man's freedom, *ill.* 4031. All the miracles done by the Lord, denote the state of the church and of the human race saved by his advent, 6988; see below, 7337 twice. It is by their representation of the Lord's kindgdom that divine miracles are distinguished from diabolical or magical miracles, though the appearance in externals may be similar, 6988 end, *ill.* 7337. Signs and miracles were wrought among the Israelites who were in external worship without the internal, but they would be hurtful if wrought among those who are capable of internal worship, *ill.* 7290, *br.* 10,751. Divine miracles proceed from divine truth passing down according to order into ultimates and there exhibiting its effects when the Lord pleases that it shall so appear, 7337. All the miracles done by the Lord when he was in the world, denoted the state of the future church, as, that the eyes of the blind should be opened, and diseases should be healed, according to the internal sense of those things, 7337, 8364, *br.* 9051 end, 9086.

4. *Magical Miracles* were done by the magi who communicated with spirits and acquired a knowledge of their illusory arts, 5223. Magical miracles were done by an abuse of divine order, whereby the influx of truth was drawn away, and fallacies induced, *ill.* 7298, *ill.* 7337. Magical miracles differ from divine miracles as much as hell from heaven, because a contrary end is in them, *ill.* 7337. See Magic.

5. *Signs and Wonders, or Prodigies* (Matt. xxiv. 24), are confirmations and persuasions from external appearances and fallacies, 3900. Wonders or prodigies promised by Jehovah, denote the mediums by which divine power is exercised in subjugating those who are in falses, 6910, 7030—7031, *sh.* 8304. Signs and prodigies, denote confirmations of the truth, means of divine power, and admonitions of all kinds according to the series, 7273. They conduce nothing to faith, 7290. See Sign.

6. *The Miracles of the Israelitish Dispensation* would never have existed if the Israelites had been in internal worship, *ill.* 4208, *ill.* 7290. Their holy externals were miraculously elevated to heaven by good spirits and angels, who were not within them, but without them, *ill.* 4311, 4545, 8588, 10,500, 10,570, 10,602. The posterity of Jacob were kept to the worship of Jehovah not by any internal reason, but because he had done more miracles than other gods, and when miracles ceased or became familiar they served others, 4847. Miracles are not done among the Jews at this day, because the observance of their external statutes is no longer necessary, and man is led to good and truth in freedom, 5508. See Representation.

7. *The Signs and Miracles done in Egypt* represent the order of divine truth in the condemnation of the evil to hell, which differs from the order by which those who are in good are saved, *ill.* 7273. The magicians were allowed to do miracles like those of Aaron, in order that the Israelites might be led through doubt to consider the divine origin of those done by Aaron, and so to confirm themselves in the

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truth, 7298 end. Each miracle done in Egypt denotes some particular state in the other life of those who are in falses and infest the good, 7465. There are ten such states, before the evil who have been in the science of faith can be divested of all truth and cast into hell denoted by the sea *Suph*, 7465, *ill.* 7502, 7710. The *first* state or degree of vastation caused by the withdrawal of the influx of truth and good, was represented by the rod of Aaron turned into a water-serpent, manifesting that mere falses and fallacies reigned, 7265, 7295. The *second* degree was represented by the waters of Egypt turned into blood, manifesting that truths had become falses, 7265, 7295. The *third* degree was represented by the frogs produced from the waters, manifesting their false reasonings against the goods and truths of the church, 7265, 7295. The *fourth* degree was represented by the dust of the earth turned to lice, manifesting that all good had perished, 7378, 7419, 7423—7425. The *fifth* degree was represented by the noxious flying thing, manifesting that falses of evil occupied the whole mind, 7378, 7441, 7442, 7447—7449. The *sixth* degree was represented by the plague or murrain upon beasts, manifesting that all the truths and goods of faith were consumed, 7495, 7502—7505, 7511. The *seventh* degree was represented by the boils on man and beast, manifesting the filthiness of blasphemy from interior and exterior evils, 7495, 7523, 7524, 7529—7532. The *eighth* degree was represented by the storm of hail, and fire mingled with hail descending upon the earth, manifesting the destruction of the natural mind by the falses of evil, and evils of lust, 7495, 7569, 7574—7577. The *ninth* degree was represented by the plague of locusts, manifesting that the false principle occupied and consumed the natural mind from its exteriors to its interiors, 7628, 7643—7649, 7674—7684, 7693. The *tenth* degree was represented by the plague of darkness, manifesting the privation of truth and good, and the density of the false from evil, 7711—7718, Moses was commanded to stretch out his arm when the miracles were done, to represent the dominion of power from the Lord, and in the supreme sense divine omnipotence, *sh.* 7673. See Hand (2). The miracles were mediums of power, which belongs solely to divine truth, *sh.* 8304; see above (5), Moses (12).

MIRIAM, the prophetess, the sister of Aaron, denotes the good of faith derived mediately from the Lord, 8337. See Moses (16).

MIRROR [*speculum*]. Goods and truths, which are of the light of heaven, appear in those which are of natural light as in a mirror or representative image, 4302. The appearance of life in truth is really from good, as an image in a mirror is not in it, but is an influx of the figure, 4373. Those who are in natural good, not spiritual, do not possess the mirror, so to call it, by which truths are reflected from interiors, 5033. Spiritual anxieties are infused by evil spirits, and man should consider his thoughts in these circumstances as he would his own image in a mirror, 5036 end. The man of the celestial church was regenerated in the voluntary part, and all the truths of faith appeared in his intellectual part as in a mirror, his will and understanding making one mind, 5113. The sensuals of the exterior natural ought to serve as a plane in which the interiors may see themselves reflected as in a mirror, *ill.* 5165, *ill.* 5168. Scientifics are as mirrors which reflect the image of the interiors, in which image again as in a mirror the truths and goods

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of faith represent themselves, but only to those who are in the faith of charity, 5201. The appearance that man thinks from his exteriors is fallacious, as when one sees an image in a mirror and thinks that the thing itself is where it appears, 5259. It is the rational man that sees in the natural as in a mirror, 5286; compare 5278. The face was so formed that the interior affections might appear in it as in a representative mirror, 5695. See Representation.

MIRTH. See Joy, Delight.

MIRY PLACES AND MARSHES [*cœnosa et paludes*] (Ezek. xlvii. 11), denotes inapplicable and impure scientifics, 2702.

MISERY [*miseria*]. It is a mistaken opinion that those who wish to be happy in the other life should give themselves up to misery in the present, *ill.* 995. Those who come into spiritual temptations endure such anxiety and misery as the dead, who know not what the spiritual and celestial life is, could not sustain, 270. The miserable and those who have suffered persecutions said to enter heaven, applies alike to rich and poor, because it refers to the spiritual state and to temptations, 2129. The miserable are those who are in temptations, the divine love towards whom is mercy, 3875, 5042, 5132, 9219. See Temptation, Mercy.

MISGAB. See Moab.

MISHMAH [*Mischmah*]. See Ishmael.

MISSIONARIES. See Monk.

MIST [*nimbus*]. A misty or cloudy rock described under which the nephilim or antediluvians have their abode, and that such mists are the sphere of their phantasies, 1267, 1270, 1512, 1673, 4299. When hell is looked into a dark mist is seen, and hell actually exhales infatuations and hatreds, the former from falses, the latter from evils, 3340. Description of a mist or vapor corresponding to the lymph of the infundibulum in the brain, 4050. Description of the nebulosity or mist, like an inundation, in which the vastated church is immersed, 4423. Those who are in exteriors are seen by the angels as in a mist, but such cannot see the angels who are in light, 4598. Those who undergo temptations appear surrounded with a mist like that which exhales from filthy places, but their state afterwards becomes serene, *ill.* 5246. Falses derived from evils appear as mists, clouds, and waters, encompassing those who are in hell, 8137—8138. Evil spirits are saved from total destruction by their own evils and falses, which form a dense mist around them and prevent the influx of the divine, 8265. See Cloud, Darkness, Sphere.

MISTRESS [*domina*]. Sarah called a lady or mistress, denotes the affection of interior truth; Hagar, her handmaiden, the affection of exterior truth, 1936, 1933, 1911, 1909.

MITRE [*cidaris*]. A mitre denotes intelligence and wisdom because it covers the head, which represents the interiors of man, 9827. The mitre of fine linen [*byssus*] having the golden plate on it, denotes wisdom which is of good; the linen mitre, intelligence which is of truth, 9827, *ill.* 9930, *br.* 9943. In the supreme sense, the mitre of Aaron denotes infinite or divine wisdom, 9934. A crown of adornment, and a mitre [*cidaris*] of beauty, denotes the wisdom of good and the intelligence of truth, 9818, 9857, 9930, 10,540. The golden plate upon the mitre inscribed with *Holiness to Jehovah*, denotes illustration from

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divine good, 9930. The bonnet or turban [*tiara*] made for Aaron, denotes intelligence from wisdom, 9949, 10,016. See AARON.

MIXED. There is no hope of salvation when holy and profane things are mingled and joined together, because the one must always be present in thought with the other, 301. So long as the truths that should be of faith and charity are mingled with profane things, charity cannot be insinuated; hence a new church does not commence until the former is wholly vastated, 408. Care was taken lest the commixture of holy things with profane should be represented in the Jewish ritual, *sh.* 1001. The Lord has provided that good and evil shall not be commingled together, and their near conjunction is the reason that hypocrites and deceivers endure so great torment in the other life, 2269 end. In the course of regeneration man is introduced into genuine goods and truths, by such as are not genuine, namely, by good mixed with evil, and by truth mixed with the false, *ill.* by the spotted and streaked among Laban's flocks by which Jacob was enriched, 3993, 3995, 4005. Divine truth when first received is surrounded by good mixed with evils and falses, *ill.* by Moses in the ark, 6724; and that good may be mixed with evils and falses without being conjoined, 6724 end. By the denial of truth once acknowledged from affection, that commixture of the true and the false is produced which is called profanation, and the remains of good and truth are consumed, 5897. As to the confused mixture or chaos into which the human mind is reduced before regeneration, 842.

MIZPAH, one of the names given to the heap or memorial set up by Jacob and Laban, denotes the divine presence or regard towards the good of the Gentiles, 4198. See JACOB (7).

MIZRAIM. See EGYPT.

MOAB. The history of Lot separated from Abraham, represents the successive states of the church whose end is Moab and Ammon: see the references under LOT. Dwelling in a cave with his daughters, denotes the impure good and its affections that remained after the vastation of truth, 2463, 2464. Their incest, denotes how it was imbued with falses, and how by the adulteration of good and the falsification of truth a profane religion was originated, 2465—2466. Moab in particular denotes those who adulterate goods; the sons of Ammon those who falsify truths, *ill.* and *sh.* 2468, 4779. The Moabites and Ammonites were really idolatrous nations, and were of the number who sacrificed their sons and daughters to Molech; also, that Chemosh was the god of the Moabites, and Molech and Milcom of the Ammonites, 1364, 2468. In a good sense, Moab denotes those who being in natural good only, suffer themselves to be easily seduced; in the abstract, therefore, he denotes natural good, and in the opposite sense that good adulterated, 2468, 3242, 6000. The Moabites and Ammonites represent those who are in the external worship derived from Lot, 1st. When their good is not so defiled, on which account they expelled the Emims, etc. 2nd. When it has become defiled and they are imbued with falses, which falses are denoted by Nebo, Mephaath, Kiriathaim, Misgab, Sibmah, Jazer, Chemosh, Kir-Hæres, Heshbon, and other names in Jer. xlviii. 3rd. When they are altogether defiled and imbued with falses, 3468. The elders of Moab and the elders of Midian, denote those who are in natural good and those who are in the truth of

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good, 2242. Edom and Moab named together, denote those who are in natural good, but Edom with the doctrinals of truth adjoined, 3322. The powerful ones of Moab, denote those who are in the life of falses grounded in the love of self, 8311—8315, 8908. Bethel and Ai (a city, of the Ammonites), denote, respectively, celestial and worldly knowledges, 1453, 1557.

MOCK, or SCORN, *to* [*ludere, illudere*], is predicated of those who are in truth and not at the same time in good, 2403, 2654. When vehement rage is understood to be excited by it, mocking denotes one rising up against another, 5014, 5026. To sport (expressed by the same word), denotes delight from interior gladness, 10,416.

MODE, Manners, changes, or modes, denote mutations of state; the complaint of Jacob that Laban had changed his wages in ten manners, explained, 4077. There are numerous modes of searching and exploring minds in the other life, by inducing states of affection, etc., 5383—5384. The existence of interiors in exteriors is universal, and is predicable not only of substances, but of their modes and forces, 6465. The tabernacle set up according to the mode shewn to Moses in the mount, denotes according to the state of good and truth in heaven, 9668. See Modification, Motion, Change, Fashion, Style.

MODERATION. See 5479, next article.

MODERATORS and TASKMASTERS [*moderatores, exactores*]. Taskmasters, exactors, or chiefs of the tribute, denote falses by which men are bound to servitude, 6659, 6852. Taskmasters or exactors, are the subject spirits or emissaries of hell who infest others by the injection of evils and falses; moderators or governors, are those who receive and communicate such infestation, 7111, 7136. When the Israelites were in Egypt the exactors set over them were Egyptians, the moderators were præfects of their own people, by whom they were commanded; these latter, therefore, afterwards sat in the gates with the judges and elders, 7111. The moderators or those who proximately receive and communicate the evils and falses injected by infernals, are simple and upright spirits; the author's experience of the manner in which the communication is effected, 7137. That angels act as moderators when the evil are punished in the other life, 967. A brief remark on the moderation of divine influx by retraction, 5479.

MODIFICATION. The existence of modifications in the intellectual sight argued as a philosophical reason for believing in the existence of purer substances or interior organical forms, 4224. Modifications of intelligence and wisdom appear in the other life as colors, and they are really modifications of the light of heaven; from experience, 4530, 4922, 9467. Such modifications of the light of heaven take place according to its reception in the angels, 9814. Colors in this world exist from the modification of the sun's light in the subjects which receive it; so the varieties of wisdom and intelligence from the Lord as a sun, 1042. See Light (3).

MOLECH. See Moab.

MOLES and BATS [*talpæ et vespertiliones*] denote those who are in darkness, that is, in falses and evil therefrom, 8932, 10,582.

MOLTEN THING, A [*fusile*], denotes what is from the will-proprium; a graven thing, what is from the intellectual proprium, 8869, 10,406. See Engraving.

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MONADS. It is a fallacy of the natural senses to suppose there are simple substances such as monads and atoms, 5084.

MONK [*monachus*]. Certain spirits described, who in the world were travelling monks or missionaries, how they infest the inhabitants of other earths with their ideas of religion, for the sake of dominion and gain, 10,785, 10,812, 10,813.

MONSTERS. Evil spirits seen in the light of heaven appear like monsters, more horrible in aspect according to the evil in which they are; but seen from their own fantasy one amongst another they appear like men, 4533, 4839, 5199, 5302, 6605, 6626, 10,153. See SPIRIT, MAN (14, 16).

MONTH [*mensis*]. Any whole period is designated by a day, a week, a month, or a year, state and not any certain time being understood, 893. A month, a week, a day, or a year, named in the singular, denotes a whole state, which includes the end of a first state and the beginning of a following one, thus, a new state, *sh.* 3814, 7827, 8053, 8057. The ark resting in the seventh month, denotes the holy state of regeneration, 851—852. The tenth month in which the heads of the mountains appeared, denotes the state in which remains or the truths of faith are produced, otherwise the first state of light, 858—859. The beginning, the first of the month, named after the year, when Noah uncovered the ark, denotes the completed state, 893—894. The second month, in which the earth was dried, denotes every state [*omnes*, understood all together] before regeneration, 900. A month of days said of Jacob, of his first dwelling with Laban, denotes a new state of life as to good, 3814. Moses hidden three months, denotes the full time and state before the divine law can appear, 6721—6722. This month *(Abib)*, the head of the months, the first of the months of the year, denotes the principal and beginning of all states to eternity (being that in which Moses led the people of Egypt), 7827—7828, 8053, 8057, 9291. The third month after, when they came to the desert of Sinai, denotes the first state in fulness, namely, when the regenerate are led by truth, 8750. The Israelites to eat the flesh for which they lusted, not one day, nor two, nor five, nor ten, nor twenty, but even a month of days, denotes their state for ever in the proprium, 10,283. The holy city to be trampled under foot forty and two months, denotes the end of the old church and beginning of the new, 9741.

MOON [*luna*]. For an account of the inhabitants and spirits of the moon, see UNIVERSE. For the appearance of the Lord as a moon, see LIGHT (3), HEAVEN (10), LORD (17). For its signification in the Word, and citation of passages in which the sun, moon, and stars are mentioned, see SUN.

MORAL GOOD is referred by the author to divine good natural, above which in successive degrees are the spiritual and celestial, 9812. See GOOD (3).

MOREH. See SHECHEM.

MORIAH. The land of Moriah where Abraham went to offer up Isaac, denotes a place and state of temptation, 2775, 2777. It was upon Mount Moriah that David erected an altar, and Solomon a temple; it denotes divine love from which the Lord fought and overcame in temptations, 2775, 2777. See MOUNTAIN.

MORNING [*mane*].—1. Evening denotes the whole state of shade,

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or of falsity, and the absence of faith, that precedes regeneration; morning, the succeeding state of light, of truth, and the knowledges of faith, 22, 9787. When the church is so vastated that there is no longer any faith, then and not sooner a new light arrives, which, in the Word, is called morning, 408. The Lord is called the morning, the east and the day-dawn, from the states of mind perceived as such by the celestial men of the most ancient times, 920. Morning or day-dawn, denotes the Lord's kingdom or church and whatever is of his kingdom, principally the good of love and charity, 2333, *sh.* 2405. The Lord's advent or the approach of his kingdom is not simply compared to the morning, but is really called day-dawn or morning, *sh.* 2405; passages cited, 9299. Morning denotes the Lord's kingdom or church in three senses, when any church is resuscitated anew, when man is made new by regeneration, and when he enters upon every fresh state of love and faith, 2405. Morning denotes clear perception, or the light of truth from celestial good, hence elevation, 2540, 2673, 3171, 3723; and illustration, 3837, 4214, 7924; see below, 7306. Morning, but more especially rising in the morning, and rising early in the morning, denotes the state of peace and innocence in the Lord's kingdom; also that the state of peace in heaven is like the day-dawn spreading over all lands and diffusing everywhere blessing and happiness, 2780, *br.* 3171, 8455. Evening and night denote the last state of the falling church; morning, the first state of the rising church, *br.* 3056; see below, 7844, 8211. Morning denotes the Lord; to rise in the morning early is the state of illustration from the Lord, hence his love and peace, 3458; succession of passages treating of this peace, 92, 93, 1726, 2780, 3171, 3579, 3696, 5662, 8455; see below, 9387. Day-dawn or morning-redness [*aurora*], denotes the conjunction of good on the cessation of temptations, 4275, 4283—4289, 4300, 6829; see below, 7193. The morning denotes what is revealed and clear; illustrated by states of good and truth in heaven from the Lord as a sun, 5097. The evening is a state of initiation previous to the conjunction of truths with good, which conjunction is the morning; passages collated, 3197, 3833, 3838, 5270, 5576. In heaven there are morning, mid-day, evening, and twilight [*diliculum*], but no night, and these changes are spiritual, that is, variations in the state of illustration arising from the proprium of the angels, 5672, 5962, 5964, 6110, 8426, 8431, 8452, 10,133—10,134, 10,200, 10,605. The morning and also the spring of the spiritual world of man, is when he is held in the sphere of life received from the Lord by regeneration; the autumn and the evening, when he enters the sphere of his own life, 5725. In the other life, states of temptation, infestation, and desolation, are evening and night; states of consolation and festivity, morning and day-dawn, *ill.* 7193. The state denoted by morning and mid-day, is that of truth and good received in freedom, 7218. To rise in the morning early, predicated of the evil, denotes elevation of the mind to attention, because evil cannot be illustrated, 7306, 7435, 7538. Morning denotes the state of heaven in order, 7681. Evening, mentioned alone, and also evening and morning together, denote the Lord's advent and the beginning of a new church, *ill.* and *sh.* 7844. The morning watch, denotes a state of thick darkness and destruction to the evil, and a state of illustration and salvation to the good, *sh.* 8211. Morning denotes the end of a former church, and

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the beginning of a new one, which is also meant in the Word by the last judgment; *sh.* and passages cited, 8211, further *ill.* 10,114. Morning denotes generally the beginning of a new state; evening the end of a former state, *ill.* and *sh.* 8426, 8427, 8431, 8432, 9787, 8452, 10,114. The morning light in heaven illustrates the angels internally as well as externally, 8427. When it is morning they are in a state of love, when it is mid-day they are in light or truth, and when it is evening they are in the delight of natural love, 8426, further *ill.* 8431, 8452, 8687. Morning denotes a state of the good of love, from the spiritual sun which is the Lord, *ill.* 8812. All times and seasons correspond to so many states in heaven; morning, to the Lord's advent and presence when the angels are in a state of peace, innocence, and celestial love; passages cited, 9387, 10,605. Evening, when mentioned in the Word, includes every state of shade signified by the following night; morning, every state of light signified by the following day, 9787, 10,135. Morning denotes the second or new state of regeneration when man begins to act from good or love, whereas he previously acted from truth, 10,114, further *ill.* 10,076. From evening to morning, denotes continually in every state, *ill.* 9787. A ritual observed morning and evening, represents in general all worship, and in all worship, 10,133. Morning denotes a state of love and of light in the internal man, evening in the external, *ill.* and *sh.* 10,134—10,135, 10,200; compare 8431. Cock-crow and evening [*diliculum*, the morning twilight] are the same thing, and denote the end of the vastated church, 10,134. See Twilight. Morning is a state of love, heavenly or infernal; hence to rise in the morning, in the genuine sense, is to be elevated, but in the opposite sense to be cast down in hell; *ill.* by the state of evil spirits and angels relatively, 10,413. See Light (3), Heaven (10). As to the morning dew and manna, 3579. See Manna.

2. *Harmony of Passages.*—The evening and morning named together in the account of the spiritual creation, denotes the advent of the Lord and the state or time when he comes, 22. The morning and day-dawn in the history of Lot and the angels, denotes the approach of the Lord's kingdom, and his dwelling with those who are in the good of charity, 2333, 2405. Abimelech said to dream, and afterwards to rise up early in the morning, denotes perception from the Lord concerning the doctrine of faith and the light of confirmation from celestial good, 2512—2515, 2528, 2540. Abraham said to rise up early in the morning when he dismissed Hagar and Ishmael, denotes the clear perception of the Lord concerning the state of his spiritual kingdom, 2673. Abraham said to rise up early in the morning when he went to offer up Isaac, denotes the state of peace and innocence when the divine rational was sanctified with the divine itself, 2771, 2776, 2780. Abraham's servant and his men in the house of Bethuel said to rise in the morning, denotes the elevation of the natural man when spiritual good and truth are appropriated, 3168, 3171. Isaac and Abimelech, said to rise up early in the morning and swear a man to his brother, denotes the illustration of those who are in the good of truth by the Lord's conjunction with them, 3458—3459. Jacob said to rise up early in the morning after his dream in Bethel, denotes the state of the natural man when first illustrated, 3723. Laban said to

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rise early in the morning when he parted from Jacob in the mountain, denotes the illustration of good such as the Gentiles have, 4214. The ascent of the morning-redness when Jacob was wrestling with the man, denotes the conjunction of good just commencing in temptations, 4275, 4283. Joseph coming to the two prisoners of Pharaoh in early morning, and looking upon them, denotes a clear revelation and perception concerning the sensual faculties of both kinds pertaining to the natural man, 5097, 5098. The morning giving light, when the brethren of Joseph were sent away with their corn, etc., denotes the illustration of the natural man with all his scientifics and truths, and its remoteness from the celestial internal, 5740, 5741. Moses commanded to go to Pharaoh in the morning, denotes the state of elevated thought or attention in which the evil are admonished by divine truth, 7306, 7435, 7538. Locusts brought in the morning by the east wind, denotes the influx of good and truth, when heaven is in order, turned into its opposite with the evil, 7681. No portion of the paschal lamb, or passover, to be left till morning, denotes that the state of deliverance from the infestation of falses must cease when the state of elevation to heaven and illustration commences, 7860, 8020; compare 2405. Not to go out of the house till morning, when the Paschal supper was eaten, denotes that those who are in good must not look from good to truth except as they are illustrated, 7923, 7924. Jehovah in the morning-watch looking towards the camp of the Egyptians, denotes the extension of divine influx to the evil when the good come into a state of illustration, 8211, 8212. Flesh given to the Israelites in the evening, and bread to satiety in the morning, denotes the good of the proprium vivified, and good from the Lord according to reception, 8431, 8432, 8447, 8448, 8452, 8455. The bread (or manna) collected every morning, denotes perpetually and continually in the new state of regeneration, 8452, 8485, 8486. The morning dew in which the manna appeared, denotes spiritual truth and the state of peace in which good is imparted, 3579, 8455, 8456. The people standing from morning till evening to be judged by Moses, denotes obedience from divine truth in every state interior and exterior, 8686, 8687. The morning of the third day, when the divine presence was manifested in mount Sinai, denotes the state of good after purification, 8811, 8812. The fat of the sacrifices not to pass through the night to the morning, denotes that the good of worship is not from the proprium, but always new from the Lord, 9299; compare 2405. Moses said to arise early in the morning, and build an altar under the mountain, denotes the state of interior peace, and worship therein after truths have become of the life, 9386—9388. The lamps of the temple looked after from evening to morning, that the light might never go out, denotes the influx of good and truth from the Lord continual in all states, 9783, 9786, 9787. Any of the bread and flesh of the hand-filling left till morning, denotes whatever spiritual and celestial good is not conjoined to the new state of the regenerate when good becomes primary, 10,114—10,117. One lamb (of the continual burnt-offering) in the morning, the other between the evenings, denotes the good of innocence in a state of love and light, both of the internal and external man, 10,134, 10,135. Incense to be burnt every morning when the lamps were trimmed, denotes the elevation of worship from love and charity when the state of love is clear, and truth comes

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into light, 10,198, 10,200, 10,201. The Israelites rising up early to worship the golden calf, denotes in the excited state of their own infernal loves, 10,413. Moses to be prepared in the morning to ascend to Mount Sinai, denotes the revelation of divine truth to be commenced anew, 10,605. The God of Israel compared to the morning light (2 Sam. xxiii. 4) and the morning named in other prophecies, denotes the advent of the Lord, 22, 2333, 2405, 8211. Jehovah is in the midst (of Jerusalem); every morning doth he bring his judgment to light (Zeph. iii. 5), denotes the time and state of judgment, which is the same thing with the coming of the Lord, and the approach of his kingdom, 2405.

MORROW, THE [*cras*]. For the signification of the morrow as a part of time, see DAY. As to care and solicitude concerning the morrow, who are in it, and who are not in it, 8478, 8480.

MOSES.—1. *That Moses represented the Word, or Law*, namely, all the historical books, which are so called in the complex, 4859. The internal sense of the Word was denoted by the shining of his face, and that sense obscured, or hidden from the Jewish people, by the veil, 4859, 10,600, 10,684, 10,691, 10,694; see below (25). Moses represented the historical Word or Law when he ascended into the Mount, consequently he represented the Lord, 5922. Moses, in the supreme sense, represented the Lord as to the divine law; but in the respective sense he represented truth divine in the man of the church, namely, the man who is regenerating, 6714; *sh.* 6752. The history of Moses represents how the Lord made his human the divine law, or the truth itself, *ill.* 6716, 6834. The history of Moses is explained by the author in the internal sense, which respects man; because the supreme sense in which it treats of the Lord, exceeds human understanding, 6716, 6827. It was for the sake of representing the divine law that the infant Moses was deposited in a little ark, as the divine law after its promulgation from Mount Sinai was also put in an ark; the difference *br. ill.* 6723. Moses is said to represent the truth of the divine law, but not the divine law itself, so long as its progressive state is treated of (chap. ii.), 6771, 6827. In chap. iii. Moses begins to represent the law from the divine, 6827, 6835. Moses represents the divine law as to good, Aaron as to truth, 6940. Moses represents the Lord as to the divine law in the human when he was in the world, 6980. Moses represented the Lord, first, as to the law or truth from the divine, while he was with his father-in-law, Jethro; afterwards, as to divine truth, when Jehovah was manifested to him in Horeb, 7014, 8579. In the sense applicable to man, Moses, along with the Midianites, represents the life of truth with those who are in simple good; but along with the sons of Israel, its life with those who are in the truth and good of the church, 7016. Moses denotes divine truth proceeding immediately from the Lord, otherwise the divine law, or the Word in the internal sense; Aaron, the doctrine thence derived, or truth proceeding mediately; otherwise the external law, or the Word in its external sense, 7010; *ill.* 7089, 7231, 7270, 7382, 7796, 8337, 8685. The divine law which Moses represented, is the same thing as the law of divine order, *ill.* 7186, 7206. Moses speaking to Aaron denotes the influx of divine truth into doctrine, *ill.* 7270; or of internal truth into external, 7381, 10,468. The internal law represented by Moses is truth divine, such as the angels apprehend; the external law represented by Aaron is truth divine accommodated to men, *ill.* 7381.

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Moses represents the divine law, the Word, truth divine; passages cited, 7912. Jethro, the father-in-law of Moses, after the Exodus, denotes divine good, Moses divine truth, 8641, 8643, 8644, 8647, 8672, 8682, 8724. Jehovah is the divine itself from whom the divine revelation proceeds; Moses truth from the divine, by which it proceeds, *ill.* 8780. Moses (when ascending from the people to God, and going down again to the people), denotes truth from the Divine beneath or without heaven conjoined with truth divine in heaven, thus truth mediating, 8760, 8787, 8805, 8920, 8928. Moses commences to represent truth mediating in Exodus xix., 8805. Mount Sinai represents heaven; the people of Israel there the spiritual church as to good, in which the truths of faith are to be implanted; Moses, truth from the Divine mediating between the divine in heaven and this good, thus between the Lord and the people, 8805. The law is divine truth from divine good, which the people are prepared to receive by truth from the divine now represented by Moses, 8817; and that truth divine beneath heaven, or truth mediating, represented by Moses, is the truth of spiritual good, *ill.* 8928. In Exod. xxiv. Moses begins to represent the Word in general, or the internal and external in one complex; passages cited, 9372, 9378, 9379, 10,549, 10,550, 10,551. Moses and Aaron still named together occasionally, denote the Word distinguished as to its internal and external senses, 9374, 9403, 10,468, 10,505. In Exod. xxiv. 12, Moses begins to represent the holy external of the Word, mediating between the Lord and the representative in which the people were; the ministering representative is denoted by Joshua, 9414, 9419, 9421, 9437. When in the cloud, Moses represents the external sense of the Word; when he ascends the mountain, the holy external elevated from it, *ill.* 9435. The holy external represented by Moses is to be understood as the holy influx of the Word mediating between the Lord and the people by its reception in their representatives, 9437. In his mediatorial character, Moses also represents the people themselves, 9415. When he was in the tent (pitched at a distance from the camp), Moses represented the Word; when in the camp he represented the people, 10,556. (After the worship of the golden calf,) Moses represented the external of the Word, of worship, and of the church not so separated from the internal as the people, 10,563, 10,571, 10,574. Moses represented the external which receives the internal; but the people of Israel the external which does not receive; the latter is also represented by Moses when acting as head of the people; the two cases exemplified, 10,574, 10,578; *br.* 10,607; *br. ill.* 10,614; *further ill.* 10,683, 10,694.

2. *Moses and Elias*, seen speaking with the Lord, represented the Word of the Old Testament, distinguished as historical and prophetical, or as the law and the prophets, preface before 2135, 5922, 6752; enumeration of the books, 2606. See WORD.

3. *Moses and Aaron* represented the internal and external of the spiritual church, *ill.* 7231; otherwise truth from the divine, respectively immediate and mediate, *ill.* 7270, 7796, 8337. Moses, and Aaron, and Hur, represent divine truths in successive order, 8603; see above (1), 6940, 7010, 7270, 7381, 9374, and see below (9).

4. *Moses and the People together* represented the Lord's spiritual kingdom or church, 8261, 8645, 8760, 8805; see above (1), 8760, 8805, 8817, 9414, 9415, 10,556, 10,563, 10,574.

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5. *Moses representing the posterity of Jacob*, and the church instituted amongst them, 7041—7051, cited below (10). Moses called himself of uncircumcised lips with reference, in the internal historical sense, to the future state of the Jews in external worship only, 7245. Moses and Aaron at Meribah (Numb. xx. 10—13), represented the religion of the Jewish nation, and how they rather expostulated with Jehovah, than supplicated him, 8582, *sh.* 8588. Moses is described as entering the thick darkness when he drew near to God, because he represented the Israelitish and Jewish people who were in darkness concerning internal truths, 8928, near the end. See below (10; 14; 21, 8805, 8817; 24; 25).

6. *The Birth and Naming of Moses* (Exod. ii. 1—10). This and the subsequent particulars, treat of the beginning and the successive states of truth divine in the man of the church, that is, in him who is regenerated, 6716. His father, a man of the house of Levi, and his mother a daughter of Levi, denotes the truth itself and the good itself conjoined, 6716, 6717; see below (11), 7231. The woman conceiving and bearing a son, denotes truth conjoined with good the original of the divine law, 6718—6719. She saw that he was good (a goodly child), denotes that it is from the transflux of the divine human through heaven, 6720. And she hid him three months, denotes the fulness of state before it can appear, 6721. And she took a coffer of bulrushes and bituminated it with bitumen and pitch, and put the newly born in it, denotes the comparatively vile exteriors, and the good mixed with evils and falses, in which the divine law is first received, 6723—6725. She laid it in the flags at the brink of the river, denotes among false scientifics, 6726. The daughter of Pharaoh descending to the river to wash, and her maidens going to the river-side, denotes the state of religion and its ministration derived from those falses, 6729—6731. The coffer seen in the midst of the bulrushes, and the babe discovered in it, denotes the apperception of truth among falses, and investigation into it, 6732, 6735. Pronounced to be a child of the Hebrews, denotes that it is the truth of the church, 6738. His sister who had watched, now speaking to Pharaoh's daughter, and fetching the mother of Moses to nurse him, denotes the mediation by which the good of the church is insinuated, 6727, 6739—6747. The child growing, and brought to the daughter of Pharaoh, and his being a son to her, denotes increase from good, and the existence of first truth from the affection of scientifics, 6749—6751. She called his name Moses, because she had taken him from the waters, denotes the state of truth in the beginning of regeneration when it is qualified by its liberation from falses, 6752—6753.

7. *His flight into Midian* (Exod. ii. 11—22). Moses growing, denotes increase in scientific truths, 6755. His going out to his brothers and seeing their burthens, denotes conjunction with the truths of the church, which are infested by falses, 6756—6757. His slaying the Egyptian and hiding him in the sand, denotes the scientific that is alienated from the truths of the church, put away among falses, 6758—6762. Two men of the Hebrews striving together, and Moses reproving the wrong-doer, denotes combat within the church between those who are in the truth of faith and those who are not, 6764—6765. The fear of Moses on the latter replying to him, denotes the state of

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truth divine not yet received in the midst of truths, 6769. Pharaoh seeking to slay him, and Moses flying from before Pharaoh, denotes the false scientific tending to destroy the truth of the divine law, and its separation from falses, 6771—6772. Moses dwelling in the land of Midian, denotes its acquisition of life among those who are in simple good, 6773. His resisting the evil shepherds, and watering the flock of the priests, denotes the instruction of those who can be led to the good of charity, 6775—6781. Called a man of Egypt by the daughters of Reuel, whom he had aided, denotes the recognition of the truth of the divine law as scientific truth, 6784. His marriage with Zipporah, one of the priest's daughters, denotes the adjunction of truth thus understood with good, 6793. His son Gershom born, denotes truth from the marriage of good and truth, 6794—6796. The sons of Israel reduced to bondage in Egypt meanwhile (ver. 23—25), denotes the state of the church infested by separated scientifics; and, finally, faith and charity received, 6797—6806.

8. *Moses called to deliver the Israelites* (chap. iii., and ver. 1—9 of chap. iv.). Feeding the flock of his father-in-law, Jethro, and leading them behind the desert, denotes the law from the divine instructing those who are in the truth of simple good, and their temptations, 6827—6828. His arrival at the mountain of God, Horeb, denotes the good of divine love appearing, 6829—6830. The angel of Jehovah in a flame of fire out of the midst of a bush, denotes the divine human manifested out of divine love in scientific truth, 6831—6832. God calling to him out of the midst of the bush, denotes influx, 6840—6841. His shoes to be put off, denotes sensual things to be removed because they cannot receive the divine, 6844. Moses covering his face, denotes the protection of the interiors lest they should be hurt by the divine presence, 6848. The words of Jehovah to Moses, and Moses sent to Pharaoh, denotes the Lord's mercy, and the holy proceeding from the divine human, 6851, 6864. The sons of Israel to be brought forth out of Egypt, denotes the deliverance of the spiritual from infesting falses, 6865, 6868, 6871. The promise of Jehovah to be with Moses, denotes the divine in the human, 6869. His name revealed, I AM THAT I AM, denotes the Divine itself and the divine human as the esse and existere of all things in the universe, 6880, 6882, 6887. God speaking to Moses, and Moses to speak to the sons of Israel, denotes instruction previous to the elevation and deliverance of the spiritual from infesting falses, 6825, 6879, 6881, 6883, 6891, 6897. Moses to be accompanied by the elders of Israel, denotes the truth of the divine law with the intelligent, 6901. To demand three days' leave of Pharaoh, denotes influx, and the desire of the spiritual to live the life of truth remote from falses, 6902, 6904. Pharaoh's refusal predicted, and the promise of Jehovah to smite Egypt with all his wonders, denotes the insufficiency of power in the spiritual man, and divine means necessary, 6908—6910. Every woman to borrow of her neighbor and the guest of her house, vessels of silver, and vessels of gold, and raiment, denotes the good of every one filled full with truths of both kinds, and with inferior scientifics, 6916—6918. Three signs given to Moses in case the people should not believe him, nor hear his voice, denotes the state of the spiritual if they have not faith in the divine human, 6939, 6944, 6945. His staff cast on the ground, and turned into a serpent, and

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again taken up as a staff, denotes the state of the sensual and corporeal man when separated from the internal, and its state when elevated towards interiors, 6949, 6953—6954. His hand turned white like snow with leprosy, and its flesh restored again denotes the profanation of truth, and contrariwise, the good of truth, 6963, 6968. The water of the river turned into blood when poured on the dry land, denotes the falsification of all truth, and as a consequence, the natural man deprived of truth, 6978.

9. *Moses and Aaron associated* (chap. iv., ver. 10—23, and 27—31). Moses not a man of words, but slow of speech and slow of tongue, denotes that the Word cannot be heard or perceived in its immediate proceeding from the divine, 6982, 6985. Aaron, his brother, appointed to speak for Moses, denotes the enunciation of truth immediately from the divine by the doctrine of good and truth, or mediately, 6998, 7004—7006, 7009, 7063. Moses preparing to leave Midian, and go to his brethren in Egypt, denotes elevation to a more interior and spiritual life in the natural man, 7016, 7020, 7025. The meeting of Moses and Aaron in the mount of God, denotes the conjunction of truth received immediately from God with truth received doctrinally, in the good of love, 7056. Moses telling Aaron all the words of Jehovah, denotes the influx of immediate truth into mediate, and hence instruction, 7058. Moses and Aaron now gathering together all the elders of the sons of Israel, denotes life from that conjunction imparted to the chief things of wisdom in the spiritual man, 7061—7062.

10. *Moses met in the way by Jehovah* (chap. iv., ver. 24—26), represents the people of whom he was to be the leader, and not, in this record, the divine law, 7041, 7043. His meeting him by the way in the inn, denotes their state in externals without internals, and hence in opposition, 7041—7042. Jehovah's seeking to slay him, denotes the impossibility of a true church existing with the posterity of Jacob, 7043. The act of Zipporah, and her words addressed to Moses, denotes their interior quality, that it was filled with all violence, and with hostility against truth and good, 7044—7047. Jehovah then ceasing from him (let him go), denotes that it was permitted they should represent the church, 7048, because they contumaciously insisted, 7043; see below (14).

11. *Moses and Aaron going before Pharaoh* (chap. v. and vi.), denotes the proceeding of the divine law, and its mandates addressed to those who are in falses, 7087, 7089, 7099, especially 7167. The labors of the people made heavier by Pharaoh, in consequence, denotes the increasing cupidity of evil, and greater ardour in destroying the truths of the church by the injection of falses, 7094—7098, 7103, 7107—7110, 7122, 7126, 7129, 7130, 7142, 7167—7169, 7243. The words of Jehovah to Moses (chap. vi. 1—8), denote the law of order concerning deliverance from such infestation, that it can only be by a gradual process, 7186, 7206. Moses speaking to the sons of Israel, and to Pharaoh king of Egypt, under these circumstances (ver. 9—13), denotes exhortation and command addressed to the spiritual from the divine law, and admonition to those who infest, 7215, 7220, 7227, 7228. The sons of Reuben and Simeon enumerated (ver. 14—15), denote principles of faith; the sons of Levi (16th and following verses), principles of charity, 7184, 7230—7231. The nativity

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of Moses and Aaron in the family of Levi, denotes that the all of divine law and doctrine by which the spiritual man can be delivered from falses is of charity, 7231, 7233, 7235; see above (6). The words of Moses (ver. 30), "Behold I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" denotes the divine law with those who are in falses, that it is impure, 7245.

12. *The Miracles done by Moses and Aaron* (chap. vii.—xi.), denote the vastation of those who infest the spiritual church, and their final damnation, 7264—7265, 7378, 7495, 7628, 7763, 7822, 8039. Moses called a God to Pharaoh, and Aaron called the prophet of Moses, denotes the power of the divine law over those who are in falses, and doctrine therefrom, 7268, 7269. Moses to speak all that Jehovah commands, and Aaron his brother to speak to Pharaoh, denotes the reception of divine influx and communication, 7270. Moses eighty years old, and Aaron three years and eighty years old, when they spoke to Pharaoh, denotes the quality and state in each case, 7284—7286. Moses and Aaron going before Pharaoh, and doing whatever they were commanded, denotes effect, 7283, 7294, 7329, 7421. The rod of Aaron cast before Pharaoh and his servants, and turned into a water-serpent, denotes the first withdrawal of the influx of truth and good, manifesting that mere fallacies and falses rule, 7292—7295. The rods of the magicians turned into water-serpents, and the rod of Aaron swallowing them up, denotes the perversion of order by which such fallacies and falses are accepted as truths, and their instant dissipation by divine power, 7298, 7299. Moses commanded to meet Pharaoh in the morning, at the river's side, denotes influx in a state of elevation, and its reception in falses, 7306—7308. Moses to take the staff that was turned into a serpent, in his hand, and to speak to Pharaoh, denotes power in the natural man derived from the spiritual, and command from the divine law, 7309—7310. In this thou shalt know that I am Jehovah, etc., said by Moses, denotes the fear of the evil on the manifestation of divine power over falses, 7315, 7316. Moses to speak to Aaron to stretch forth his rod, denotes the exercise of spiritual power by natural, or the influx of internal truth into external, 7322, 7380—7382, 7385, 7416, 7417, 7422. All the waters in the whole land of Egypt turned to blood by Moses and Aaron, denotes the total falsification of truth made manifest, 7327, 7329, 7336. Frogs coming up from the waters, and covering the land of Egypt, denotes reasonings from mere falses occupying the natural mind, 7384, 7386, 7387, 7389, 7392, 7397. Moses interceding for Pharaoh, the frogs removed, and remaining in the river only, denotes the mercy of the Lord when the evil humble themselves, and falses no longer kept under their immediate intuition, 7391, 7396, 7398, 7402, 7406—7409. The dust of Egypt smitten, and turned into lice in all the land of Egypt, denotes the movement of all that is damned in the natural mind by the influx of internal truth, and the vilest evils manifested, 7416—7420, 7423—7425, 7428. Moses to meet Pharaoh again in the morning, when he should go forth to the waters, denotes the appearance of the divine to those who are in evils, when their evils flow into thought, and the command to abstain, 7435—7440. The noxious flying thing which filled the houses of the Egyptians, for their non-obedience, denotes the falses of evil which now occupy the whole natural mind, 7441, 7442, 7448, 7449. Moses going

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out from before Pharaoh and interceding for him, denotes the removal of the appearance of truth divine, and the end of that state of vastation, 7463, 7465, 7471. Moses commanded to go in and speak to Pharaoh again, denotes the appearance of truth divine, in the still successive states of thought, and the truth again commanding, 7497—7499. The murrain upon the flock and the herd, but the preservation of those belonging to the Israelites, denotes the consumption of interior and exterior goods, and those of the spiritual church exempt from it, 7504—7507, 7511—7513. Moses and Aaron commanded to take handfuls of ashes of the furnace, and sprinkle it towards heaven in the sight of Pharaoh, denotes the power of truth still proceeding, and the falses of their cupidities rendered manifest, 7517—7520. The ashes becoming dust in all the land of Egypt, and breaking out in boils upon man and beast, denotes the damnation of those falses in the natural mind, and the manifestation of interior and exterior evils in filthinesses conjoined with blasphemies, 7522—7532. Moses sent to Pharaoh again in the morning, denotes the returning elevation of thought with those who infest, and the perception of what truth yet commands, 7538, 7539, 7549—7551. All the plagues of Jehovah threatened, denotes the perilous state in which all evils will rush in, until the evil cast themselves into hell, 7541. Moses commanded to stretch out his hand towards heaven, that hail might descend in all the land of Egypt, denotes the approach of heaven causing a more present influx of divine truth, and the falses of evil manifested destroying all good and truth in the natural mind, 7568—7569. Moses stretching out his rod towards heaven, and the voices of thunder from Jehovah, and hail and fire descending, denotes the recession and separation of the evil from those who are in truth and good, and falses manifested together with the evils of the lusts from which they spring, 7572—7577. Moses and Aaron called by Pharaoh, and the hail ceasing on the intercession of Moses, denotes the humiliation of the evil, and the end of this state of vastation, 7587—7599, 7608—7613. Moses and Aaron going in to Pharaoh again, denotes the presence of truth divine still affording apperception to the evil as they continually relapse, 7631, 7637—7640. The locust threatened in the border of Pharaoh, and over the whole surface of the earth, denotes the false in ultimates, and the obscuration of the whole mind, 7643, 7644, 7645. Moses now said to turn himself and go out from Pharaoh, denotes the privation of apperception by the aversion of the evil from truth divine, 7650. Moses and Aaron brought back to Pharaoh, and his willingness to let the young men go, but not the little ones, and the flocks, etc., denotes the fear of the evil causing them to shrink from the continued infestation of those who are in confirmed truths, 7656—7659, 7665—7668. The expulsion of Moses and Aaron from the faces of Pharaoh, upon demanding that the people should go with their sons and daughters, their flocks and herds, denotes the infestation of unconfirmed truths and goods, how utterly contrary to truth divine, 7670. Moses commanded to stretch forth his hand for the locust, denotes the dominion of power, 7673. Moses stretching out his rod over Egypt, and the east wind and the locusts brought upon the land, denotes the power of divine truth prevailing, influx from the heavens now in order turned into its opposite with the evil, and the falses of the extreme natural diffusing themselves towards

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the interiors, 7675, 7678—7684. Moses and Aaron called in haste by Pharaoh, and the locusts removed on his entreaty, denotes humiliation from returning fear, and the evil still withheld from damnation, 7695, 7699. The heart of Pharaoh hardened this time also, and Moses commanded to bring thick darkness over the land, denotes the density of the false derived from evil, and the state of the evil deprived of all perception, 7712—7717. Moses called again, and Pharaoh's willingness to let the children go, but not the flocks and herds, denotes the presence of the divine law, and the evil inclined to relinquish truth, but not good, 7721, 7724. The reply of Moses, demanding sacrifices and burnt-offerings of Pharaoh, and his declaration that not a hoof of their cattle should be left behind, denotes that all good from which worship is derived, and every truth of good, must be relinquished, 7726—7729. The wrath of Pharaoh, and the reply of Moses that he should see his face no more, denotes the deadly animus of the false alone against truth, and the latter no longer able to enter into the mind, 7735—7741. One more plague to be brought upon Pharaoh, and all the first-born to die, denotes the end of vastation consisting in the damnation of those who are in faith without charity, 7763, 7778, 7869—7880, 7948—7951. The man Moses very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people, denotes the respect of the evil for truth divine, from fear, 7772. Moses and Aaron did all these prodigies, denotes that these states of vastation are accomplished by truth proceeding from the divine, 7796.

13. *Moses delivering the People* (chap. xii. and xiiii.).—Moses and Aaron receiving directions from Jehovah, denotes truth divine with the spiritual when on the eve of deliverance, 7825—7826. Commanded concerning the beginning of the year, denotes the beginning from which all other states will proceed to eternity, 7828. Commanded to speak to all the company of Israel, denotes influx into all the truths and goods which make the spiritual church, 7830. The passover instituted, the manner of eating it, etc., denotes the initiation of the spiritual into a full state of truth and good previous to their passage through the midst of hell, 7831 and following numbers, particularly 7849, 7863, 7995, 7997, 8020. The feast of unleavened bread instituted, denotes purification from all that is false when delivered from infestation, or the subjugation of hell and the glorification of the Lord's human, 7885—7910, particularly 7887, 7889, 7891, 7902, 7906—7910, 7938, 8051, 8060—8062, 9992, 10,134, 10,655, 10,659. Moses calling all the elders of Israel and giving them his charge, denotes the illustration of the spiritual by the influx and presence of truth divine, 7912. Moses and Aaron called in the night when the first-born were slain, and the departure of the people urged, denotes the afflux of truth divine and the state of the evil no longer able to bear the presence of the good, thus their damnation, 7955, 7964—7965. The sons of Israel doing according to the word of Moses, denotes the obedience of the spiritual to truth divine 7969, 8015; see above (8), 6916—6918. Their journeying from Raamses (or Rameses) to Succoth, in number about six hundred thousand, denotes the first state of deliverance from the infestation of falses, predicated of all the truths and goods of faith in one complex, 7972, 8751 and citations. All the armies of Jehovah went out from the land of Egypt, denotes those who are in truth and good delivered from in-

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festation by the evil, thus from damnation, 7990, 8018, 8019. Jehovah speaking to Moses and all the first-born to be sanctified, denotes the faith of charity and its ascription to the Lord, 8040—8046, 8074. Moses speaking to the people, denotes instruction from truth divine, 8048. The land of Canaan promised, denotes the region of heaven occupied by those who are in evil and the false, 8054, 8072. The people led round about by the way of the desert, denotes the temptations into which the spiritual are admitted, that goods and truths may be confirmed, 8098. Their journeying from Succoth and encamping in Elim, at the borders of the desert, denotes the second state of deliverance, and the arrangement of truth and good on approaching the first state of temptation, 8103, 8104. Their turning from the direct way to Canaan, and encamping near the sea, denotes the state not yet prepared for heaven, and the approaching influx of temptations, 8129—8131.

14. *Moses taking the bones of Joseph with him* (chap. xiii. 19), denotes that only the representative of a church, or the external without the internal, could be instituted with the Israelites, 8101—8102; *ill.* 6590, 6592.

15. *Moses at the Red Sea* (chap. xiv.).—The passage of the Red Sea represents the first temptation of those who belong to the spiritual church, who are led through the midst of hell, 8125, 8159. Moses commanded to speak to the sons of Israel, denotes instruction from the divine by the influx of truth divine, 8127—8128. Directions given for their encampment between Migdol and the sea, denotes the state prepared to undergo temptations, 8129—8131. The hosts of Pharaoh surrounding the Israelites, denotes all and everything false in infernal order, and communication with the hells, 8147—8150, 8155—8157. The sons of Israel murmuring against Moses, denotes temptation even to despair, 8164—8169. Moses encouraging the people, denotes the elevation of the tempted soul by truth divine, 8170. The promise that Jehovah will fight for them, denotes the Lord alone sustaining temptation combats, 8172, 8175. Moses reproved for supplicating Jehovah, and commanded to urge the people forward, denotes that man is not to supplicate in temptations, but to fight against evils and falses as from himself, 8179—8181, 8176. Moses stretching out his hand over the sea, and the east wind dividing the waters, denotes the dominion of truth divine over hell, and the influx of its falses prevented, 8182—8184, 8200—8206. The sons of Israel passing into the midst of the sea on dry land, denotes those who belong to the spiritual church guarded all around from the influx of falses, 8185, 8205, 8206, 8234—8236. All the horses of Pharaoh, his chariots, and his horsemen in the midst of the sea, denotes the scientifics of the perverse intellectual faculty, the false doctrinals, and the reasonings, which fill hell, 8210, 8228—8230. Moses commanded to stretch his hand over the sea, and the waters returning upon the host of Pharaoh, denotes the dominion of the power of truth divine over hell, and the reflux of the falses of evil upon those who are in evil, 8221—8226. The people said to believe in Jehovah and in his servant Moses, denotes faith in the Lord as to his divine good and his proceeding divine truth, 8241.

16. *The Song of Moses and Miriam* (chap. xv. 1—21), celebrates the Lord, because the evil who infested the good in the other life were

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cast into hell, and the good who had been infested by them were raised to heaven; this, after he had glorified his human, 8258, *ill.* 8261. Moses and the sons of Israel said to sing this song, denotes all the spiritual who were saved by the Lord's advent into the world, 8261. Exaltation, or triumph, ascribed to Jehovah, denotes the manifestation of the divine in the human, 8264. Jehovah called a man of war, denotes the Lord who protects the spiritual against all evils and falses, 8273. Thy right hand, Jehovah, hath dashed in pieces the enemy, denotes the effect of omnipotence upon evils and falses, 8282. The waters were gathered together at the blast of thy nostrils, denotes all falses collected into one by the presence of heaven, 8286, 8296. They sank like lead into the deep, denotes the gravitation of evil by its own nature towards hell, 8298. Who is like thee among the gods, Jehovah, denotes all the truth of good, that it proceeds from the divine human, 8301. Thou hast led in mercy the people thou hast redeemed, denotes the divine influx with those who abstain from evils, delivering them from hell, 8307, 8308. Grief shall take hold on the dwellers of Philistea, denotes the despair of dominion among those who are in faith separate from good, 8313. The consternation of the dukes of Edom, the terror of the powerful ones of Moab, denotes those who are in the life of evil from the love of self, and in the life of falses from that love, that all power is taken from them, 8314—8316. Miriam the prophetess, the sister of Aaron, with a timbrel in her hand, denotes the glorification of the Lord from the good of faith, 8337. All the women following her with timbrels and dances, denotes joy and delight in all the good affections, 8338—8339. Miriam said to answer them, denotes reciprocal affection, joy, happiness, etc., as of the church from heaven, and of heaven from the Lord, 8340.

17. *Moses leading the people in the Desert* (chap. xv. 22—27; chap. xvi., and chap. xvii. 1—7), denotes the successive state of the spiritual liberated from hell according to the order of truth divine, 8345. Their journeying in the desert of Shur, and coming to Marah, denotes the procedure of temptations, before the scientifics of the church have received life, 8346—8348. The bitterness of the water and the people murmuring against Moses, denotes the undelightfulness of truths in this state, and indolence and acerbity of mind, 8349, 8351. Moses crying to Jehovah, and Jehovah shewing him wood (or a tree), with which he sweetened the waters, denotes good inspired by the Lord and infused in truths, which render them delightful, 8353—8356. Their journeying from Marah to Elim, where there were twelve wells of water, and seventy palm trees, denotes truths in all abundance, and the goods of truths; hence a state of illustration and affection, 8367—8369. Their encamping there nigh the waters, denotes the arrangement of the truths of faith by the good of love after temptations, 8370. Their journeying from Elim, and coming to the wilderness of Sin, between Elim and Sinai, denotes another succeeding state of temptation, now as to the good of truth, 8395, 8397—8399, 8403, and following numbers. See MANNA. Their journeying from the desert of Sin, and encamping in Rephidim, and no water there, denotes a fourth temptation from the deficiency of truth, 8554, 8557, 8561, 8562. The people chiding with Moses, and murmuring against him, denotes complaint against truth divine, and the indolence and acerbity of temptation return-

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ing, 8563, 8569. Moses crying to Jehovah, and Jehovah answering him, denotes interior lamentation, and intercession bringing help, 8573, 8576. Moses commanded to go on before the people, in company with the elders of Israel, and with the rod in his hand, denotes that truth divine must lead and teach from the primary truths of intelligence, and that divine power will be with it, 8578—8580. Jehovah standing upon the rock in Horeb, denotes the Lord as to the truth of faith, 8581. Moses smiting the rock, and the waters flowing, and the people drinking, denotes entreaty from humiliation of heart, the truths of faith given, and recreation with spiritual life, 8582—8584. This done before the eyes of the elders of Israel, denotes that faith is not given without its primary truths, from which is illustration, 8585. Moses naming that place Massah and Meribah, denotes the complaining state of those who are in temptation as to truth, 8587—8588.

18. *Moses in the battle with Amalek* (chap. xvii. 8—16).—Amalek coming to fight with Israel in Rephidim, denotes the false proceeding from interior evil against the truth and good of faith, 8555, 8593—8594. Moses commanding Joshua to choose men to fight with Amalek, denotes divine influx into truth combating, and truths ranged against falses, 8595—8597, 8601—8602. Moses to stand on the top of the hill with the rod of God in his hand, denotes the conjunction of truth divine with the good of charity, and truth in power from good, 8598—8599. Aaron and Hur, together with Moses, denote divine truths in successive order, 8603. Israel prevailing when Moses raised his hand, and Amalek prevailing when he let down his hand, denotes that the victory is with those who are in the truth and good of faith when they look upwards to the Lord, but that the false overcomes them when they look downwards to self and the world, 8555, 8604—8607. The hands of Moses heavy, denotes the power of looking to the Lord, or faith, deficient, 8608. A stone placed under him, and Moses sitting down upon it, denotes truth in the ultimate of order brought into correspondence with truth divine, 8609—8610. Aaron and Hur on either side of Moses supporting his hands, denotes that this orderly succession of truths sustains everywhere the power of truth combating, 8611—8613. The hands of Moses firm until the going down of the sun, and Amalek discomfited by the sword, denotes the end of that state, and the power of the false from interior evil diminished by truth combating, 8614—8617. Moses commanded to write this in a book, and rehearse it in the ears of Joshua, denotes for perpetual memory and obedience, 8621. His building an altar, which he called Jehovah-Nissi, denotes worship, and continual war against those who are in the false principle of interior evil, 8623, 8624.

19. *Moses and Jethro* (chap. xviii.).—This part of the history of Moses treats of the arrangement of truths in order, from first to last, under divine good, 8641. Jethro, the priest of Midian, and father-in-law of Moses, denotes divine good, from which proceeded the good conjoined to truth divine, 8641, 8643, 8644. His hearing all that God had done to Moses and his people Israel, denotes perception as to the Lord's spiritual kingdom, its deliverance from infestation, 8645, 8646. Zipporah, the wife of Moses, having previously been sent back to her father, denotes that good cannot appear in the early stages of regeneration, but truth only, 8648. Jethro taking her and her two sons to

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Moses, in the desert, denotes good and the goods of truth now to be conjoined with divine truth, 8647, 8649, 8655—8657; see below (20). Moses at this time encamped in the mount of God, denotes the arrangement of good and truth in the state proceeding from charity, 8658. Jethro announcing himself, and Zipporah, and her two sons, denotes influx from interior and exterior goods in order, and, on the part of Moses, perception, 8660, 8661. Moses going to meet his father, denotes the application of divine truth to divine good, 8662. Moses bowing himself, and kissing him, denotes immission and conjunction from affection, 8663—8664. And they asked a man his brother as to peace (enquired of each other as to their welfare), and they came into the tent, denotes mutual love and holy union therefrom, 8665—8666. Moses telling his father-in-law all that had happened, and the gladness of Jethro, denotes perception from truth divine concerning the power of the divine human, and the state of divine good when all succeeds in order, 8668, 8672. Aaron and all the elders of Israel coming to eat bread with the father-in-law of Moses, denotes the appropriation of good to the primary truths of the church, 8681—8682. Moses sitting to judge the people, and the people standing by him from morning to evening, denotes the immediate influx of truth divine, and obedience thereto in every state, 8685, 8686. Moses advised by Jethro, and appointing rulers of thousands, of hundreds, of fifties, and of tens, to judge the people, denotes the change of state, and the regenerate led by the mediate influx of good, under which truths are arranged in successive order, 8641, 8701—8728; but particularly, 8701, 8717, 8725—8728, 8731. Note: in the first state of the spiritual they are led by truth, in the second by good, and the change from one state to the other is the subject of this chapter, including all the circumstances, from the coming of Jethro to his dismissal by Moses, 8731.

20. *The two sons of Moses* (chap. xviii.), are called the sons of his wife, and on this account represent the goods of truth, 8649. One of them named Gershom, because he said I was a wanderer in a strange land, denotes the quality of the good of truth with those who are without the church; passages cited, 8650. The other named Eliezer, because (he said) the God of my father was my help, and delivered me from the sword of Pharaoh, denotes the good of truth with those who are within the church, *ill.* 8651—8653.

21. *Moses at Mount Sinai* (chap. xix. and xx.).—The Israelites in the desert of Sinai, represented the state of good in which the truths of faith are to be implanted, 8753, 8754, 8756. Israel journeying thither from Rephidim, and encamping in the desert near the mount, denotes the spiritual life continued from the prior state, and the present disposition of the mind from divine good, 8755, 8757, 8758. Moses ascending to God, denotes the elevation of truth from the divine, and its conjunction with divine truth in heaven, 8760. Jehovah calling to him out of the mountain, denotes the union of divine good with divine truth in heaven, 8761. Thus shalt thou say to the house of Jacob, and tell the sons of Israel, said by Jehovah, denotes the salvation of the spiritual church, external and internal, 8762. Ye have seen what I did to the Egyptians, denotes the memory of deliverance from falses, 8763. And I bore you on eagles' wings, and brought you to myself, denotes that they are elevated to celestial light by truths, and thus to

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the good of love, 8764, 8765. And now if ye will hearken to my voice, and keep my covenant, denotes the reception of truth, and life in good; hence conjunction with the Lord, 8766—8767. Ye shall be unto me a kingdom of priests and a holy nation, denotes the spiritual kingdom in two classes, those who are in good primarily, and those who are in good from truth, 8770—8771. Moses saying all these words to the elders of the people, and all the people replying, denotes the election of truths by good, and on their part reception, 8773, 8776—8777. Moses returning the words of the people to Jehovah, denotes correspondence and conjunction, 8778, 8784. Jehovah coming to Moses in a thick cloud, that the people may hear, denotes the revelation of divine truths in the obscurity of the natural mind, 8781—8782. Moses commanded to sanctify the people, and be ready against the third day, denotes that even so the state must be fully prepared to receive truth, 8786—8791. Jehovah's promise to descend in the sight of all the people upon Mount Sinai, denotes the advent of the Lord, or his presence by influx, and with illustration, in good, 8792—8793. Bounds to be set round about the mountain, and none to touch it on pain of death, denotes the extension of spiritual spheres, the limits of which cannot be transgressed, 8794—8797, 8830, 8833, 8835—8837, 8842. Moses descending from the mount to the people, and sanctifying them, denotes application and preparation by truth from the divine to receive truths in good, and chiefly (with the Israelitish nation), by the veiling of their evil interiors, 8805—8806. The people washing their clothes, and to abstain from women, denotes purification as to the truths of faith and the good of faith, 8789, 8807, 8809. In the morning of the third day, thunders and lightnings, and a thick cloud upon the mount, denotes the revelation of truths according to reception, when in good after purification, 8811—8814. The voice of a trumpet exceeding loud, and all the people in the camp trembling, denotes the state of the angelic heaven through which divine truth passes, and the holy tremor of those who receive it, 8815—8816, 8915. Moses making the people go out to meet with God, and their standing in the lower parts of the mountain, denotes the potency of truth from the divine, and the state of the spiritual (but especially of the Jewish people), far from the good of love, 8817—8818. The mountain smoking like a furnace because Jehovah descended upon it in fire, denotes the appearance of celestial good in the greatest obscurity, and the divine therein, celestial love, 8819—8821. The voice of the trumpet waxing louder and louder, denotes the descent of revealed truth through heaven, its growing more common and resonant, 8823, 8915. Moses speaking, and God replying to him by a voice, denotes the influx of truth from the divine, and divine truth from which it proceeds, 8824. Jehovah descending upon the head of Mount Sinai, denotes the presence of the Lord in the inmost heaven, 8826, 8827. His calling Moses to the head of the mountain, denotes the conjunction of truth from the divine with the divine in the inmost heaven, 8828. Moses descending to the people, denotes the influx of the divine by truth from the divine, 8840, 8844. Moses and Aaron alone permitted to go up the mountain, denotes conjunction with truth from the divine, internal and external, 8841. The ten commandments of the Decalogue now delivered, denote divine truths to be implanted in good, 8859, 8861, 8862; also the current explana-

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tion. See LAW, TRUTH. All the people saw the thunderings and the lightnings, and the voice of the trumpet, and the mountain smoking, denotes the perception of divine truths from good, and good itself perceived obscurely in externals, 8914—8916. The people standing afar off for fear, denotes remoteness from internals, 8918, 8927. Their desire that Moses should speak for them, denotes the reception of truth in an accommodated form, and, if otherwise, spiritual death, 8920—8922. The words of Moses, "Fear not," etc., denotes that the life of heaven should not perish in those who do no evil, and cherish a holy fear for the divine, 8924, 8925. Moses now approaching the thick darkness where God was, denotes the conjunction of such truth as they receive with truth divine, 8928. The command against making gods of silver, and gods of gold, denotes that whatever appears like good and truth in external form, but is internally evil and false, must be abstained from, 8932. The commandments which follow concerning sacrifices and the altar (chap. xx. ver. 24—26), denote external truths which are of worship, *br.* 8859; seriatim, 8934—8946; more particularly 8938, 8941, 8943—8946.

22. *The Laws, Judgments, and Statutes delivered by Moses* (chap. xx.—xxiii.), are perceived as holy truths in heaven, in the internal sense; also those which are abrogated as to use at this day are equally holy in the letter with those which are to be observed and done, *ill.* 8972; particularly 9349. The laws or judgments concerning men-servants, women-servants, and oxen (chap. xxi.), are laws of divine order concerning those who are in the truth of faith, also concerning those who do hurt to the truth of faith and the good of charity, 8970, 8971. Those of chap. xxii. continue the same subject, and treat besides of instruction in the truth of faith, and the state of life when man is in the good of charity, 9123. Those of chap. xxiii. treat concerning falses of doctrine and evils of life to be shunned, in order that truths of doctrine and goods of life may be implanted, 9246. See LAW, JUDGMENTS, PRECEPTS, STATUTES.

23. *His abode in the Mountain Forty days and nights; the Tables given him* (chap. xxiv.).—This part of Moses' history treats concerning the Word given by the Lord from heaven, that it is divine in both senses, internal and external, and is the medium of conjunction between the Lord and man, *br.* 9370. Moses commanded to ascend to Jehovah, denotes conjunction by the Word as a whole, 9372, 9378, 9379. Thou (meaning Moses) and Aaron, denotes the Word distinguished into its two senses, internal and external, 9374. Nadab and Abihu, and seventy of the elders of Israel, denotes doctrine from both senses and the chief truths of the church in accordance with good, 9375—9376. Moses alone to approach Jehovah, and those not to come near, neither the people to ascend with him, denotes the conjunction and presence of the Lord by the Word, as an undivided whole, not by its external sense, nor with those who are only in externals, 9378—9380. Moses reciting to the people all the words of Jehovah, and all the judgments, denotes illustration from divine truth in all that pertains to the spiritual and natural life, 9382—9383. The people answering with one voice, etc., denotes reception in understanding and heart, by those who are truly of the church, 9384—9385, 9398. Moses writing all the words of Jehovah, denotes that these truths

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then become of the life, 9386. His rising early in the morning, denotes the affection of peace, and gladness of heart from the Lord, 9387. Building an altar under the mount, with twelve pillars, and offering holocausts and sacrifices, denotes the acknowledgment of the Lord in worship, according to those representatives, 9388—9391. Moses putting half of the blood in basins (afterwards sprinkled upon the people), and sprinkling half on the altar, denotes divine truth first received in the memory made of the life and worship, and its proceeding from the Lord's divine human, 9392—9395, 9399—9401. His reading the book of the covenant in the ears of the people, denotes the Word in the letter, and obedience, 9396—9397. The blood sprinkled on the people called the blood of the covenant, etc., denotes the conjunction of the Lord, by his divine human, with heaven and earth, and the Word its medium, 9400, 9401. Moses and Aaron ascending together with Nadab and Abihu, and seventy of the elders of Israel, denotes the Word (as above, 9374—9375), and all who are in goods and truths, 9403—9404. They saw the God of Israel, and under his feet like sapphire-work, and like the substance of heaven in clearness, denotes the advent and presence of the Lord in the ultimate sense of the Word, which is translucent from internal truths shining within it, 9405—9408. His hand not put on the separated sons of Israel, denotes those who are in the external separate from the internal without the power of truth, 9409—9410, 9421. They saw God, and they ate and drank, denotes faith, and therewith the conjunction and appropriation of good and truth, 9411—9412. Moses commanded to ascend alone into the mountain, and be there, denotes the presence of the Lord by the holy external of the Word as a medium, 9414—9415. Moses and his minister Joshua now said to arise, denotes the holy external of the Word and its ministering representative, which mediate between the Lord and those who are in externals, 9419. Moses (alone) going into the mountain of God, denotes the holy external which ascends to heaven, 9420, 9426. The elders to remain below, and Aaron and Hur with them, denotes those who are in the external sense only, and the doctrine of truth from the Word with such, 9421—9423, 9424. A cloud covering the mount, and the glory of Jehovah upon it, denotes the divine interiors of the Word in heaven, and its obscurity in ultimates, 9429—9430. The cloud covering the mountain six days, and Moses called up on the seventh, denotes the state of labor and combat when in truth only, and the state when truth is conjoined with good, 9431—9432. The glory of Jehovah seen by the sons of Israel, etc., denotes divine truth in heaven resplendent from the good of love, but appearing to those in externals like a consuming fire, 9434. Moses entering into the midst of the cloud, and ascending into the mountain, denotes the degrees by which the holy external of the Word is elevated to heaven, 9435—9436. In the mountain forty days and forty nights, denotes a plenary state as to information and influx, 9437. The instructions given to Moses in the forty days (chap. xxv.—xxxi. inclusive), denote all that constitutes heaven and the church, thus the all of mediation between the Lord and man by the representatives of the Word; summaries of each chapter, 9455, 9592, 9710—9712, 9804, 9985, 10,175½, 10,326. Two tables of stone written by the finger of God, given to Moses when He had made an end of com-

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muning with him, (chap. xxxi. 18), denotes the all of divine truth in ultimates from the Lord Himself; called two tables of testimony, denotes that all conjunction of the Lord with man is by the Word, 10,375—10,376; the latter *ill.* 10,355.

24. *His Return to the Camp, and the Tables broken* (chap. xxxii., ver. 1—28).—The circumstances now recorded shew that a church could not be instituted with the Israelitish people, but only representatives, by which the Word might be written, because they were in externals without internals, 10,393, 10,394. The people seeing that Moses delayed to come down from the mountain, denotes no apperception of the influx of divine truth from heaven by the Word, 10,396. The people gathering together to Aaron and demanding that he should make gods, denotes their state in the externals of the Word, of the church, and of worship, and falses of doctrine, 10,397—10,399. This Moses, that man who made us to come up from the land of Egypt, we know not what has happened to him, denotes the state of doubt and denial that divine truth, by which man is elevated to internals, is anything, 10,400. The golden calf fashioned, denotes worship from self-intelligence according to the delight of the external loves, 10,406, 10,407. Moses commanded to go down, and his deprecating the wrath of Jehovah, denotes intuition into the state of the external averted from the divine, and mercy, 10,418—10,420, 10,433, 10,441, 10,448. Moses descending from the mountain, and the two tables of the testimony in his hand, denotes the Word sent down from heaven, 10,450—10,451. The noise of the people shouting heard by Joshua, and called by him the voice of war in the camp, denotes the apperception of their interior state when explored by truth from the Word, and evils and falses seen in opposition to goods and truths, 10,454—10,455. Not the cry of victory, nor of those that are overcome, but the voice of a miserable cry, denotes the lamentable state of their interiors, 10,456—10,457. Drawing near the camp, and the calf and the dancing provoking the wrath of Moses, denotes hell and infernal worship, whence aversion from the divine, 10,458—10,460. Moses casting the tables from his hand, and breaking them beneath the mountain, denotes the external sense of the Word changed, and another given for the sake of that nation, 10,461. His burning the calf with fire, and reducing it to powder, denotes the love of self and the world, and falses from infernal delight manifested in their worship, 10,462—10,464. His sprinkling the powder upon the faces of the waters, and the sons of Israel drinking thereof, denotes that such falses were mixed together with truths and thus appropriated by that nation, 10,465—10,466. Moses seeing the people to be dissolute or naked, and then stationing himself in the gate of the camp, denotes the state of the external deprived of the goods and truths of faith, and the internal not received, 10,479, 10,483. The sons of Levi gathering together to Moses and every man of them commanded to put his sword upon his thigh, denotes those who were in truths from good communicating with the internal and hence combating the false from evil, 10,485, 10,488. Their passing from gate to gate in the camp and slaying the people, denotes the closing of the influx of truth and good wherever there was an opening between the internal and external, 10,489—10,492.

25. *The altered conditions of the journey and Renewal of the Tables*

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(chap. xxxii. ver. 30—35; xxxiii.—xxxiv.)—The mediation of Moses between Jehovah and the people, denotes the provision now miraculously made by which those in externals only could communicate with heaven, and the Jewish nation permitted to represent the church, though it could not be a church, 10,500, 10,507. Moses commanded to lead on the people, who are called stiff-necked, denotes instruction concerning the church now to be represented, and no receptivity of divine influx, 10,523, 10,525—10,526, 10,532, 10,537—10,540. The people commanded to strip off their ornaments by Mount Horeb, denotes the deprivation of divine truth in externals, 10,536, 10,540, 10,542—10,543. Moses pitching the tent far away from the camp, and the people going out from the camp to inquire of Jehovah, denotes the external of the Word, of the church, and of worship, remote from the internal, 10,546, 10,548. The people standing at the entrance of their own tents and looking after Moses when he entered the tent of the congregation, denotes that they only saw the externals of the Word, of the church, and of worship, 10,549—10,550. A cloud at the gate of the tent when Moses had entered, denotes the obscurity in externals as the Word vanished from their understandings, 10,551, 10,552. Every man bowing himself at the door of his tent, denotes their idolatrous worship of the external in which they were, 10,553. Jehovah's speaking face to face with Moses as a man to his neighbor, denotes conjunction in the divine interiors of the Word, which is that of good and truth, 10,554—10,555. The discourse between Moses and Jehovah (ver. 12—17), denotes that the divine could be in their worship such as it is in itself separated from them, 10,523, 10,558 and following numbers; particularly 10,571. Moses entreating to see the glory of Jehovah, first denotes the genuine external of the Word, of the church, and of worship, afterwards the external in which that people were, 10,574, 10,578. Put in a fissure of the rock and seeing only the back parts of Jehovah, denotes the obscure and false state in which the Israelites were as to faith, and only the externals of the Word of the church, and of worship seen by them, 10,582, 10,584. Moses commanded to hew out two tables of stone, upon which Jehovah would write the same words that were on the former, denotes the new external of the Word, but the celestial and spiritual interiors the same as before, 10,603—10,604, 10,613. Moses to ascend Mount Sinai in the morning, denotes the beginning of the new revelation of divine truth, 10,605, 10,611. Not any one to ascend with him, or be seen in the whole mountain, denotes the state of the Israelitish nation in externals utterly separated from internals, 10,607—10,608. Neither flock nor herd permitted to feed in the neighborhood of the mountain, denotes their inability to be instructed in any good of the church interior or exterior, 10,609. Jehovah descending in the cloud and standing with Moses, denotes the external of the Word in which the divine is, 10,614. Moses hasting and bowing himself to the earth, etc., denotes the reception and influx into the external represented by him though not with the Israelitish people, 10,625—10,628. A covenant made by Jehovah and his promise to do marvels, denotes the conjunction of heaven and man by the Word, and its divine contents, 10,632—10,634. The duties recounted in terms of the covenant (chap. xxxiv. 10—27), denote primary truths by which those in external worship are conjoined with

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those in internals, 10,599, 10,683. Moses on this occasion forty days and forty nights with Jehovah, in which he ate no bread and drank no water, denotes the state of temptation before the internal can be given, 10,685. His descent from the mountain with the two tables in his hand, denotes the influx of the internal into the external, 10,689—10,690. Moses not knowing that the skin of his faces shone while he talked with Jehovah, denotes the internal of the Word in the external, but not perceived, 10,691. Aaron and the sons of Israel fearing to come nigh Moses, denotes the state of the Jewish nation, that they could not bear the external in which anything internal appeared, 10,694. Moses putting a veil on his face while he spoke with them, and putting it off when he spoke with Jehovah, denotes the concealment of the interiors of the Word from that people, 10,701—10,707. The sons of Israel seeing the faces of Moses, that the skin of his faces shone, denotes that the Israelites acknowledged an internal sense to be in the Word, but did not care to know its quality, 10,684 end, 10,705.

26. *The Tent of the Congregation set up* (chap. xxxv.—xl.).—Moses gathering together the whole company of the sons of Israel, denotes all the goods and truths of the church in one complex, 10,727. Work to be done during six days, and the seventh to be kept holy, denotes the two states of regeneration; the first when man is in truths and hence in combat; the second when he is in conjunction with the Lord by good, 10,729, 10,730. Every one doing any work on the Sabbath-day to be put to death, denotes spiritual death in consequence of being led by the loves of self and the world, 10,731. No fire to be kindled on the Sabbath-day in all their habitations, denotes nothing of self-love to be admitted, 10,732. The free-will offerings for the tent, denote all kinds of good and truth in the church and heaven, from which the Lord is worshiped, 10,725, 10,733. See Representation, Tent.

27. *The Character of Moses* was formed to the exercise of authority in the court of Pharaoh, and this was of providence that he might be the leader of the Israelitish people, 10,563. He was not so immersed in externals separate from internals as that nation, and hence was better adapted to receive communications from the divine, 10,563.

28. *That Jehovah appeared to Moses* in a human form adequate to his reception, which was only external, 4299. The author was instructed by angels that the appearance was that of a bearded old man sitting with him; hence the Jews had no idea of Jehovah except as a very old man, with a long snowy beard, and as superior to all other gods in the power of working miracles, 4299. The expression "Jehovah spake to Moses, saying," has reference to perception derived from illustration by the Word; it also marks a new beginning in the exposition, 10,234.

MOST ANCIENT CHURCH. See Man, Church.

MOTH [*tinea*]. The moth and worm, or the moth and its grub, denote falses and evils in the extreme borders of the natural mind, 9331. See Locust, Caterpillar, Insect, Worms, Creeping-Thing.

MOTHER [*mater*]. Mother denotes, generally, the Lord's church, but especially the most ancient church as the first and most loved by the Lord, in consequence of its celestial character, 289. Hagar called a mother denotes the spiritual church, from the affection of truth, 2691, 2717. The mother of Rebecca denotes truth in the natural man, thus the church in that degree; her brother good, 3167, 3174. Rebecca

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called the mother of Jacob, denotes the affection of spiritual truth and the church therefrom, 3583. Father denotes the church as to good, mother as to truth; in the opposite sense the conjunction of evil and the false, 3703, 5581. Mother denotes the church, sons the truths of the church; hence to smite the mother upon the sons is to destroy all things of the church, 4257. Father denotes the Lord as to divine good, hence good itself; mother as to divine truth, hence truth itself, 8897. By father is signified the Lord, by mother his universal kingdom, thus the church which is called his bride and wife, 8897, 8900. Father denotes interior good, mother truth adjoined with it, 9199. To honor father and mother is to love good and truth, thus the Lord himself from whom they proceed, and his kingdom in which they are, 3690, 3703, 8897—8900. Father, mother, brethren, and children, and other names of relationship, denote goods and truths; in the opposite sense evils and falses, 3703, 10,490. In general, mother and wife denote the church when the internal and external are together; passages cited, 10,402. See MARRIAGE (13, 19, 21, 23): as to the human from the mother in the doctrine of the Lord, see LORD (25); as to the sense in which he spoke to his mother and addressed his disciples concerning her, 2649. That man derives his internal, thus his soul or life, from the father; his external from the mother, 1815, 2005. See MAN.

MOTION [*motus*], denotes change of state because there is no idea of space and time in the other life, 1273—1277, 1376—1382, 2837, 3356, 5605, 8397, 9440, 9927. See PLACE, TIME. By a motion of the earth or earthquake, is meant a change in the state of the church, *sh.* 3355. All motion in natural things is from the spiritual world acting into the natural, *ill.* 5173. The motion of the muscles producing action, is from the endeavor of the thought and will, and that endeavor ceasing, action ceases, 5173, 8911, 9293, 9473. Sensation and voluntary motion in the human body is conveyed by fibres from the cerebrum, 4325. The motions of the heart and lungs are from correspondence with the respiration of heaven or the Grand Man, *ill.* from experience, 3884. The heart and lungs are the two fountains of all corporeal motion, and they correspond to the two kingdoms of heaven, celestial and spiritual, 3635. When the actions are one with the will, they are so many forms of the will presented visibly to the eye; but when not in agreement with the will, they are only as the motions of an inanimate machine, 9293. Conatus or endeavor is internal motion, which in human actions is predicable of the will, *ill.* 9473. To move and to go, denotes to live; hence the dictum of the ancients, "In God we move, and live, and have our being," denotes life in three degrees, external, internal, and inmost, 5605 end. The spirit of God moving itself upon the faces of the waters, denotes the mercy of the Lord proceeding to regenerate man, 7, 19. The moving to and fro, or waving of the sheaf of first-fruits, denotes the vivification of truths by good, 9295. See *to* SHAKE.

MOUNTAIN [*mons*].—1. By a mountain in the most ancient times was understood the Lord, and all that is celestial from him, as the good of love and charity, *sh.* 795, 854, 1250, 1451, 4210, 6435, 6829, 6872, 7056, 8327. The most ancient people, and all the ancients, even the Gentiles, worshiped on mountains from this origin, *sh.* 795, 796; see below, 2722. In the opposite sense mountain de-

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notes self-elation, thus the love of self; a hill, the love of the world, 795, 1687; *sh.* 1691. As the external sense of the Word ascends to the internal, the idea of a mountain first perishes and leaves the idea of altitude, then from altitude the idea passes to that of holiness, 1430, 6435 end. A mountain denotes love in every sense, celestial, spiritual, infernal; also good, because all good is referable to some love, 2460. So long as the ancient church was in its simplicity, worship on mountains and in groves was holy, because by mountains and hills they understood love and charity, and by leafy and fruit-bearing trees all that was spiritual therefrom, 2722; further *ill.* 4288. The most ancient people who lived before the flood, perceived the celestial and spiritual things of the Lord's kingdom from mountains, hills, plains, valleys, gardens, groves, etc., the ancients also worshiped in such places from a traditional knowledge of their signification, but in the time of the Jews such worship had become idolatrous and was prohibited, 2722, 4288, 6435. Mountain denotes the good of love, because what is interior appears to man, who thinks from space, as if it were high; it is thus heaven appears to him, also the Lord, who is called the Most High, 4210. A mountain denotes the good of celestial love; hill, the good of spiritual love; hills of an age (or everlasting hills), the good of mutual love, which is the good of the celestial church, *ill.* and *sh.* 6435. Mountain of God denotes the good of love, or the good of truth according to the subject; the former, 6829, 7056; the latter, 8658; see below, 9420. The mountain of Jehovah's inheritance denotes heaven where the good of love is, or the life of truth and good, 8327. Mount Sinai denotes good in which is truth, 8658 end. In the supreme sense, Mount Sinai denotes divine truth from divine good; in the internal sense, the truth of faith from good; but before the law was promulgated the truth of faith to be implanted in good, 8753. A mountain denotes divine celestial good, and hence the good of celestial love, 8758; in other words, divine good in heaven; heaven itself from good, 8761, 8795; the inmost heaven, 8797. Mount Sinai denotes heaven, also divine good united to divine truth there, 8805, 8818, 8819, 8822, 8826, 8916. Mount Sinai, called the mountain of God, denotes the law or divine truth from the Lord; the Word, as received in heaven, heaven itself from divine truth, passages cited, 9420. The summit of Mount Sinai denotes the inmost of the law or Word, hence the inmost of heaven; the mountain below the summit, the internal as received in heaven; the parts below the mountain where the elders and people remained, the external, 9422, 9434. See HOREB. Mountains denote the good of celestial love, hills the good of spiritual love, rocks the good of faith, and in each case the corresponding heaven or dwelling-places of angels and spirits; this from appearances in the other life, 10,438, 10,580, 10,608. The rocks upon which those who are in faith dwell in the other life appear of stone, but the mountains are elevations of the earth, 10,580. The more interior and perfect the angels are the higher they dwell in the mountains; while those not yet become angels dwell in the plains between the rocks and mountains, and infernal spirits under them, 10,608. The cloudy and dark spheres which exhale from the evils and falses of infernal spirits also assume the appearance of mountains or rocks, under which they hide themselves, 4299, 8265; see the same numbers cited below.

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2. *Harmony of Passages.*—All the high mountains covered with the waters of the flood (Gen. vii. 19), denotes that all the goods of charity were extinguished by falses and persuasions of the false, 795. The ark of Noah resting upon the mountains Ararath (Gen. viii. 4, 5), denotes the first light after temptation, which is from charity, 854, 859. The children of Shem dwelling from Mesha, as thou goest unto Sephar, a mount of the east (Gen. x. 30), denotes worship from the truths of faith extending to the good of charity as its end, 1248—1250. Abraham's removal into a mountain from the east of Bethel (Gen. xii. 8), denotes the progression of celestial love with which the Lord was imbued in infancy, 1450—1451. They that remained flying to the mountains, after Abraham's victory in Siddim (Gen. xiv. 10), denotes the love of self and the world against which the Lord fought from his love for the whole human race, 1687, 1690—1691. Lot said to ascend from Zoar and dwell in the mountain (Gen. xix. 30), denotes the obscure good of those who are without the truths of faith, 2459—2460. Jacob overtaken by Laban in Mount Gilead, and parting with him there (Gen. xxxi. 21, 23, 25), denotes the first state of good with the regenerate and the last of former good, 4117, 2124. Jacob sacrificing a sacrifice in the mountain (Gen. xxxi. 54), denotes worship from the good of love, 4210. The angel of Jehovah appearing to Moses in the Mount of God (Ex. iii. 2), denotes the divine human manifested in the good of love, 6829—6831. Ye shall worship God by this mountain, said to Moses (Ex. iii. 12), denotes the perception and acknowledgment of the Divine from love, 6872. Aaron meeting with Moses in the Mount of God (Ex. iv. 27) denotes the conjunction of truth immediately from the divine and truth mediate in the good of love, 7056. Israel to be planted in the mountain of Jehovah's inheritance (Ex. xv. 17), denotes regeneration, and heaven, from the life of truth and good, 8326—8327. The Israelites encamped at the mount of God (Ex. xviii. 5), denotes the new arrangement of truths when about to be conjoined with good in the second state of regeneration, 8658. Moses communicating with Jehovah in Mount Sinai (Ex. xix. etc.), denotes generally the revelation of divine truth or the Word from heaven, 9370. See Moses (19, 21, 23). Jehovah came from Sinai, he shone from Mount Paran (Deut. xxxiii. 2), denotes the procedure of divine truth, or the law, from divine good, 9420. Mount Ephraim called a wood, and given to Ephraim and Manasseh (Josh. xvii. 15, 18), denotes intelligence, 1574. The mountain filled with horses and with chariots of fire round about Elisha (2 Kings vi. 17), denotes doctrinals good and true from the Lord, 4720. The mountains shall bring peace, and the little hills by righteousness (Ps. lxxii. 3), denotes love to the Lord and the neighbor, such as it was in the most ancient church, 795. Upon every lofty mountain, and every high hill, rivers and streams of water (Isa. xxx. 25), denotes the goods of love and charity, and the truths of faith from them, 795. Like one going to the mountain of Jehovah, to the rock of Israel (Isa. xxx. 29), denotes the Lord as to the good of love and the good of charity, 795. Get thee up into the high mountains, shout from the head of the mountains, etc. (Isa. xl. 9; xlii. 11; lii. 7; lv. 12), denotes the worship of the Lord from love, 795. He that confideth in me shall possess the earth, and inherit the mountain of my holiness (Isa. lvii. 13), denotes the Lord's kingdom where all is

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love and charity, 795. The glory of Jehovah on the mountain east of the city (Ezek. xi. 23), denotes the sphere of celestial love from the Lord, 1250. The house and the top of the mountain made holy (Ezek. xliii. 12), denotes the Lord's celestial kingdom from the good of love, 10,129. Judah called a mountain in a field (Jer. xviii. 3), denotes the principle of celestial love in the Lord's kingdom represented by them, 10,227. The mountain of the congregation in the sides of the north (Isa. xiv. 13), denotes the obscure state where the influx of good, which flows in with light from the Lord, is terminated, 3708. Four chariots going out from between two mountains of brass (Zech. vi. 1—8), denotes the procedure of doctrinals from the good of love to the Lord and love to the neighbor in the natural degree, 3708. The mountains shall distil sweet wine, and all the hills shall flow down when captive Israel is restored (Amos ix. 13), denotes the goods of love and charity when the spiritual church is delivered from falses, 5117. Jehovah Zebaoth come down to fight upon Mount Zion and upon the hill thereof (Isa. xxi. 4), denotes the omnipotence of divine good and divine truth, 6367. Contend with the mountains, and let the hills hear thy voice (Micah vi. 1), denotes truth speaking with those who are elate of heart in self-love, and with those who are in charity, 9024. They of the south shall possess the Mount of Esau (Obad. ver. 19), denotes the good of love with those who are in the light of truth, 9340. His feet shall stand upon the Mount of Olives and the mountain shall divide, etc. (Zech. xiv. 4), denotes the advent of the Lord in the good of love and charity, and the church formed by such goods receding from the Jews to the nations, 9780, 10,261. The Lord so often in the Mount of Olives when he was in the world, and in the desert, denotes the good of love and the temptations it underwent with him, 2708 end, 9780 end, 9937, 10,261. The Lord set upon a high mountain, and upon a pinnacle of the temple, by the devil, denotes the extreme temptation combats that he sustained against the loves of self and the world, thus against hell, 1691. Let them that are in Judæa flee into the mountains (Matt. xxiv.), denotes salvation in love to the Lord and charity to the neighbor, 795 end, 2454. They shall say to the mountains, Fall upon us, and to the hills, Cover us (Luke xxiii. 30; Rev. vi. 16), denotes the state of the evil unable to bear the Lord's presence, 4299, 8265. A great mountain burning with fire cast into the sea (Rev. viii. 9), denotes the love of self in the scientifics of the natural man, 6385, 9755.

MOURNING [*luctus*]. To mourn and weep has reference to the night of the church; to mourn, said on account of its good, to weep, on account of its truth, 2910. Days of mourning denote the state of inversion when truth seems to lose its life by the priority given to good, *ill.* 3607. Mourning on account of Joseph when he was conveyed away into Egypt, denotes grief on account of lost truth and good; hence the rending of garments in ancient times, 4763, 4779. Mourning predicated of Joseph's brethren when the cup was found, denotes grief because of truth from the proprium, 5773. The great mourning when Jacob died in Egypt, denotes grief or temptation when the state of initiation commences, by which the knowledges of good and truth are implanted in good, 6539—6543. Tearing the hair when they mourned, thus baldness, represented the deprivation of the intelligence of truth, which causes spiritual grief, 9960.

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MOUSE [*mus*]. The sordidly avaricious in the other life seem to be infested by mice and similar things according to their kind of avarice, 938, 954. The sphere of the avaricious [Jews] smells like the stench of mice, 1514, 4628.

MOUTH [*os—oris*]. In the heart denotes what is internal and proceeds from good; in the mouth, what is external and proceeds from truth; hence venison in the mouth of Isaac denotes the good of life in natural affection, 3313. The mouth, according to usage in the Word, is put for the voice, or enunciation, of which it is the organ; the tongue for speech, of which it is the organ; the difference between which is relatively the same as between hearing and perception, 6985, *ill.* 6987. Moses called heavy in mouth and tongue, denotes that truth immediately from the divine cannot be heard or perceived; but Aaron called his mouth, and afterwards his prophet, denotes that it is accommodated to human understanding, 6985, 6998, 7004—7007, 7009, 7268 end, 7269—7270. The mouth and the lips correspond to interior speech, which is active or speaking thought, and is the immediate cause of exterior speech. Who hath made man's mouth, etc., denotes that thought and speech are caused by the influx of life from the Lord, 6987, 6991. In the mouth (or discourse) is understood of both parts of the mind, intellectual and voluntary; "the law of Jehovah in thy mouth," denotes the divine truth in all that proceeds from the understanding and the will, 8068. The organs and parts of the mouth are formed to the double office of nourishment and speech: also that they correspond to the affection of knowing, and to the affection of thinking and producing what is thought, 4795, 6057, 8910. From the mouth and from the heart, denotes from the understanding and the will, also from truth and good; because the mouth, the lips, the tongue, etc., correspond to thought, and the heart to affection; passages collated, 3313, 8068, 8910. The parts of the mouth correspond to the intellectual part of man, because the mouth utters both the voice and the speech, 8068, 9384. The Israelites journeying according to the commandment [mouth] of Jehovah, denotes according to truth divine, or the providential means by which man is led to accept life from heaven, 8559—8560. The words of the Lord concerning defilement by that which goeth out of the mouth, not by that which entereth in, denotes that guilt accrues to man when evil, which first enters the thought, passes into will and act, *ill.* 8910. All parts of the face have reference to the affections with which their functions and uses correspond; the parts of the mouth to whatever regards the enunciation of truth, 9049 end. The manna to be collected to the mouth of every one, according to his eating, denotes the good of truth to the full capacity of reception, 8467. Joseph said to sustain his father, his brethren, and the whole house of his father, to the mouth of an infant, denotes the influx of good from the celestial internal into spiritual good conjoined with the truths of the church in the natural man, according to the quality of innocence, 6107. The mouth of the sword, when Hamor and Shechem were slain, denotes the false and evil combating; when the Amalekites were defeated, truth combating, 4501, 8617. The silver of every one of Joseph's brethren returned in the mouth of his sack, denotes that truths are given to all according to reception, first in the entrance of the natural memory, 5657. The opening in the robe of the ephod called its mouth,

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and worked round with woven work lest it should rend, denotes the influx of celestial good into spiritual, how it is guarded, etc., 9913—9916. For additional particulars concerning speech and the correspondence of the tongue, see LANGUAGE.

MOVE, *to*. See MOTION.

MOWERS or CUTTERS [*serratores*]. See MERIT.

MUCH or MANY [*multum*], is predicated of truths, great [*magnum*] of goods, 6172, 6654. See MULTIPLICATION, MULTITUDE.

MUCUS. See NOSE.

MULE. A horse denotes intellectual truth, a he-mule rational, a he-ass natural, 1949. Ishmael is called a wild ass or a he-mule of the desert, because he represents rational truth separate from good, 1950. In ancient times a judge rode on a she-ass, his sons on he-asses, a king on a she-mule, and his sons on he-mules, from correspondence, 2781. A he-mule denotes rational truth; a she-mule the affection of rational truth, 2781. Flock and herd denote rational and natural good, mules and asses rational and natural truths, 4505—4506. Anah said to have found mules in the desert as he fed the asses of Zibeon his father (Gen. xxxvi. 24), denotes (rational) truths from scientifics (which are natural truths), 4648. In assigning this signification to mules and asses it must be understood that they serve for riding, not for carrying burdens, 5741.

MULTIPLICATION. To be fruitful is predicated of love, to be multiplied of faith, 43, 55, 983, 1941, 5355; and they are effected by the operation of the internal man into the external, 913; or by their conjunction, 3971, 3186. When the Lord is treated of, multiplication signifies fructification, because all rational truth in him was made good, 1940. Fructification is predicated of affection, multiplication of truths received in affection, 2846, 2847. The name of Joseph, in the supreme sense, denotes the Lord as to the divine spiritual; in the internal sense, the spiritual kingdom or good of faith; in the external sense, salvation, fructification, and multiplication, *ill.* 3969. Fructification and multiplication are predicated of the interior or rational man, 1015. Truth is only multiplied with those who are in the good of charity, 5355. Good is not fructified, nor truth multiplied, until the marriage of good and truth is effected in the rational, 3186. The fructification of good then takes place in the affections of the external man, the multiplication of truth in his memory, 913. There is no real multiplication of truth except from good, 5345, 5355. And, on the other hand, good is continually multiplying truths and producing them around itself, 5912. Numbers multiplied or divided have a similar signification to the whole numbers, 5291, 10,253. See MULTITUDE.

MULTITUDE. Not to be numbered for multitude is predicated of truth, and denotes the immense multiplication of intelligence and wisdom, 1941, 2006. A company, a congregation, and a multitude, also multiplication, are all predicated of truths, 4574; and in the opposite sense of falses, 6355. To be great is predicated of good; to be multiplied, of truth; to grow into a multitude, denotes the extension of truths from good in the inmost, 6172, 6285. In the supreme sense magnitude denotes omnipotence, multitude omniscience, 3934. The multitude of the sea denotes the immense plenty of natural truth, 3048. See TROOP, TRIBES.

MURMUR, *to* [*murmurare*]. The murmurings of the sons of

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Israel in the desert, denotes complaint and the feeling of pain from the bitterness of temptation, *sh.* 8351, 8403, 8429, 8569. See Moses (17).

MUSCLE [*musculus*]. The voluntary power exercised over the muscles is due to the fibres from the cerebrum, 4325. The lips are abundantly supplied with muscular fibres which rarely come into use at the present day, on account of insincerity, 4799. The composition of the muscles explained, and compared with the order of scientifics in the memory, 9394. See Motion.

MUSES. See Parnassus.

MUSIC. In ancient times they performed sacred music on various kinds of instruments, as timbrels, psalteries, flutes or pipes, harps, etc., some of which belong to the celestial class and some to the spiritual, 4138. The glorification of the Lord by vocal and instrumental harmony affects the angels with joy by reason of its correspondence with the choirs of heaven, and with the rythmical speech of the angels, 8261. Musical instruments correspond to the delight and sweetness of spiritual and celestial affection, and actually excite them, 8337. Wind instruments express affections of good, stringed instruments affections of truth, 8337, 8802. Accordingly, the former have reference to celestial, the latter to spiritual things, 418. Songs and musical instruments were of old accompanied with the chorus or dance, because the delights which they preferred before all others were spiritual, and they thus manifested their spiritual affections, 8339, 8340. Angels and spirits distinguish the sounds of speech, as well as of vocal and instrumental music, according to differences of good and truth, 420. See Choir, Singing, Glory.

The Harp [*cithara*] and similar instruments signify the spiritual things of faith, 418; or the truths of faith, 420. The joy of the harp signifies the delight of the affection of the truth of faith, 8337. The timbrel and harp is predicated of spiritual good, or the good of faith, which is charity, 4138.

The Organ [*organum*], being intermediate between a stringed and a wind instrument, signifies spiritual good; the harp and the organ together, faith, which involves both good and truth, 419. To praise the Lord on stringed instruments and organs, is to glorify him from truths and goods thence derived, 8337.

The Psaltery [*nablium*]. To sing to the harp, the ten-stringed psaltery, and similar instruments, is to celebrate the truths and goods of faith, 420, 3880. See Singing.

The Drum or Timbrel [*tympanum*]. The drum signifies good, as the harp truth, 420. Drums and harps belong to the spiritual class, and denote spiritual good, *ill.* 4138; or, what is the same, the good of faith, *sh.* 8337. The drum corresponds to the good of truth because it is neither a stringed nor a wind instrument, but being of parchment, is like a continued string, 8337. To take a timbrel in the hand is to glorify the Lord from the good of faith and its affection; to praise him with the timbrel and dance, or chorus, the same from the good and truth of faith, 8337; or the affection of truth derived from good, 3081. The timbrel or drum is predicated of the affection of spiritual good, 8339; and hence the spiritual church is denoted by damsels playing on timbrels, 6742.

The Trumpet [*tuba, buccina*]. Evangelization by the influx of holy good and truth is denoted by the angels gathering together the

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elect with the sound of a trumpet, 4060, 8915. The trumpet corresponds to the affection of celestial good; its being sounded and heard, denotes the common influx and reception of that good, hence called the drawing of Jobel, or Jubilee, 8802. The voice or sound of a trumpet is the truth of celestial good, 8815. Trumpets blown by angels signify divine truth passing through heaven, 8815. The sound of a trumpet waxing louder and louder, signifies revelation through the angelic heaven becoming more resonant and gross in the lower degrees, 8823. The voice of a trumpet signifies the state of the angelic heaven around the divine, and divine truth thence proceeding, 8915.

MUST or NEW WINE [*mustum*]. See WINE.

MUSTARD SEED, THE GRAIN OF (Matt. xiii. 31), denotes good at the beginning of regeneration before man is made spiritual, *ill.* 55.

MUTUAL LOVE. See LOVE (16).

MYRIADS. See NUMBER.

MYRRH [*stacte*]. Spices and gum and myrrh, which the Ishmaelites were carrying down to Egypt, denote interior natural truths, *ill.* 4748. Aromatic wax and myrrh, sent by Israel to his sons, denote truth derived from good in the interior of the natural man, because they are purer than gum and honey, which denote the same in the exterior, 5621. Myrrh, in the composition of the perfume, denotes the affection of sensual truth, which is of the internal natural; this signification is deduced from its order among the ingredients, because the word by which it is expressed does not occur elsewhere, 10,292.

MYRRH, BEST [*myrrha optima, myrrh nobilis*], in the holy anointing oil, denotes the perception of sensual truth, *sh.* 10,252, 10,256, 10,264. Gold and frankincense denote the all of the good of love and truth of faith; myrrh, both in externals, 9293. Gold denotes good; frankincense and myrrh internal and external truth, both from good, 10,252. The bodies of the dead were anointed with myrrh and aloes to represent the preservation of all truths and goods in man, and likewise his resurrection, 10,252. Myrrh, and aloes, and kesia, signify divine truths in their order proceeding from divine good, 10,258.

MYSTERY. Concerning those who seek to know the mysteries of faith, by sensual, scientific, and philosophical reasonings; that they are signified in the Word by the drunken, etc., 1071—1072; compare 3394. The mysteries of faith are not revealed to those who would profane them; this for their own sakes, lest they should perish, *ill.* 301—302. The correspondence of man to heaven, and of heaven to the Lord, is a great mystery, not heretofore revealed, 3624. A great mystery is discovered in the internal sense of the Word concerning the salvation of the spiritual by the Lord's advent, *ill.* 6854, 6858, 8054, 9315.

MYSTICS, MYSTICAL. The mystical sense of the Word is the internal sense, which treats solely of the Lord and his kingdom, thus of good and truth; any supposed mystical sense except this, must be fabulous, magical, or idolatrous, 4923, 9280 end. The mystics or wise ones of ancient times, called magi, were versed in mystical scientifics, or the science of spiritual things and their correspondence with natural; they also received revelations, 5223, 7296. See MAGIC.

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